PARAPHRASE AND NOTES ON N.T. EPISTLES

GEORGE BENSON

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A PARAPHRASE AND NOTES ON ST.PAUL'S EPISTLES

Philemon, I Thessalonians, II Thessalonians, I Timothy, II Timothy, Titus, James, II Peter, Jude, I John, II John, III John

Translated by: GEORGE BENSON

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1114 Pages

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Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

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William E. Paul, Editor, *Bible Versions and Editions*; Don Heese, Journal Production Manager; Sid Ohlhausen, Membership Secretary; Mark Mage, Editorial Assistant; Jim Baden and this writer have each supplied several hard-to-find versions for this reproduction.*

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Graham Maxwell (Charter Member #12)

Bill Chamberlain

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The Order in which St. PAUL'S Epistles ought to be bound up and read: Or, the Order in which they were written, together with the Places from whence, and in what Year of our LORD JESUS CHRIST, and of the Roman Emperours.

The Epistles.	The Places from whence they were written.	The year of our Lord and of the Roman Emperouss.
1 Thessalonians — —}	Corinth — — —	In the the year of Christ y2. of Claud. 12. Towards the conclusion of the same year.
Galatians — — —	Corinth: -	About the end of the year 53. Claud. i3.
1 Corinthians	Epbefus — — —	-Of Christ 57, of Nero. 3.
i Timothy	Troas — — — —	In the beginning of glass; year 58. of Nerg. 4.
2 Corinthians — — Romans — —	Some part of Greece — Corinth — —	{ In the fame year.
The Episte to the Epbe- fians, or rather to the Laodiceans — Colossians — — — — — — — — — — — — — — — — — — —	Rome, during & Aug & first confinement distant	Cliffwrift 65. of Nero 9.
Hebrews	Some part of Italy	Towards the conclusion of the year 62, of Nerv 9, or in the beginning of the year 64.
Titus	Coloffe	_Of Christ 64. of Nero 10.
: Timethy}	Rome, during St. PAUL's fecond confinement there; and a little before his martyrdom.	Of Christ 67. of Nero 13.

The Dissertations are,

- 1. A APPENDIX to Philemon; in which is shown that St. PAUL could neither be an Enthusiast, nor an Impostor, and consequently the Christian Religion must be (as he has represented it) beavenly and divine.
- II. Two brief Dissertations annexed to 2 Thessalonians; the first concerning the Kingdom of God, &c. 2 Thess. i. 5. the second concerning the Man of Sin, &c. 2 Thess. ii. 3;----12.
- III. An Appendix to 1 Timothy, concerning Inspiration; occasioned by St. Paul's Advice, 1 Tim. v. 23.
- IV. An Essay, annexed to Titus, concerning the Abolishing of the ceremonial Law, &c. occasioned by St. Paul's Words, Tit. i. 15. Unto the pure all Ibings, indeed, are pure.
- V. An Essay in two Parts, annexed to 2 Timothy. Part I. Concerning the Settlement of the primitive Church.
 - PART II. Concerning the religious Worship of the Christians, whilst the spiritual Gifts continued.

PARAPHRASE

AND

NOTES

O N

St. PAUL'S EPISTLE

T O

P H I L E M O N.

Attempted in

Imitation of Mr. LOCKE's Manner.

WITH AN

APPENDIX;

In which is shewn,

That St. PAUL could neither be an ENTHU-SIAST, nor an IMPOSTOR: And confequently, the CHRISTIAN RELIGION must be (as he has represented it) HEAVENLY and DIVINE.

LONDON,

Printed for RICHARD FORD, at the Angel in the Poultry.
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PREFACE.

SI bave great Reason to acknowledge the Assistance which Mr. LOCKE's Paraphrase and Notes upon some of St. PAUL's Epistles, have assorted me, towards understanding that useful, but difficult, part of SACRED SCRIPTURE; so have I often regretted that he did not live to go through all of them.

He has certainly put us into the right Way of studying them, the I don't reckon him infallible; for I have by me some Remarks upon Places which I apprehend him to have mistaken; which Remarks may, perhaps, some Time or other see the Light. But, however (though we are all fallible) we ought to learn of one another, and to assist one another, as much as we can; as well as implore the FATHEROF LIGHTS to succeed our Inquiries after I ruth, and our Attempts to set it in a just and clear Light.

And the World in general ought to be grateful to the GREAT AND GOOD Mr. LOCKE, for putting them into such a Way of studying St. PAUL'S EPISTLES.

'I'ill some abler Hand shall undertake this useful Service, I have begun to do it us well as I can.

A 2

And as a SPECIMEN I bave undertaken the shortest of St. PAUL's Epistles. As 'tis so short in it self, and is now published alone, there are several general Observations upon all his Epistles, which will be only referr'd to in the Notes upon the others, in order to render them proportionably shorter.

Some have looked upon this rather as a familiar Epistle, or a Letter of Friendship, than as an APOSTOLIC. Epissle: But whoever looks more narrowly into it, will find it worthly of an inspired Author, and that several of the great Doctrines and Procepts of CHRISTIANITY are

cither afferted or infomuated.

According to the Reception that this meets with, I shall be able to judge, whether it will be proper for me to go on to publish the two Epistles to the THESSALONIANS, the two Epistles to TIMOTHY, and the Epistle to TITUS, as my Health and Leisure shall allow me to finish them.

A

PARAPHRASE

AND

NOTES

O.N. T.HE

Epistle of St. Paul the Apostle

TO

P H I L E M O N

from RomeAu.Christi
valg. 63.
Neron. 9.
just before
St. Paul
ewas fet atLiberty
from his
first Confinement

at Rome.

The HISTORY and SYNOPSIS.

OLOSSE was a City of PHRYGIA MAJOR, built upon the River LYCUS, and equally distant from LAODICEA on one fide, and HIERAPOLIS on the other: There lived PHILEMON, who was very probably a Native of the Country; for PHILEMON was a common Name among the PHRYGIANS.

PHRYGIA was a Nation that was proverbial for being of a flavish and untractable Disposition; and if PHILEMON was of so rough a Temper, when provoked (though otherwise a kind and generous Man) it may shew us why St. PAUL labour'd the Point so much, to obtain so small a Request.

That.

That he lived at COLOSSE, appears from the APOSTLE's calling ONESIMUS one of them, Color iv. o. and from his faluting ARCHIPPUS as a Minister at COLOSSE, Col. iv. 17. compar'd with ver. 2. of this Epiftle. Nay, THEODORET, in his Preface to this Epiftle, says, that PHILEMON's House remain'd at COLOSSE 'till his Time (and he is reckon'd to have flourish to towards the Conclusion of the fourth CENTURY) and that it was then kept for the Use of the CHRISTIAN CHURCH"there.

PHILEMON feems to have been a Person of Distinction, that had been converted from an IDOLATROUS GENTILE * See Note to CHRISTIANITY, by St. PAUL himself; .. not that the Supervis APOSTLE had ever been at COLOSSE before his Writing this Epille; but PHILEMON had most probably been converted at EPHESUS, during St. PAUL's long Abode there; for thereby all the Inhabitante of the PROCONSULAR ASIA heard the Word of the Lord both JEWS and GREEKS, or GENTILES, Adv xix. 10. compared with Adv xx 211 and who knows but that some of the COLOSSIANS might receive the GOSPEL that way? A more likely Time and Place can hardly be affign'd: And as PHILEMON was himself converted by St. PAUL, he was perhaps one of them that were instrumental in converting the rest of the COLOSSIANS

This PHILEMON had had a Shove called ONESIMUS. that had robb'd him, and then run away from him as far as ROME. How the APOSTLE came to meet with him there is not faid; however, there St. PAUL, during his Confinement xxviii. 30 in his own hired House, converted and baptized him, and kept him for some Time to wait upon himself, till the Truth and Sincerity of his Repentance was confirm'd by his Conduct. And when ONESIMUS was refolved upon returning to his Master again, the APOSTLE writes this Letter in his behalf, fending it in his own Name, and in the Name of his beloved TIMO-THY, and by the Hands of TYCHICUS and ONESIMUS; and the chief Design of the Epistle was to reconcile PHILE-MON to his Slave, and to persuade him to regard, and put as much, or more Confidence in him than ever.

In this Letter we have the Picture of a generous Friend, and of a wife and brave Man, a noble Instance of CHRISTIAN Charity, Benevolence, and Condescension! And from the great APOSTLE's Example we ought to learn to do our best to

Col. iv. 7, 8, 9. reconcile Persons at Difference, and to stoop to the Assistance of the meanest Slave, when and where it lies in our Power.

This Letter is wrote with such admirable Address and Affection. and the Request urg'd home so closely, that, methinks, it would be very agreeable to know the Success it met with, even though the Persons concern'd have been so many hundreds of Years in their Graves: I am, indeed, strongly inclin'd to believe, that PHILE-MON granted the APOSTLE's Request, and received ONE-SIMUS into his House and Favour again.

SECT. I.

VERSES 1, 2, 3.

The INTRODUCTION.

N these three Verses he directs the Letter, and salutes the Family he writes to, according to the Custom of those Times, and especially among the CHRISTIANS.

T E X TPARAPHRASE.

TESUS CHRIST,

PAUL a Prisoner of DAUL (who is now under Confinement at ROME for the fake of the

NOTES.

т. " Пайл Ф Карц Ф хрьг Іння. PAUL a Prisoner of JESUS CHRIST.] We have no other Word in ENGLISH to express it by; but the Word PRI-SONER does not exactly answer the original Word, nor St. PAUL's Meaning: His present Confinement was not in a Prifon, but in his own hired House, Atts xxviii. 30. There he had a Soldier always chain'd to him to watch him, and Sence. In to be with him where-ever he was; the Chain, which was of Iron, was faften'd Tranquis to the Prisoner's right Hand, and to the Soldier's left Arm, but it was of length c. 13 fufficient for their walking about, and doing other Necessaries or Conveniencies. Seneral p. In this Confinement St. PAUL's Friends might have free Recourse to him; and St. A. gate, he was permitted, without Moleculation, to preach the GOSPEL in his own hired in 1961. House, to all that would come and hear him.

In as much as there's a remarkable Justness and Propriety in the INTRO DUCTIONS to St. PAUL's Epiftles, we shall here consider them at one View, that we may not have Occasion to repeat the Observation, and that their .

PHILEMON.

NOTES.

peculiar Suitableness and Propriety may the more evidently appear; and in going over them we shall proceed in the Order in which we appreciated they were wrote.

In his second Epifile to the THESSALONIANS, he only prefixes his Name without any Title, because the JUDAIZING CHRISTIANS, and FALSE APOSTLES, had not then begun to make any Opposition to him or his Doctrine, nor were his APOSTOLIC POWER and MISSION as yet called in Question. Into the GALATIAN CHURCHES there had crept (quickly after St. PAUL's Departure) certain JUDAIZING CHRI-STIANS, that called in Question his APOSTLESHIP, and infinuated that St. PETER, and the APOSTLES of the CIRCUMCISION were greater APOSTLES, and more to be regarded, than St. PAUL; that he was only an APOSTLE of Man, but they of JESUS CHRIST; that the APOSTLES of the CIRCUMCISION had never preached against circumcifing the Converts from among the IDOLATROUS GENTILES; nay, that St. PAUL himself had sometimes preach'd up the Necessity of circumcising fuch Converts; and therefore upon all Accounts they bught to fubrit thereto, as absolutely necessary to their Christianity here, and to their Salvation hereaster. As Matters flood thus, 'twis requisite that he should affert his Apostolic Power and Authority, and begin his Epifile to them (as he did) PAUL an APOSTLE, nit of Men, neither by Man, but by JESUS CHRIST, and GOD the FATHER, scho railed him from the dead, &c.

After the APOSTLE had been two or three Years at CORINTH, and bad in Person planted a considerable Church there, he departed: Not long after which, came a false Apostle, by Nation a JEW, and perhaps of the Sect of the SADDUCEES; he opposed St. PAUL, vilify'd his Person, charg'd him with false Dostrine, and unbecoming Practices; by which tile Arts, and unjust Infinuations, he raifed a great Faction against the APOSTLE: He therefore begins his first Epistle to the Corinthians with, PAUL called to be an AP ()-STLE of JESUS CHRIST, and appointed thereto by the Will of GUD, Esc. When he wrote his first Epistle to Timothy, 'tis evident that certain IUDA1ZERS had mixed with the CHURCH at EPHESUS, and that HYMENEUS and ALEXANDER particularly did oppose Saint PAUL; he therefore introduces that Epiftle also with afferting his APO-STOLIC Authority, PAUL an APOSTLE of JESUS CHRIST, eccording to the Commandment (or Appointment) of GOD our Saviour, and of the LORD JESUS CHRIST, rebo is our Hope, &c. As the FACTION was not intirely broke when be wrote his fecond Ppiffle to the Corinthians, he begins, PAUL an APOSTLE of JESUS CHRIST, by the Will of GOD. &.

He was afraid that the GENTILE CHRISTIANS at ROME might be carried too far into JEWISH SENTIMENTS, because they had very probably been converted by fome of the JEWISH CHRISTIANS: But as he had never been at ROME himself, and consequently no Opposition had been made to him there, he pitches upon a Medium in his INTRODUCTION to that *Epistle*, neither afferting his APOSTOLIC Power and Authority in so high a Tone, or in so magisterial a Manner, nor yet wholly omitting the mention of it; PAUL the Servant (or Bond-Man) of JESUS CHRIST, called to be an APOSTLE, and separated unto the Gospel of GOD, &c. And through the whole of that EPISTLE to the ROMANS it may be

thiy:

NOTES.

easily observed, that he speaks in a more mild and condescending Manner, than he generally does in those Epistes that are wrote to the CHURCHES, which he himself had planted, especially is there had been any Apostasy from him or his Dostrine: Then he puts on the Air and Tone of a Master, and reproves and rebukes, and exhorts with all Authority. Here he was only assaid that the GENTILE CHRISTIANS at ROME might possibly be led asside by JEWISH Prejudices; and thereto he not only suits his INTRODUCTION, but also in the Body of the Episte he cautions and warns, and exhorts them, not in an authoritative, but in a friendly and assable Manner; and alledges several Reasons why the JEWISH CHRISTIANS ought not to impose such Things upon them, and why the GENTILE CHRISTIANS ought to stand fast in the LIBERTY which CHRISTIANITY allows them.

As to that which commonly goes under the Name of the Epifle to the EPHE-SIANS (and which I think to be the Epifle to the LAODICEANS, mention'd Colof. iv. 16.) the Persons to whom it was wrote were evidently gone into some JEWISH Sentiments and Practices, being particularly seduced by the pretended Purity of the SECT of the ESSENES; and were, perhaps, in danger of being surther seduced: He therefore begins, PAUL an APOSTLE of

JESUS CHRIST, by the Will of GOD, &c.

For the same Reason, and about the same Time, he wrote his Episte to the COLOSSIANS, and begins again with the very same Words: And in this latter Episte he order'd both the Epistes to be read in both CHURCHES, when are

LAODICEA and COLOSSE.

During his Confinement at ROME, the generous PHILIPPIANS fent EPA-PHRODITUS with an handsome Present, lest the APOSTLE should want Necessaries in his Confinement: Though they seem to have been but a small CHURCH, yet they were very generous; for besides this sending after him to ROME, they had somerly been kind to him above all the other CHURCHES, and had fent him Presents once and again whilst he was at THESSALONICA. This kind Concern of theirs was gratefully resented by the generous APOSTLE; and in writing unto them, he would not assume his APOSTOLTC Character over such affectionate Friends, and so obedient a CHURCH; nor say any Thing that would intimate his having a Right to such Favours; but introduces that Epistic, PAUL and TIMOTHEUS the Servants (or Bond-Men) of IESUS CHRIST, &c.

In this Epifile to PHILEMON be infimates, ver. 8, 9. that he choice to lay afide all his APOSTOLIC AUTHORITY, and to beg it as a Favour that he would be reconciled to ONESIMUS; and in order to touch and melt the Heart of PHILEMON, he begins with filling himself, PAUL the PRISONER of JESUSCHRIST, &c. This Affability and Condescention must be own'd to be a much more friendly and grateful way of Address, than that of

Command and Authority.

If St. PAUL was the Author of the Epifle to the HEBREWS (as I believe he was) I reckon he did not introduce it with his NAME and APOSTOLIC AUTHORITY, because his very NAME was offensive to the JUDAIZING ZEALOTS, and he was properly the APOSTLE of the GENTILES, Rom. xi. 13. He therefore enters immediately upon the Subject of the Epifle, without any of his usual INTRODUCTIONS; and argues with them, to raise and exalt their Value for CHRISTIANITY above JUDAISM, as any other BROTHER CHRISTIAN, that was equally inspired, might have done.

B
The

PARAPHRASE. TEXT.

the Lord JESUS CHRIST, and for preaching the CHRISTIAN DO-CTRINE in the World) and TIMO-THY our CHRISTIAN BRO-THER, fend our Respects, and all proper Salutations, to our dearly beloved Christian Brother PHILEMON of and TIMOTHY our Brother, unto PHILEMON our dearly beloved, and Fel-

NOTES.

The CRETANS were far gone into JEWISH SENTIMENTS and PRACTICES, being deluded by some JEWISH CHRISTIANS, who sophisticated the pure CHRISTIANS and preached it so mixed, for the Sake of a Maintenance; thereby leading the CHRISTIANS off from the Simplicity which is in CHRIST JESUS. SEPAUL therefore begins his Epistic to TITUS (whom he himself had sent to CRETE, to rectify such Disorders) with, PAUL the Servant of GOD, and the APOSTLE of

JESUS CHRIST, &c.

The last of his Epistics was the second to TIMOTHY; wherein he takes notice, that the JUDAIZING CHRISTIANS (probably at EPHESUS, where I suppose TIMOTHY then was) introduced several foolists and unlearned Questions into CHRISTIANITY; and that they except into Houfes, and deluded sity Women, that were notoriously corrupted by them. In Opposition to such DECEIVERS (and, perhaps, to add Weight and Dignity to the Ministry of TIMOTIIY; and some such Thing he might possibly have also in View in the INTRODUCTION of his Epistic to TiTUS) he afferts his APOSTLESHIP, and begins, PAUL an APOSTLE of JESUS CHRIST, by the Will of GOD, &c.

Thus have I gone through all his Epifles; and must own, that I can't but admire the Property and Suitableness of the INTRODUCTIONS of every one of them. Could a Man of such Exactness and Sagacity be easily imposed upout, and fancy that CIIRISTIANITY was attested with Signs and Honders, and divers Miracles, and Gifts of the Holy Ghost, according to the Divine Will; nay, that he himself was possessed of such miraculous Powers, and supernatural Gifts; yea, and could confer them upon others also by the laying on of his Hands; if all had been Fancy and Delusion? Or, can we suppose, that a Man that gave such convincing Proofs of his Honesty and Integrity, especially by his many and grievous Sufferings, would ever attempt to deceive others?

TIMOTHY a Brother.] As TIMOTHY had been fo long at EPHESUS, which was not far from COLOSSE, it was very proper that he should join with St. PAUL in this Letter; rather, perhaps, than any of them mentioned in the Conclusion of this Episte; for probably he was well known to PHILEMON, and had been active in his Conversion, or Consistent

tion in the CHRISTIAN FAITH.

The APOSTLE calls TIMOTHY a Brother. (and not bis Son,

as he does elsewhere) possibly to add Weight and Authority by his Name to the present Request.

TEXT. PARAPHRASE

a Pellow-Labourer. And to our beloved APPHIA, and AR. COLOSSE, who is our Fellow-Labouter in spreading and promoting the Christian Religion in the World; and to our beloved Sister APPHIA, together with AR-

NOTES.

He does not, indeed, call TIMOTHY a PRISONER; perhaps he had been so, and was now set at liberty, see Heb xiii. 23. Or, pethaps, he was now confin'd, and the APOSTLE did not fee proper to take any Notice of it; which I apprehend was the Case with ARISTARCHUS, who is mentioned here, v. 24. and no Notice taken of his being under Confinement, though EPAPHRAS is called the APQSTL Be Fellow-Prisoner in CHRIST JESUS, ver. 23. and ARISTARCHUS was so too, as we learn from the Epifile to the COLOSSIANS, which was written and fent at the same Time, and by the same Persons, with this Epistle; see Colos iv. 7—10. The Appellation of BROTHER was sometimes common to the CHRISTIANS in general; formetimes they were divided into APOSTLES, ELDERS, and BRETHREN, as Acts xv. where by APOSTLES I take to be meant such of the Twelve of the Circumcision as were then at JERUSALEM, and BARNABAS and SAUL the Two APOSTLES of the GEN-TILES; by ELDERS, the reft of the One Hundred and Twenty, upon whom the HOLY GHOST fell down on the famous Day of PEN-TECOST, Asts ii. and who were called ELDERS, because they were fome of the most early Converts, being Christians, even before our Lord's Crucifixion: In Allufion to which primary E L DERS in the CHRISTIAN CHURCH, the first, or most intelligent and prudent Converts in any Place, were called and appointed ELDERS, to inftruct and preside over particular CHURCHES.

All the other CHRISTIANS, except APOSTLES and ELDERS, went under the Name of BRETHREN; though the APOSTLES formetimes took to themselves the inferior Name of LLDERS, as both they and the ELDERS were formetimes called by the general Name of BRETHREN. See Missell Sacr. Essay II.

or their Messengers, or any of the CHRISTIANS; or in any respect promoted the Spreading of CHRISTIANS; or in any respect promoted the Spreading of CHRISTIANITY; are called their Follow-Labourers, whether Men or Women; as in some fort ingaged in the honourable Work, Rom. xvi. 3. 3 John, ver. 8. Matt. x. 41, 42. PHILEMON is not so much as called an ELDER, though perhaps he (and ONESIMUS alfo since his Conversion) might have some spiritual Gifts communicated by the laying on of the Hands of the APOSTLE, and so might be able to minister to him in some superior Manner. See ver. 13.

2. 4 And to our beloved APPHIA.] The ALEXANDRIAN, and other MSS. read idiagn, Sifter; which must be understood as BROTHER, above, to denote their mutual Relation as CHRISTIANS. She is conjectured by some of the FATHERS, and expressly affected by others, to have been the

B 2

Wife

PARAPHRASE.

T E X T

ARCHIPPUS, who is our Fellow-Soldier under JESUS CHRIST, the great Captain of our Salvation, engaged in the fame honourable and arduous Undertaking; and finally, 'unto the Church which is in your House; we wish you Fayour, and all imaginable Happiness from the great Fountain of all that is good, i.e. from GOD the FATHER, from whom are all Things; and from the Lord JE-SUS CHRIST, by whom are all Things.

ARCHIPPUS our Fellow-Soldier, and to the CHURCH in thy House. Grace to you, and Peace 3 from GOD our Father, and the Lord IESUS CHRIST.

NOTES.

Wife of PHILEMON; and as she is mentioned before ARCHIPPUS, a Minister of the CHRISTIAN CHURCH at COLOSSE, the Conjecture is not improbable. The APOSTLE writes to her also, that she

might use her Intercedion in behalf of ONESIMUS.

And to ARCHIPPUS our Fellow-Soldier.] Dr. LIGHTFOOT reckons him to have been the Son of PHILEMON, or at least one that lived in his Family and therefore he was mentioned upon the fame Account as A P-PHIA. As he was the MINISTER (or, perhaps, the most prudent and active Minister) of the CHRISTIAN CHURCH there, Colos. iv. 17. it was proper enough for the APOSTLE to ingage his good Offices in this Af-

fair, whether he was PHILEMON's Son, or no.

f And to the Church in thy House.] i. e. to all the CHRISTIANS in your Family, who daily join together in the Worship of GOD, and have the Promise of CHRIST's favourable Presence and Bleffing, Matt. xviii. 20. In this Sense all CHRISTIAN Families ought to be a CHURCH in their own House. The Expression occurs, Rom. xvi. 5. 1 Cor. xvi. 19. And that St. PAUL did not hereby mean, that the whole CHURCH of COLOSSE affembled at PHILEM() N's House, may appear from St. PAUL's falluring the CHURCH in the House of NYMPHAS, which was also at COLOSSE, Colof. iv. 15.

The APOSTLE endeavours to gain the good Will of all PHILEMON's Family, and does not call them his Children or Servants, but by the venerable Name of a CHRISTIAN CHURCH, to give a Dignity and Weight to their

Intercession in the Behalf of ONESIMUS.

SECT.

V E R S E 4----7.

The CONTENTS.

TE does not immediately proceed to the main Subject of this Epiftle, but (besides the more distant Preparation already taken notice of) he in this SECTION comes nearer the Point; with the most admirable Address, thanking GOD that PHILE-MON had been as generous already, and done as much, or more; in other Instances, than what he was now going to request of him: He urges the Man by his own past Example, q. d. Only continue to att like your felf, and then you will do all I defire. This was certainly a most grateful and infinuating Way of pointing out to PHILEMON his Duty, and the most proper and beautiful Introduction to his particular Request.

T E X T

PARAPHRASE.

4 Thank my GOD, ma-king mention of thee al-5 ways in my Prayers; hearing of thy Love and Faith,

E + give Thanks unto GOD for that agreeable Account (which we lately received by EPAPHRAS, Colof. i. 6, 7.) of the Steadfastness of your Faith in

NOTES.

4. † Fuzaerr n Θεο μω, I thank my God.) This Sentence aught to be joined to ver. 5. as Tarlols pradt de roniper@ int of resouver ux, Making mention of thee always in my Prayers, ought to be read at the beginning of ver. 6. See the Paraphrase. Like Expressions are common in the beginning of several of his Epiftles, Rom. 1. 8, 9, 10. Epb. 1. 16. Philip. xiii. 4. Colof. 1. 3. 1 Thef. i. 2. & iii. 9, 10. 2 Thef. i. 3.

5. * 'Axior, &c. Hearing of thy Love and Faith.] Here is almost the samo Manner of Expression used to PHILEMON, whom St. PAUL had converted, which he used Ephes. i. 15. from which Text in Ephessans some of the CRI-TICKS have argued, that that was the EPISTLE to the LAODICEANS, mention'd Colof. iv. 16. He does indeed use the same Manner of speaking, Colos. i. 4. whereas the COLOSSIANS had then never feen the APOSTLE, Cel. ii. 1. May we therefore hence conclude, that St. PAUL did not in Perlon convert PHILEMON, but had only fent him some of his Attendants; and so could tell PHILEMON, ver. 19. That he ow'd unto Lim even his own felf; his very Soul, and his Hopes of eternal Salvation, because the Gospel Doctrine

PARAPHRASE. TEXT.

in JESUS CHRIST, and Practice of the CHRISTIAN DOCTRINE, and of your great Love to all the Christians: For this we frequently praise GOD; at the same Time making it our earnest

which those naft toward the Lord JESUS, and toward all Saints; that

Re-

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came from the APOSTLE to PHILEMON, though mediately? I confess, I rather incline to think, that St. PAUL himself converted PHILEMON; and that it could not have been concluded from that Expression alone, of the APOSTLE's bearing of their Faith, &c. Ephes. L 15, that he had never seen the Porsons to whom he was then writing, unless it were back'd with other and stronger Arguments, such as his questioning, whether they had ever heard of his being the APOSTLE of the GENTILES, Ephes. His a St. and his never hinting, through the whole Epistle, at his long stay at EPHESUS, nor at the Doctrine which he had taught them, not at the Treatment which he had there met with.

The run dya when, it run with those base records the Lord JESUS CHRIST, and towards all Saints. Dr. MILLS mentions several MSS and antient VERSIONS, that place the Words thus, it ries ou, it is dyam. The Paith and Love, &c. which was, most probably, the original Reading, as FAITH refers to the Lord JESUS CHRIST, and LOVE to the SAINTS. Besides, this is the Order in which St. PAUL commonly placed these very Words, Eph. i. 15. Colos. i. a. which two Epistes were wrote at the same Time; and whilst the same Thoughts were fresh and warm in his Mind, no wonder if he run into the same or like Expressions. But when the Words are thus placed, they will require such a Trajection as we took notice of, ver. 4. as appears from the two

Texts last quoted.

*'Ayius, Saints.] Those Titles of Saints, an boly People, a chosen Nation, an boly Secd, the Bleft the Called, the faithful Brethren, the Edntlify'd, the People of GOD, and the holy and beloved; with a Variety of Appellations of like Import, which abound in the APQSTQIIC REJETLES, were formerly used in speaking of the Nation of the JEWS, which was the only Nation free from Idoletry, and therefore the LORD was their GOD, and the other NATIONS had chosen other GODS, which were IDOLS and false GODS. Upon the Coming of the MESSIAH, such of the JEWISH NA-TION, as refused to believe and obey him, were rejected; but these Titles were continued to all fuch JEWS as embraced CHRISTIANITY, and their Privileges increased; and not only such JEWS, but the GENTILES also, upon embracing CHRISTIANITY, shared equally in these Titles, and in all the Privileges of the chasen People of GOD; and nothing but their own, Wickedness or Apostaly could cut them off from such Honours and Advantages. Sec Rom. i. 6. 1 Cor. i. 2. 2 Cor. i. 1. Eph. i. 1. Philip. i. 1. Col. i. 2. & passim.

TEXT. PARAPHRASE.

6 that the Communication of thy Paith may become effeétual.

Request to GOD, that your partaking in the common Faith may not be in vain, but that it may influence your own Heart, and become evident to the World around you,

NOTES:

6. 14 Owes in comercia of missels ou suspends philan is tratpoint maries and a fait it in the els Xeisdo Indiv. That the Communication of thy Paith may become effectual by the Acknowledgment of every good I being which is in you in Christ Jesus. Y Not only our ENGLISH, but all the literal TRANSLATIONS that I have feen, appear to be very perplexed. In order to make the Verie as plain and easy. as we can, we will first consider the several hispressions, and then join them ; is xerraria of wisees or, The Communication of thy Faith; which is not to be understood of his communicating, or imparting, the CHRISTIAN FAITH to others, but of his partaking of it himself. When zerraria (or the Verb zerraria) fignifies imparting fomething to others, 'tis used with a Dative Case after it, as Rom. xii. 13. Gal. vi. 6. or with an Accufative Cafe with the Preposition of before it, as Rom xv. 26. 2 Cor. viii 4. and ix. 12. Philip. i. 5. But when it fignifies the partaking or paring in any Thing in common with others (29 it does here) it has always a Genitive Case after it, as I Cor. i. g. Eph. iii. g. Phil. ii. 1. and iii. 10. To the same Purpose are the following Expressions, the common Salvation, Jude, ver. 3. and the common Faith, Titus i. 10. intimating, that all CHRISTIANS partake of them. So St. PAUL (mentioning CHRISTI-ANS in general) calls JESUS CHRIST both their LORD, and ours, 7 Cor. i. 2. In this common LORD, common Salvation, and common Faith, PHILEMON had a Share as well as other CHRISTIANS.

Eregyds, effectual.] One MSS, and several old VERSIONS, read inagens, evident, which was probably the original Reading. Though it is not material which of the two Ways we read, as the Sense of both comes to the same Thing; and as St. PAUL does elsewhere speak of Faith which workers by Love, Gal.

Exercised and lie ayabi evalue, by the Acknowledgment of every good Thing which is in you.] — has here the Force of the Hebrew Conjugation, HIPIL, and does not figurify Knowledge, but to make known; upin I apprehend is put for out, and marks ayabi, every good Thing, is to be understood of PHILEMON's holy Principles, and vertuous and benevolent Difpositions. This internal Goodness in PHILEMON was to be made manifest by his holy Life and charitable Conduct; for the Way for Men to show that they have Faith is by their good Works, James ii. 18. Mat. v. 16.

Els Xessov Inaër, In CHRIST JESUS.] It ought (I think) rather to have

Els xessiv Tracer, In CHRIST JESUS.] It ought (I think) rather to have been translated, someards CHRIST JESUS. GROTIUS is, indeed, for having a Trajection of the Words (and two such Instances we have already taken Notice of, in the Notes upon Verses 4, and 5.) and that in JESUS CHRIST, ought to be join'd with the Word Fairt, in the beginning of the Verse, which would then run thus, That your partaking of Fairt in JESUS CHRIST,

6:

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PARAPHRASE.

T E X T.

you, by your exerting all those holy and good Principles and Dispositions which are planted in you, to the Praise and Glory of JESUS CHRIST, the great Author and Founder of that HOLY RELIGION which you profess, and to the Spreading and Advancement of CHRISTI-ANITY in the World: For 'tis no small Joy and Comfort to us in our present Confinement, to hear of your great Love and Beneficence to the CHRISTIANS, and how much the Bowels of many of them

are " refreshed by you, BROTHER!

chial, by the acknowledging of every good Thing, which is in you in CHRIST JESUS. For we have great 7 Joy and Confolation in thy Love, because the Bowels of the Saints are resreshed by thee, Brother.

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Ec. and this is no improbable Trajection; but I rather prefer that Sense express'd in the PARAPHRASE, viz. towards JESUS CHRIST; or, that PHILEMON's Faith was to produce good Works, in Imitation of, and Obedience to, the Lord JESUS CHRIST, and to the Praise and Glory of that great Founder of our HOLY RELIGION, who hath by his Doctrine represented an HOLY LIPE as the proper and genuine Consequence of sincere Repentance, unseigned Faith and Love; has bound it upon us by his own Example and Commands, has declared it to be one of the indispensible Terms of Acceptance with GOD; nay, has purchased it at our Hands, by his great Love manifested in dying for us, and to whose Honour and Glory all the Virtue and Piety, Goodness and Charity, of his Disciples do evidently redound.

Having confider'd the several Expressions singly, instead of summing them up

here, I refer you to the PARAPHRASE.

7. The Bowels of the Saints are refresh'd by you, Brother.] If the COLOS-SIANS did fend the APOSTIE a Present, in that his first Confinement at ROME, by the Hands of EPAPHRAS (as some have conjectured from what St. PAUL has said, Colos. i. 8. of EPAPHRAS's declaring unto him their Love in the Spirit) 'tis probable that PHILEMON might contribute largely thereto. Though, I confess, I do not believe that any such Present was sent, for St. PAUL used not to pass over such a Circumstance, without the most express Mention, and the most grateful Acknowledgment.

One or two COMMENTATORS have quoted these two elegant Lines out of VIRGIL, to shew the Beauty of that Expression, The Bours of the Saints

are refreshed.

Quale sopor fessis in Gramine, quale per Æstum Dukis Aque saliente sitim restinguere Rivo.

SECT. III.

The CONTENTS.

A FTER all this Preparation, he now comes to the main Subject of this Epifile; which was, to request PHILEMON to take his Slave ONESIMUS into his Favour, Family, and Service again; though he had robb'd him, and run away from him.

The main Argument which he urges, is, that he had converted ONESIMUS to the CHRISTIAN RELIGION, and therefore he would prove another Sort of a Servant than he had formerly been.

Such formers of Expression, warmth of Affection, and elegance of Address, are here made use of, as are very beautiful and

uncommon.

TEXT.

PARAPHRASE

8 W Herefore that I might be much bold in CHRIST, to injoin thee that which is convenient,

S therefore you are already so very generous and benevolent towards all the Disciples of my great LORD and MASTER, I will not make use of my APOSTOLIC Authority (which I

NOTES.

8. "Wherefore though I might be much bold in CHRIST, &c.] How handsomely does St. PAUL point out the Authority, which he would not make use of upon this Occasion? By an oblique Method he intimates, that he was an OLD MAN, and a COMMISSIONED APOSTLE; that he had received Power from the Lord JESUS CHRIST to command Obedience, and to revenge all Disobedience: But though he could have back'd his Arguments with Authority, yet he gracefully lets PHILEMON see, that he'll drop that more harsh way of Address, and rather make use of only friendly Admonitions or Intreaties. How uniformly does the APOSTLE keep up to the Character which he had assumed, ver. 1. when he stilled himself a Prisoner? It was not for a Prisoner to assume Authority, and to use a commanding Stile, how well soever it might have become an AGED APOSTLE!

9. Be-

PARAPHRASE. TEXT.

have received from the Lord JESUS CHRIST, and could make use of, if I pleased) to prescribe to you what is fit and proper; but out of a particular Affection for you, I chuse rather to apply to your benevolent Temper, and to intreat you as a Friend; and that not only by that Regard which you have for the CHRI-STIANS in general, but more especially by the Affection which you have formerly expressed towards me PAUL in particular: And when you consider my Circumstances (I am satisfy d) you will be the more ready to gratify one; for its

yet for Love's fake I rather 9 befeech thee, being fuch a one

NOTES.

9. Esting such a one as PAUL, the Aged, and now also a Prisoner of JESUS CHRIST.] 4. Consider with thy self who tis that begs this Favour, 'tis PAUL, a Name that once sounded pleasant in your Ears, and a Person highly in your Favour; that very APOSTLE of the GENTILES, that has travelled by Sea and Land, and through numberiess-Discouragements and hard Treatment from an ungrateful and wicked World, and all for his Attempts to make them wise and good; to whom you and yours (as well as many Thousands) owe their very Souls, and whose very Name may carry the Force of a powerful Motive in it.

PAUL the AGED.] If Sr. PAUL was above thirty Years of Age when he was converted, he must now have been about fixty. He had, when he wrote this Foifile, labour'd about twenty eight Years in spreading the everlasting GOSPEL, first as a PROPHET, and then as an APOSTLE; and what from the Feebleness of his Constitution, his Anxiety and Care for all the CHURCHES; his Farigues in Travelling; the Hunger, and Cold, and Nakedness, and Bussetings; the Brusses, Aches, and Sores, of his being imprison'd, scourg'd, beaten, and ston'd, he might well be accounted an old Man at fixty: Having obtain'd remarkable Help from GOD, he continued till this Time; but (considering all Things) twas a Wonder that he was now alive! How moving is the Argument, couch'd in this and the following Words? q. d. Consider your Petitioner, not only as PAUL, but as PAUL the AGED; as one that has spent a great Part of his Life in the Cause of GOD and RELIGION, and has suffer'd much to promote Truth and Virtue among Men; and, as one now grown old in the Service of my great LORD and MASTER!

He could not fo emphatically call himself an ELDER before, because he was not converted to CHRISTIANITY till some Time after our Lord's Ascention, like one born out of due Time: But now that he had been almost thirty. Years.

engagede

T E X T.

PARAPHRASE.

one as PAUL the AGED. and now also a Prisoner of TOTESUS CHRIST. befeech thee for my Son ONESIMUS, whom I not only your Friend PAUL that makes this Request, but 'tis your aged Friend, who under the Burden and Infirmities of old Age is also in Confinement and Bonds, and that for the Sake of the Lord JESUS CHRIST, and upon the Account of propagating that holy and excellent Religion, in which I had the Pleasure of initiating and instructing you, and which (I know) you heartily credit, and carefully practife. And my Request at present is 10. for ONESIMUS, my Son in the CHRISTIAN FAITH; for I have con-

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engaged in the glorious Work of making Men wife and good, he affirmes the Title of an ELDER, or AGED CHRISTIAN. Age is honourable, and the Aged may command as FATHERS, and need not intreat as CHILDREN.

Besides, the Decays and Insirmities of OLD AGE claim the Compassion of Mankind, and ought to make Men ready to gratify them in any reasonable Request. But though OLD AGE is honourable, especially in so Good and so Great a Man; and the Infirmities of AGE call for Pity and Compassion; yet he has still more to add to melt the Heart of PHILEMON, i. e. This good, this venerable old Man, was labouring at once under the Decays of Nature, and the Hardships of Chains and Confinement. And, for what was he apprehended and confined? Not for any Crime or Wickedness, but merely out of Envy and Prejudice. and because of his uncommon Goodness; and the Person, for whose sake he was now under Confinement, was none other than the Lord JESUS CHRIST. Every Word carries in it the Force of an Argument; PHILEMON's Love to the Person of PAUL, his Regard for his Authority, his Reverence for his old Age, his Compatition for his Infirmities and Bonds, and his Love and Subjection to the Lord JESUS CHRIST, are all comprehended in this one short Sentence. Sure, such a Conjunction of most affecting Arguments laid so closely together, must draw Tears into PHILEMON'S Eyes, and force him to lay down the Letter, and give a vent to the Fulncis of his Heart, before he could read any further.

If the APOSTLE's Friends had forfaken him, after he had spent, and was spent, for their sakes; if his great Lord and Master had been slighted; and a professed CHRISTIAN, and an old Friend, had been implacable; and all this had come upon him in his old Age, and in his Chains and Confinement, it might have gone nigh to have broke the Heart of the great APOSTLE, and good

old Man.

10. PONESIMUS.] He would not fo much as mention ONESIMUS's Name, till he had duly prepared the Mind of PHILEMON for it; and when Сz

PARAPHRASE. TEXT.

was formerly an unprofitable Slave of which in Time past was 11 to thee unprofitable, but now

NOTES.

he does mention him, 'tis not by adding SLAVE, THIEF, and RUN-AWAY; but he's called the APOSTLE's genuine SON in the Faith, his Heart and Bowels, and PHIEEMON'S BROTHER CHRISTIAN. He mentions him, as if the bare Name would have exaferated PHILEMON; but, as hoping that with all these additional Titles and Circumstances, he would show him all proper Regard, and that ONESIMUS might appear to be worthy for whom PHILEMON should do all this.

He's called the APOSTLE's Son. i. e. by Conversion, as CONVER-SION it felf is called REGENERATTOM, and, a being born again by Water, and by the Spirit and Word of GOD. In this beautiful Manner is the great Change, from a wicked, to a spiritual and holy Life, represented in HO-LY SCRIPTURE. A converted Person is not the same Man he was before, but another, a new Man; as if he had died; and been born a second Time, or wholly made a-new.

* Whom I have begotten in my Bonds.] This was a particular Indearment of ONESIMUS to the APOSTLE; he was the Son of his old Age, and the Child of his Sorrows and Afflictions; and therefore he might be allowed to plead more affectionately for him. Besides, it gave him a fresh Occasion to mention his BONDS, the Sense and Remembrance of which he was willing to impress strong-

By upon the Mind of PHILEMON.

As we have considered the different INTRODUCTIONS to his EPI-STLES, which are remarkably suitable to the State and Circumstances of the several CHURCHES (See Note a, ver. 1.) we here propose, in the same Manner, to consider that irrepriety which is observable in the Mention which the APO-STLE makes of his BONDS and IMPRISONMENT. When he took his shall and soldenn Leave of the ELDER'S of EPHESUS, among whom he surecast that salfe 1 regions and wicked Men would arise to pervett the CHRISTIANS, he mentions the BONDS and Afflictions that were likely to be all him where-ever he went, AEIs xx. 23. in order to affect their Hearts, and to keep them steady to the Doctrine which he had taught them.

In his Apology for himself, and for CHRISTIANITY, before King AGRIPPA, how handsomely, and in what an affecting Manner, does he mention his BON DS? AS xxvi 29 withing most pathetically, that not only the KING, but all there present, were not only almost, but altogether, such as he himself, except the Misery and Difference of the BONDS, wherewith his Hands were then chain'd! Which was a Proof of his great Benevolence to Mankind; as his suffering in Chains, and under such Confinement, were plain Proofs of his In-

egrity

With the same View did he mention his CONFINEMENT, to the

JEWS at ROME, Acts xxviii. 17.

And in the Epifles which he wrote to feveral CHRISTIAN CHURCHES, he frequently took notice of his Sufferings; and had the Skill and Address to

NOTES.

make even his Afflictions and Perfecutions to turn to the Furtherance of the Gofpel and the Good of Mankind. The most remarkable inflance of which is, a Cor. xi. 23, &c. and among these uncommon Sufferings, he takes notice, that he had been in Prisons more frequent, even though that was before this his first Confinement at ROME.

In his Epiftles wrote during this Confinement, he hardly over omits the mention of them; though commonly in an oblique Manner, as here in the Text. Eph. iii. 1. I PAUL, the PRISONER of CHRIST for you Gentiles. I ph. iv. 1. I therefore the PRISONER of the LORD befeech you, &c. Eph. vi. 20. For making known the Mystery of the Gospel, I am an AMBASSADOR in BONDS, i. e. sur preaching that the Gentiles, were to be received into the CHURCH without first becoming PROSELYTES of RIGH-

TEOUSNESS, All xxi. 27, 28.

When he wrote his Epifle to the generous and affectionate PHILIPPIANS, he does, indeed, once and again mention his BONDS; but 'tis always in such a Manner as tended rather to comfort, than to melt or grieve them. Phil. i. 7. he mentions his BONDS to inhalife the Kindness which the PHILIPPIANS had shown him; as a Kindness in a Time of Districts is a double Kindness, Phil. i. 13, 14. he mentions his BONDS again; but it was to shew of what vast Service they had been towards the promoting the Cause of CHRISTIANITY at ROME. And, ver. 16. he mentions his BONDS again, to infinuate how kind and generous their Conduct had been towards him, when compared with the Conduct of some other professed CHRISTIANS.

But he never defires the PHILIPPIANS to remember his BONDS, as he does in writing to some other CHURCHES; no, they had already been so generous, and so compassionate, as that he would not say any Thing that should look like exciting them to any further, or higher, Degrees of Kindness and

Sympathy.

In writing to the COLOSSIANS, who had fwere'd from the Truth, and had been led afide by the JUDAIZING SEDUCERS, he not only fays, Col. iv. 3. that he was in BONDS for preaching the GOSPEL to the GENTILES; but ver. 18. he bids them remember his BONDS; i.e. "Sympathize with me, Pray for me, Stand fust in that Liberty which I have afferted for you even unto BONDS, and consider my Sufferings as such Proofs of my "Sincetity, as the false Apostles, who seduce you, can't appeal to.

In this short Epifle to PHILEMON, he mentions his BONDS and IM-PRISONMENT no less than five Times, that he might affect the Heart of

PHILEMON, and melt him to a Compliance.

As the HEBREW CHRISTIANS were in such imminent Danger of APOSTASY, he puts them in mind of his former BONDS, and of their then sympathizing with him; in order to preserve them stedsast to what they had once projess'd, Heb. x. 34. And to move the EPHESIANS to adhere to him, and to beware of Seducers, he mentions his BONDS and IMPRISON-MENT, 2 Tim. i. 8. and ii. 9. as he had done formerly to their EDDERS, when he took his Leave of them at MILETUS. In all which Places the Manner of his mentioning his BONDS or Consinement, is remarkably just and proper. Another Proof that St. PAUL was a Man of great Sagacity and Exacincis, and no deluded Visionary! As the Sufferings themselves were plain Proofs of his Veracity.

T E X T. PARAPHRASE.

yours; but ' fince he's become a CHRI-STIAN, he has seen his Folly, and has so behav'd himself for some Time past, as to do me a great deal of Service; and I do not in the least doubt, but that he will be so faithful and diligent as to please and satisfy you also, if ever he be admitted into 12. your House and Favour again. As I have kept him with me long enough to have had fufficient Proofs of his Repentance, I have fent him back to you, and this Letter along with him, to beg of you to receive him with as hearty a Welcome, as you would your fincerely affectionate and 13. beloved Friend, PAUL. I would not, in-

now profitable to thee and to me: Whom I have fent to again: Thou therefore receive him that is mine own Bowels. Whom i would is

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II. But now profitable to thee and me.] How quickly, and in what general Expressions, does he pass over the mention of ONESIMUS's Faults, that PHILEMON might not dwell upon them, till he was incenfed at the Remembrance! But he takes care to repeat the affectionate and honourable mention of him, and infifts very particularly upon his Repentance and Reformation: Col. iv. 9. He was now a better Man, would be a better Servant, would wrong his Master no more, nor run away any more. If PHILEMON had had a Regard to nothing elfe, Self-Interest would have inclin'd him to attend to such Arguments.

The Apostic does not directly take notice of it; but it certainly was a strong Proof of ONESIMUS's Repentance, that he return'd to his Master again, not in Chains, or in the Custody of Soldiers or Officers of Justice; but voluntarily, and drawn only by the Cords of Love, and in the Bonds of the Gospel; even though

ir was in his Master's Power to have put him to Death for a Fugitive.

11. Receive him, that is mine von Bounds: | SCIPIO GENTILIS has endeavoured to show, that this Episte has several of the Beauties which shine in DEMOSTHENES and TULLY, and which the Criticks, ARISTO-TLE and LONGINUS, have admired and celebrated in the antient POETS and ORATORS. If this Observation be found to be just, we may suppose that they flow'd from St. PAUL's real Concern, and hearty Affection: whereas the others work'd themselves up to Warmth in many Cases, where they had no real or any great Concern; and, there is fomething in natural Affection, which its hard for any Art to imitate. Or, may we suppose PHILEMON (as he feems to have been a Person of Distinction) to have been a Man of Letters; and that the APOSTLE (who had, perhaps, been bred up in the Schools of TARSUS, before he fat at the Peet of GAMALIEL, and who appears to have been well read in the GREEK POETS) might so far become all Things

T E X T.

PARAPHRASE.

have retained with me, that in thy flead he might have ministred unto me in the 14 Bonds of the Gospel. But without thy Mind would

indeed, have fent him at all, but have retain'd him here at ROME, that in the fread of you and other CHRISTIANS, he might have affifted me in spreading the EVERLASTING GOSPEL, while I am under my present Confinement. But 14-'as his Service is due to you, I did not

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to all Men, as towards the learned to behave like a Man of Learning, though among the rude and unlearn'd he laid afide all Excellence of Speech, as well as the fublimer Doctrines of CHRISTIANITY, and fed them with Milk, i. e. with the greatest Plainness and Simplicity both of Speech and Doctrine: Tothis Purpose compare the following Texts, 1 Cor. ii. 1, 4. and iii. 1, 2, 3. and

1 Cor. ix. 19---24.

Mine own Bowels.] Or, as a Son proceeding out of my own Bowels, as a Piece of my felf, as Bone of my Bone, and Flesh of my Flesh; which he expresses thus, ver. 17. As my felf; or, as my very felf. There's that in CHRISTIANITY that fo far throws down all Diffinctions, as to fet equally good Men upon a Level ; for so they are in the Favour of GOD, and in the Account of RELIGION. A SLAVE, upon becoming a virtuous and good Man, is the Friend, the Brother, the Soul, the Heart, the Bowels, nay, the very Self of the great APO-STLE of the GENTILES. This is a virtues and religious Brotherhood, which has a different Foundation from the temporal and common. Diffications of Mankind.

How graceful is St. PAUL's Manner of Condescention! He had before laid aside all his APOSTOLIC AUTHORITY, and intreats PHILE-MON as a Friend; he now humbles himfelf to a Level with ONESIMUS, to exalt ONESIMUS's Character, and to intimate the Dignity of the Person.

for whom he was petitioning.

With what Ardency and Sincerity does he ferre his Friend, and to Bresnoully plead his Caufe, as one that would take no Denial, adding Motive to Motive,.

though in the most concide and elegant Manner!

13. That in thy flead, &c.] St. PAUL hints once and again, as if he thought it the Duty of all CHRISTIANS to minister unto him in Temporals or Spirituals, according to their several Abilities, or some way to affish him, whilft he was concern'd in spreading the EVERLASTING GOSPEL, s Cor. xvi. 17. Phil ii. 30. Sec Note c, ver. 1.

14. But without thy Mind, or Confent, would I do nothing.] We may here observe, what runs through the whole Scheme of the EHRISTIAN DOCTRINE, vis. That CHRISTIANITY alters nothing in Mensicivil. Duties or Privileges; 'tis no fach levelling Doctrine, as to confound the Diffingions of Mankind, to rob them of their just Rights and Privileges, or to absolve them from any Part of their Duty. PHILEMON was his rightful Mafter, and ON ESIM US his Slave still; the Right of the one, and the Duty of the other,

PARAPHRASE.

T E X T.

know how you might have taken it, if you had heard of it, and I was unwilling to run the Hazard of displeasing you; for I would gladly have ALL the GOOD which you do to be unconstrain'd, ' and Matter of free Choice, and particularly the Favour which you shew to ONESI
15. MUS. I can't wholly excuse the Manner in which he left you; but this I can say, That by the Favour of a kind Providence, his "short Departure from you has proved the

I do nothing; that thy Benefit should not be as it were of Necessity, but willingly. For perhaps he therefore 15 departed for a Season, that thou

NOTES.

was not cancell'd by ONESIMUS's Conversion. A JEW was to continue to observe the JEWISH Lawy as his Civil or National Isau, and a ROMAN the ROMAN Law; though CHRISTIANITY was to both of them the Method of Justification before GOD. A Bondman was still a Bondman, and a Freeman still free. The APOSTLE would not keep PHILEMON's Slave from him, even now he was a CHRISTIAN, nor could ONESI-MUS upon that Account claim his Preedom; though if his Master would have been fo kind as to have granted him his Freedom, his CHRISTLANIEY would not in the least have debarr'd ONESIMUS from accepting of it. See to this purpose, Luke xii. 13, 14. Rom. xiii. 1, &c. Eph. vi. 1-9. Col. iii. 18. iv. i. i Tim. vi. 1, 2. Tit. ii. 9, 10. 1 Pet. ii. 15-18. 1 Pet. iii. 1. And, indeed, nothing could have tended more to the Prejudice of CHRISTIANI-TY, nor made Men more ready to suspect the APOSTLES of some simister Defign, than if they had absolved Servants from their Duty to their Masters, or Subjects from their Daty to their Sovereign; or, on the other hand, ty'd Men down to Slavery, or robb'd them of any of their just Liberties, Pellestions, or Privileges.

v Not of Necessity, but willingly.] The Doctrine and Practice of forcing Men to be religious by Persecution, or Reproaches, and hard Censures, was disagreeable to PAUL, the CHRISTIAN, and the APOSTLE, how well soever it might be approved of by SAUL the blind and zealous Pharisee. CHRISTIANITY, where 'tis heartily embraced, not only informs the Judgment, but sweetens the Temper, and tends much to render Men more placid and benign to others in their Behaviour, as well as more candid and charitable in their

judging.

15. "For perhaps he therefore departed for a Season, that thou shoulds receive him for ever.] As the Event had been so happy, he here ascribes it to the PROVIDENCE of GOD. GOD, in his WISE PROVIDENCE had sent ONESIMUS to ROME to be made a CHRISTIAN and a better Man, that he might be an Instance of the Power that CHRISTIAN ITY has to make the worst of Men virtuous and useful, and that he might

minister

T E X T

PARAPHRASE.

thou shouldst receive him 16 for ever; Not now as 2 Servant, but above a Ser-

the happy Occasion of making him a berter Man, and of his returning to you " for Life, to be more faithful and serviceable than ever. I would therefore, now he 16. is a CHRISTIAN, have you look upon him no longer as a Slave, but as one above

NOTES.

minister to, and comfort the APOSTLE, in his Confinement; and finally, re-

turn to his Master a better Servant than ever.

It was the LORD's Doings, and not Man's, and therefore PHILEMON could not be angry, unless he had a mind to quarrel with the PROVIDENCE of GOD. Thus JOSEPH ascribes his going into EGYPT to the DI-VINE PROVIDENCE, though it had been occasion'd by the Malice and Treachery of his BRETHREN, Gen. xlv. 5. Now sherefore be not ye grieved (fays he) nor angry with your felves, that ye fold me bither; for GOD did fend me before you to preferve Life.

The PROVIDENCE of GOD does often bring Good out of Evil,

though Men aught not therefore to do Evil that Good may come.

But, besides the APOSTLE's ascribing this Event to PROVIDENCE. his tender manner of expressing it deserves to be taken notice of, raxa, perhaps, as if he had scarcely been sure whether ON ESIMUS had fraudulently left his Mafter or no. 'Excelor, be was feparated, or, be departed; he does not fay, be run asear, or absconded like a Criminal, but, perhaps he departed, we's dear, for an Hour; for io short a Space that one can bardly deem him a Fugicive; especially, as he return'd voluntarily, and so much improv'd.

w 'Atopios, for ever.] Here is one Inflance where the Phrase, for ever, must stand for a finite, or an indefinite Duration; as indeed the SCRIPTURE commonly uses Words in a popular Sense, though it will not hence follow that they

are always to uled.

Some fancy that St. PAUL (who had his Head full of JEWISH Learning) does here refer to the Case of the Hebrew Servant, Exed. xxi. 2, 6. who might have had his Liberty in the feventh Year, if he had so pleased; but if he chose to continue with his Master, he was to have his Ear bored through unto the Doorpost, and so was bound to serve for ever; which for ever is thought to have lasted only to the Year of JUBILEE, if he had to long liv'd, Lev. xxv. 39, 40, 41. But perhaps, as he was writing to a GENTILE Mafter about a GENTILE Servant, he might rather have his Eye upon the Cafe of the GENTILE Servants hought by the ISRAELITES, which were to be as an Inheritance to defeend to their Children after them, and to be their Bond-men for ever. which could only be for the Life of the Slave, at the furthest.

16. Not now as a Servant, but above a Servant, &cc.] Alas, we render it a Servant, but it more properly were render'd a Stave, for such their Servants were, whether born in their House, or bought with their Money: They did not receive Wages, nor had they a Power of hiring themselves to other Masters; no. they were look'd upon as part of their Mafter's Goods and Possessions; and con-

fidering

PARAPHRASE.

TEXT.

a Slave, as a CHRISTIAN BRO-THER, very much in my Eavour, and (one may reasonably presume) much more in your Favour, as he was originally a GENTILE as well as you, and one of your own Domesticks, that will for the future be a faithful and affectionate Servant, as well as a Brother CHRI-STIAN. If therefore you ever had any

vant, a Brother beloved, especially to me; but how much more unto thee, both in the Flesh, and in the LORD? If thou count me 17 there-

NOTES.

fidering the great Power that Matter in the Ramon Empire had over their Slaves. which extended even to the taking away of their Lives, no wonder the APO STLE pleads to heartily for ONESIMUS. How far "fist awful or unlawful for Men to buy or fell Men, or make them Slaves, CHRISTIANITY de-Rom, xiii. cides not, any more than it decided how far the usurped Power of the CESARS (and particularly the Tyranny of NERO) was lawful. If it was before unjust and unreasonable to make Men Slaves, CHRISTIAMINEY does not recommend it, nor tie Slaves down from retrieving their just Liberties and Privileges. Hit was a Thing just and right in it felf, CHRISTIANITE does not condemn it; but as to civil Rights or Duties, in general, it leaves Men just where it found them, and binds them only as to RELIGION, or in Matters between GOD and their own Conscience. For this Reason is was what when one would have had him to have divided an Ett to between him and his Brother fasthinking, perhaps, that our LORD's Justice and Authority would do him right) FESUS faid unto him, Man, sobo made me a Judge, or a Divider care you? Luke xii. 13, 14. To which purpose he declared more generally before PI-LATE, That his Kingdom was not of this World: See Note t, ver. 14.

Above a Servant, a Brother beloved, &c.] How far the APOSTLE might here design to intimate, that PHILEMON would do well to grant ONESI-MUS his Freedom, I know not. Some have laid more strike upon this than it appears to me to have. However, I have shown above, that St. PAUL, by recommending him as above a Servant; and as a Brooker; can't be understood to have claimed his Freedom as a Matter of Right; he therefore could only recommend him as a CHRISTIAN BROTHER. GOD has made of one Blood all Nations of Men that dwell upon the Face of the Earth; and CHRISTIANS are likewise all united in CHRISTIESUS, their common Head and LORD. In this religious Brotherhood there's neither JEW nor GENTILE, Male nor Female, Bond nor Free; no Difference put between one Person and another, but if equally Holy, they are equally acceptable in the Sight of GOD. Matt. xxiii. 8: The meanest Slave has a Soul to be saved, and the meanest CHRISTIAN ought to be regarded as a Brother, as well as CHRISTIANS in superior Stations of Life, 1 Tim. vi. 2.

13. Y El Tr è με τχεις neurover, περολαίδε αύτον ως εμέ. If thou count me therefore as a Partner; receive him as my felf.]. This is CHRISTIAN FRIEND-

S.H.I.P.,

TEXT.

PARAPHRASE

therefore a Pariner, receive
18 bim as my feif... If he hath
wrong'd shee, or owesh thee
ought, put that an mine
19 frecours, I PAUL have
written it with mine own
Hand,

any Value for me, if ever you look things on me as your Friend, (and between Pojends all Things should be common) or as your CHRISTIAN Brother, and Fellow-Labourer in spreading the Gospel. and the Moffenger of GOD to your Soul in particular; gratify me in this Instance, and receive ONESIMUS with the same Chearfulness and Affection, with which you would receive me, if I were to come in Person to COLOSSE. * Of whatsoever 18, the has wrong'd you, or how much foever he's indebted to you, place that to my Account; I here give you my Promise, 19. fign'd with mine own Hand, that I will герау

NOTES.

SHIP, which is the warmest, fincerest, and most durable Friendship! But not such a contracted Friendship between two Persons, as is inconsistent with Benevolence to all Mankind.

How unjuffly has the CHRISTIAN RELIGION been represented as defective, in no where recommending this Human Virtue! When 'tis the very Temper and Spirit of a true CHRISTIAN, to be a FRIEND to MAN-KIND; as the great Author of this holy and benevolent RELIGION was

most eminently!

18. If he bath wrong'd thee, or wreth thee ought, put that as mine Account.] Here's another Argument taken from PHILEMON's Interest. He had before intimated, that ONESIMUS would be a better Servint than ever; now he promifes to make up all Losses whatever that PHILEMON had suffain'd by ONESIMUS. A large Promise! And a plain intimating the CHRISTIAN Doctrine of Restitution, where 'tis in our Power, and the Person wrong'd has not voluntarily given up his Claim. The soft Manner of expressing it, is here again remarkable, if he have done you any wrong, as if he had not been quite sure of it, whether he had, or no; done you any wrong, not, if he have robb'd you, or stoke any Thing from you. And then again, we may compare the Circumstances of St. PAUL and PHILEMON at this Time; the APOSTLE was now a poor Prisoner, PHILEMON at liberty, and, probably, Master of a plentiful Estate, who was much likelier to have bestowed something upon the APOSTLE, than to have taken any Thing from him. But St. PAUL would leave no Rub in his way.

19. I PAUL bave veritten it with mine own Hand.] The APOSTLE commonly distated, and another Person wrote down what he said, Rom. xvi. 22. but he wrote all this Letter with his own Hand, not only to engage himself to D 2

27.

PARAPHRASE

T E X T.

repay it: Though I won't fay, that (if we should come to balance Accounts) I have more than paid you already, in that I was the Means of bringing you into the Way to eternal Salvation, when I converted you to the CHRISTIAN Religion. 20. Let me, 'MY DEAR CHRISTIAN BROTHER, 4 fee this Fruit of your

Hand, I will repay it: Albeit I do not fay to thee, how thou owest unto me even thine own felf besides. Yea, Brother, let me have so Joy of thee in the Lord:

NOTE-S.~

make up the Lofs, but to let PHILEMON fee how much he had interested himfelf in the Affair.

b Albeit, I don't fay unto thee boso thou owest unto me even thine own felf befides.] He had directly promifed to make up PHILEMON's Losses, if he infifted upon it; but he only infinuates obliquely his own Claims upon PHILE-MON. How great an Obligation has he express'd in a few Words? He had rescu'd PHILEMON from Slavery and Bondage to Sin and Satan, and brought Rom. xv. him into the glorious Liberty of the Sons of GOD, making him the Lord's Freeman; and therefore not only his Possessions, but PHILEMON himself, was in some fort the APOSTLE's. All that he defired in return for so mighty a Favour, was only ONESIMUS's Forgiveness and kind Reception; and though be could have brought in PHILEMON Debtor upon balancing Accounts, vet he would throw up all his own just Claims, yea, and make up the Losses too which PHILEMON had fustain'd in this Case, rather than ONESIMUS fhould not be kindly received.

2c. Brother.] So he had called PHILEMON, ver. 7. 2nd ONESIMUS, ver. 16. as also, Col. iv. 9. and so he calls PHILEMON here again; to intimate not only his great Love and Affection for them, but that he looked upon them as his BROTHER CHRISTIANS, though they had formerly been idolatrous GENTILES (as much as TIMOTHY, who was a circumcifed Jow, and whom he also calls Brother, ver. s.) Hereby St. PAUL thew'd his Dislike of the Narrowness and Bigotry of the unbelieving JEWS, and JU-DAIZING CHRISTIANS, who could not bear that any of the GEN-TILES freuld be looked upon as Brethren, without their first becoming Profelytes of Righteonfuefs.

As St. PAUL diddain'd not to call ONESIMUS his BROTHER, PHILEMON could not take it amiss that he should be called his Brother alfo, even though he had formerly been, and still was his Slave. And if it be confider'd that there were at that Time fome JUDAIZING CHRISTIANS at COLOSSE, who were tinetur'd with JEWISH Sentiments, and deceived by the pretended Purity of the ESSENES in particular; this Appellation of Brother will appear the more just and emphatical, when given to Converts from among the IDOLATROUS GENTILES.

" Oralpho & Til Kvelw Let me have Joy of thee in the Lord.] This ought to have been translated, Let me bave Fruit of thee in the Lord! i. c. let me fee

you

T E X T

PARAPHRASE.

Refresh my Bowels in the 21 Lord. Having Confidence in thy Obedience, I wrote unto thee, knowing that thou wilt also do more than I fay.

Religion, viz. that you are of a placable and forgiving Spirit; ONESIMUS's kind Reception is all the Reward which I ask of you, for the Pains which I took in converting you to CHRISTIANITY: and I'll assure you, it will be a singular Pleasure to me: 'I beg it also for the sake of the Lord [ESUS CHRIST; and when I plead in his Name, you can't (certainly) deny me any reasonable Request. But why do I beg fo earnestly, or express 21. my felf so dubiously? I was satisfy'd that I should succeed, before I sat down to write: and I make no question, but that you'll readily comply, though it were to do more than I have requested.

NOTES.

you do this generous and kind Action, as the Fruit and Effect of your embracing the CHRISTIAN RELIGION. Tis much more probable that he had his Eye upon the Name of ONESIMUS (which in GREEK fignifies Fruitful or Profitable) in using the Verb ovalulus, than in the Words axenew and Evzensor. Twas, indeed, St. PAUL's Manner to run upon a Word, and that fomerimes in a Sense that was pretty hard, and unintelligible to such as don't closely consider the Scope of his Discourse, and that this is his common Manner.

" In the LORD.] How skilfully does he once and again bring in the Name of the Lord JESUS CHRIST? Intimating, that it was his Will and Pleafore, that PHILEMON should forgive penitent ONESIMUS, as ever he expected Forgiveness himself at the Hands of his great Lord and Master, who is in Heaven, Col. iv. 1. Mast. vi. 12, 14, 15. and, that what is done by way of Kindness and Charity unto one of the least of his Servants, he'll take it as kindly, and reward it as graciously, at the last Day, as if it had been done unto himself. in his own proper Person, Mast. xxv. 40, 45. but if they slighted, or neglected to be charitable to one of his meancit Servants, he would refer it as much, and punish it as severely, as if they had done it unto himself, ver. 41-46. If PHILEMON had any Love to the Lord JESUS CHRIST, or any Defire to be accepted by him at his Coming, how powerful must these Arguments be with him? Well might he add after this, that he was perfounded, PHILE-MON would do more than all be had mention'd. CHRYSOSTOM upon this Verse cries out, What Stone is so bard, but would be moved, or even melted by thele Words? Whether he hereby defign'd (by a distant Hint) to put PHI-LEMON in mind of granting ONESIMUS his Freedom, I leave to be inquired. Perhaps St. PAUL thought that too great a Favour to be tequested as yet, and in plain Words; though, if the ONESIMUS mention'd by IGNATI-

NOTES.

US, as Bishop of EPHESUS, was the same Person about whom this Letter was wrote, its probable that he had his Freedom granted him; but, whether it was upon the Account of this Letter, or of his suture good Behaviour; or, whether this was the same Person, does not now fully appear. See IGNATIUS's Episte to the Ephesians, at the beginning. There is a like Instance of the Apostic's Address, a Cor. viii. 7, 8.

SECT. IV.

V E R S E 22 ---- 25.

The Conclusion of the Epiftle.

The CONTENTS.

Liberty; that the had a Prospect of being shortly set at Liberty; that then he design'd to visit them at COLOSSE, where he desires PHILEMON to provide him a Lodging. And its not improbable but that he did visit them accordingly. The Episte is concluded with Salutations, according to his usual Manner.

PARAPHRASE

TEXT.

22. O conclude, I defire you wou'd provide me a Lodging; for I hope, that (in answer to YOUR PRAYERS)

BUT withal prepare me 22 alio a Lodging: For I trust that thro' your Prayers

NOTES.

12. To provide me a Lodging.] This shews that this Epistle was wrote a little before St. PAUL was fet at Liberty from his first Confinement at ROME. Compare herewith, Phil. i. 25. and ii. 24. and Heb. xiii. 23, 24. St. PAUL did not want any pompous or expensive Preparation in the providing him a Lodging; but this Intimation of his Design to be shortly at COLOSSE, was another Argument to PHILEMON; for surely he would be assumed to be sound by the APOSTLE himself implacable, and regardless of such an excellent and persuasive Letter.

B I trust, that through YOUR PRAYERS I shall be given unto YOU.] We can't suppose, but that St. PAUL himself, and the other CHRISTIANS,

pray'd

T E X T.

PARAPHRASE

I shall be given unto your 23 There falute thee BPA-PHRAS, my Follow Prifonce in CHRIST IE-24SUS, MARCUS, ARI-STARCHUS,

I shall now shorely be fet at Liberty; and have an Opportunity to pay you a Vifit at COLOSSE. EPAPHRAS (who was 23. formerly one of your Ministers, and who came to ROME not very long ago, bringing meran. Account of the State of Things among you is now my Fellow-Prisoner for spreading CHRISTIANI-TY in this great City; and he fends his Love and Salutations to yours 'As does al- 24. fo MARK (Sifter's, Son. to BARNA-BAS) and ARISTARCHUS the MACEDONIAN (who is likewise under Confinement upon the fame Account.

NOTES.

pray'd for his being fet at Liberty; and that it would be Matter of general Joy and Advantage to all the CHRISTIAN CHURCHES whenever he should get his Liberry; but the APOSTLE only mentions the Prayers of PILLEMON and his Partily, as if they had a particular Interest as the Throne of Grace, and as if GOD would penalizely gracify them with his Inlargement, as he himfelf would, on the other hand, devote that Liberty more peculiarly to their Service. How does he take all Opportunities to speak well of PHILE-MON and his Family, and to intimate his great Regard and Affection for them?

12. h E.P.A.P.H.R.A.S.] See Col. i. 7. and iv. 12, 13. This is he that is generally thought to have been active in converging the COLOSSIANS. St. PAUL, by calling him his Fellow-Prisoner in CHRIST JESUS, purs

PHILEMON again in mind of his BON US.

24. MARCUS.] This was he about whom St. PAUL and BARNA-BAS differ'd so much as to part Company, Acts xv. 39. But we see here that St. PAUL and St. MARK were perfectly reconciled again, and laboured together in promoting the Golpel; for this Epifile was wrote many Years after that Difference. This St. MARK was the Author of the GOSPEL that goes under his Name.

ARISTARCHUS.] Acts xxx. 4. He was a MACEDONIAN of THESSALONICA, chosen by the MACEDONIAN CHURCHES. as one of their Messengers, to go along with the charitable Collection which they had made for the Use of the poor CHRISTIANS in JUDEA; 'twas he that DEMETRIUS and his Mob had hurry'd into the Theatre at EPHE-SUS, Asts xix. 29. After the delivering up the Charity to the leading Men of the CHURCH in JERUSALEM, he followed the APOSTLE PAUL to CESAREA, and after that accompanied him to ROME: It does not

25

PARAPHRASE.

T E X T.

count as I am) DEMAS also, and LUKE the beloved Physician. These are all now with me at ROME, assisting me in spreading the Holy CHRISTIAN RELIGION; and, if you please, you may consider it as their Request also, that ONESIMUS be forgiven, and kindly received.

STARCHUS, DEMAS, LUCAS, my Fellow-Labourers. The Grace of 25 our Lord JESUS CHRIST be with your Spirit. AMEN.

May the Favour of our Lord JESUS CHRIST, and the Gifts and Graces of his HOLY SPIRIT, be in and upon you all. AMEN.

NOTES.

appear that he was carry'd Prisoner to ROME; but he seems to have gone voluntarily, and to have been there apprehended and confined. See Note b, ver. 1.

DEMAS.] This is he that afterwards for look the APOSTLE PAUL, when (during his fecond Confinement at BOME) he was called to answer for his Life before the EMPEROR NERO, or his Licutenant HELIUS CÆSARIENSIS. 2 Tim. iv. 10. His loving this prefent World is generally reckon'd to have been his Love to Riches; but, perhaps, it was only defigned to mean, that he was afraid to lay down his Life as a MARTYR for the CHRISTIAN RELIGION, and therefore he would not then flay at ROME with the APOSTLE to run the Hazard of it, nor go where the APOSTLE might direct, if there was any Hazard in the Undertaking; but would go to THESSALONICA, where the APOSTLE thought there was less Occasion for him at that Time, as CRESCENS did, perhaps, go to GALATIA, and TITUS to DAL-MATIA. However, we never find the APOSTLE intimating that DE-MAS had forfaken the CHRISTIAN RELIGION; but only that he had forfaken HIM, in his great Diffress, when no body else durst stand by him, or appear with him and for him, and he was with formuck Difficulty delivered out of the Mouth of the Lion, 2 Tim. iv. 16, 17. i. e. from NERO, or his LIEUTE-NANT, by whom he is reckon'd to have been beheaded in a short Time after.

m LUCAS.] St. LUKE; he was the Author of one of the four GO-SPELS, and of the ACTS of the APOSTLES. He was probably a Native of ANTIOCH in SYRIA, and a PROSELYTE of the GATE, before he was a CHRISTIAN. Though I reckon that he was commonly St. PAUL'S Companion; yet I find no mention of him from St. PAUL'S being the first Time at PHILIPPI to his coming thither again, i.e. from Acts xxi. to Acts xx. He was concern'd (as well as ARISTARCHUS) in carrying the Charity to JERUSALEM, and went along also with the APOSTLE from CESAREA to ROME; yes, and was with the APOSTLE in his second Confinement at ROME, when the Hazard was so great that all the

rest of his Companions for sook him and fled, a Tim. iv. 11.

THE

APPENDIX

HAT any antient Writing belongs to the Author to whom common Fame ascribes it, can only be known by the internal Marks and Characters, or by external

Testimony.

The internal Marks and Characters must be deduced from the authentick History of the Person, or his authentic Writings. That most, or all the other Epistles, which go under the Name of St. PAUL, are his true and genuine Writings, may be easily proved from the History of him in the ACTS of the APOSTLES, and from the Testimonies of the PRIMITIVE FATHERS, (the only Proofs the Fact is capable of:) And, indeed, the Authenticness of most of them has never been called in Question.

And, supposing the other Epistles to be genuine, we may observe several internal Marks of the Genuineness of this Epistle to

PHILEMON.

Ex. gr. The INTRODUCTION, which is so suitable to the Scope of the Epistle; a Thing for which St. PAUL's Epistles are so remarkable! See Note, ver. 1. His calling TIMO-THY Brother, and writing in his Name, as well as his own; see Note, ver. 1. TIMOTHY being his Favourite, and almost constant Companion. His Address to all the CHRISTIANS in PHILEMON's Family, as they might all be capable of doing him Service upon this Occasion; see the Notes, ver. 2. His Style and Manner through the whole Epistle; particularly, his using the very Words in the same Order, and upon like Occasions; see Note, ver. 5, and the last Sentence of the Epistle: But more especial-

. iy,

ly, his admirable Address, and skilful Instinuation, so peculiar to St. PAUL; of which (among many Instances) I will select only two: The one is, 2 Cor. viii. where he says, he had excited the CHRISTIANS in MACEDONIA to be liberal to the poor CHRISTIANS in JUDEA, by telling them of the generous Proposals of the CORINTHIANS: When he had done so, and thereby procured a noble Charity in MACEDONIA, he writes to the CORINTHIANS, and urges them to Liberality, to make good their generous Proposals, and his Commendations of them, and excites them back again, from the Example of the liberal MACEDONIANS.

The other instance is in this EPISTLE, where, after all his powerful Arguments, and affectionate Intreactes, he concludes, That he's persuaded PHILEMON would do more than all that he

bad requested.

The Manner of his mentioning his BONDS and CONFINE-MENT, with the Use which he makes thereof, is another Proof of this Epistle's being wrote by St. PAUL; see Note-1, ver. 10. As every Particular in the Epistle is consistent with the Circumstances of the APOSTLE's first Confinement at ROME, Acts

xxviii. 30, 31.

His infinuating feveral great and important Truths, which run through the whole CHRISTIAN DOCTRINE, shews that it was wrote by one that had in his Head the complete Scheme of the Gospel Revelation, in one clear and harmonious View, and that could express or infinuate any part of it, at all Times, and upon all proper Occasions. Ex. gr. That CHRISTIANITY alters nothing in Mens civil Obligations or Privileges; see Note; ver. 12. That Restitution ought to be made for Wrongs and Injuries; Note, ver. 18. That the Penitent ought to be forgiven; Note, ver. 20. That CHRISTIANS are all BRETHREN; Note, ver. 20.

The Allusion to the Service of Slaves among the Jews, in that

Expression, dievis, for ever; Note ", ver. 15.

The APOSTLE's writing his Name with his own Hand, and probably making some particular Mark, or writing it in such a particular Manner, as to distinguish his from any counterfeit Epifles that might be wrote under his Name; ver. 19. compared with 2 Thes. iii. 17. and ii. 2. and Gal. vi. 11.

And finally, the Salutations from such as were commonly his Companions; are all internal Evidences of the Genuineness of this Epistle.

The

The enlarging upon the external Proofs is deferr'd, till the Author has Leisure to put together the Testimonies of the Antients, as to the Authorickness of all St. PAUL's Epistles.

What I would infer from all that has been faid, is,

I. If this Epiflle be St. PAUL's, and he was a Man of fuch Sagacity and Address, every candid and unprejudic'd Person will readily allow, that he was no loose, incoherent Writer; nor any wild and ENTHUSIASTIC Visionary; but will rather be apt to think, that if the Language in which St. PAUL wrote, the Costoms to which he alludes, the Scope of his Discourse, and the Subject which he is pursuing, were throughly understood, we should see as much Beauty, Aptness and Propriety, in all his Epistles, as are visible in this short Epistle to PHILEMON.

'Twill also evidently follow, that a Man of such Sense and Sagacity, fuch Skill and Penetration, was not, could not possibly be, deluded, especially as to the Facts, to which he often appeals as plain Proofs of his Miffion and Doctrine; and that even in the Letters which he wrote to Churches, where he had many and most malicious Enemies. Could not a Man, of a Capacity much inferior to St. PAUL's, know certainly whether he was able to work Miracles, or no? Whether he could, or could not, fpeak a Variety of Languages, which he had never study'd to attain? Or interpret what others spoke in such Languages? Whether he had, or had not, the Power of miraculously punishing obstinate Offenders? Whether he could, or could not, communicate fome fuch Powers, and Gifts unto others, by the laying on of his Hands? Could a Man write such an Epistle as this, and at the fame Time be so goolly and so palpably imposed upon, as to plain Facts? This would be a Case without a Parallel, and is contrary to all common Sense. Reason and Experience!

Amidst all the Warmth and Affection, wherewith he addresses PHILEMON, and all the pious and devout Sentiments contain'd in this *Epistle*, are there any Traces of ENTHUSI-ASTIC Ravings? Any Signs of a frantic or disturbed Imagination? Any Thing that would in the least betray him to have been

a weak and credulous Person?

I believe, from the more close Consideration of his skilful, and infinuating Manner of Address, and the Propriety of his Behaviour, towards the Persons with whom he had to do, the DEISTS

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have been apt to conclude, that he was an artful, cunning Man, that knew the World, and could make the best of any Cause; and that, in one Word, he was more likely to deceive others, than to be imposed upon himself, so notoriously, and in such plain Facts. But, to take away all Jealousy, and Suspicion of his having any Design to deceive Mankind; let us,

II. Point out briefly some of the many Evidences, which he

gave the World of his Honesty and Integrity.

The RELIGION which he spread, promotes the purest Virtue; and one can hardly suspect a Man of any finister View, in

taking Pains to make the World wifer and better.

Again, by the very Doctrine which he preach'd, he was doom'd to the most exquisite and durable Punishment in another World, if he was an IMPOSTOR: and 'twould be a strange Thing for a Man to condemn himself by an Imposture of his own contriving

and publishing.

And then, how difinterested were his Views? What had he to expect in this World? He himself says very justly, That if in this Life only be had Hope in CHRIST, he was of all Men most miserable. A cuming Deceiver proposes to himself some temporal View; but what could St. PAUL propose to himself? Or, what had he for all his Travels and Fatigues, his long and laborious Attempts to reform Mankind?

He was converted from one of the most slagrant Enemies of CHRISTIANITY, to become one of its warmest Advocates, and most affectionate Friends; for which his own Nation looked upon him as no better than an APOSTATE; and (instead of the Advancement for which he stood so fair, whilst he was a zealous JEW; and persecuted the CHRISTIANS) he exposed himself to the Malice and Enmity of his former Friends, and Country Men.

The ROMANS also (who then govern'd the World) were always jealous of all Changes and Innovations in Matters of RELIGION, and were peculiarly for discouraging the Ring-leaders of any new Religion. And, what could a Man propose to himself, to preach up the Doctrine of a crucify'd Jesus among such Persons, and in such a State of Things?

Nay, even the JUDAIZERS (a numerous, powerful, and zealous Body among the CHRISTIANS) were apt to look upon this APOSTLE with Jealoufy and Diflike. So that if the APOSTLE of the GENTILES fought the Friendship of this World, he took a very wrong Method to obtain it.

The.

The same may be said as to the Riches, as well as the Pleasures and Enjoyments, of this World. And, suppose he had not foreseen the Hunger and Cold, the Nakedness and Buffetings, the Slights and Affronts, in which such an Attempt was likely to involve him; yet one would have thought that ten or twelve Years Experience might have been sufficient to have convinced him; and that he could have had no great Heart to have proceeded about twenty Years more, after so many, and such great Discouragements! Or,

Can we suppose, that Vain-Glory, and an Affectation of Singularity, could carry him, and his numerous Companions, such a great Length in propagating what they knew to be an IMPO-STURE? Read but the brief Accounts which he himself has given of his own Sufferings; I Cor. iv. 9—13. and 2 Cor. xi. 23. ad finem. And you must suppose that a Man must have had a strange and unaccountable Love for VAIN-GLORY, that had already experienced such Treatment, and that foresaw, that it was the Ada xx. very Treatment that such an Attempt was ever likely to expose 22, 23, 24 him to; and yet would still go on to publish what he himself knew to be salse; yea, and even to triumph in the Prospect, those he saw nothing before him but Dangers and Death!

Had the APOSTLES of our LORD and SAVIOUR the Principle of Self-Preservation? Or, were they of a different Make from the rest of Mankind? Would not a Man of Sense, Virtue and Benevolence to Mankind (as the Author of this Episte must have been) either never have engaged in an IMPOSTURE? Or, if by any Means he had been drawn in, would he not easily have discover'd, and honestly have confess'd such a notorious Cheat; and tather sought Glory from his singular Integrity?

But, suppose CHRISTIANITY true, and then the Attempt to spread it could not be Vaja-glorious; nor a criminal Sin-

gularity?

Indeed, St. PAUL suffered so much, and yet went on in his Work so steadily, calmly, and unmovedly; and so unweariedly persisted in his Attempts to make an ungrateful World wise and good, even whilst he was sensible that they were plotting his Destruction; that (I believe) the close Observation of this part of his Behaviour, without considering his Conduct in other Views, has led the DEISTS to take him for a weak Man, and an ENTHUSIASTIC Visionary, that knew not the World, nor had study'd Mankind. So natural its for Men to run into Extremes, when they consider any Thing only in one View! Accordingly they

have play'd between these two HYPOTHESES; sometimes representing the APOSTLES as IMPOSTORS, and at other Times as ENTHUSIASTS.

These are certainly very different and inconsistent Representations: For a Man that is really an ENTHUSIAST, and that believes himself illuminated or inspired, without his being so, is not an IMPOSTOR for declaring that he believes so: And whoever pretends to Inspiration, when he knows very well that he is not inspired, can't be an ENTHUSIAST, but is a downright IMPOSTOR.

I wish the DEISTS would fairly debate with us one or both of these HYPOTHESES, and stand or fall by the superior Evidence: But to shift from one to the other, when they are pinched with an Argument, is a shameful and unfair Method of Proceed-

ing, and not like Lovers of TRUTH and VIRTUE.

To me it appears very plainly, from the first of these Observations, that St. PAUL was not, could not possibly be, deluded himself: And from the second, that he can't be supposed to have deluded others.

And if this Argument be just, CHRISTIANITY is undoubtedly the TRUTH from GOD, and as such ought to be embrac'd, rely'd, and acted upon. Nor is it every Objection that may be started (though it have some Subtilty or Difficulty in it) that should shake our Foundations, when such positive and direct Proof is laid before us.

FINIS.

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PARAPHRASE

AND

NOTES

ON

St. PAUL's 1th EPISTLE

TO THE

THESSALONIANS.

1 N

Imitation of Mr. LOCK E's Manner.

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LONDON,

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M.DCCXXXI.

Price Two SHILLINGS.

THE

PREFACE.

Y LORD BACON (in his book concerning the advancement of learning) says, "I hat all "things are to be held possible and performable, "which may be accomplished by some persons, though not by every one; and which may be done by the united labours of many, though not by any one part; and which may be effected in a succession of ages, though not in the same age.—

Our age (I think) may be justly esteemed for its great advancement in the study of the holy scriptures; and Mr. Locke accounted that one among many, who has thrown

a greater light upon St. PAUL's Epistles.

If he had lived to finish, the unequal task had not been

devolved upon others. However,

By the reception which PHILEMON has met with, and the incouragement to proceed, which has come from persons of no small figure in the learned world; 'tis judged eligible to have the work continued.

If the united labours of many, and the affistance of successive ages, tend to the advancement of knowledge, 'twill deserve no censure to have consulted criticks and commentators, in order to see what thoughts had been omitted, or what alterations were necessary; especially as the work was drawn

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The PREFACE:

up without them; and in some particulars does still differ from most or all of them.

THE AUTHOR takes this opportunity to declare, that be writes for no party but that of Christianity in general; and that he knows of no interest worth pursuing, compared

mith that of truth and virtue, liberty and charity.

The right understanding of the holy scriptures, and of the design of the whole scheme of Christianity, would lead Christians into love and unity, and promote the most pious and benevolent temper and practice: For (to say here at once, what is in several places interspersed in the Notes) the whole design of Christianity is levelled against sin, and to bring men to the love and practice of virtue.

But, the greatest proficiency in the study of the Scriptures, without an holy life and conversation, will be found to have been of no moment in that great day, when we must all appear before the judgment seat of Christ, and receive according to the deeds done in the body, whether they have been good or avil.

the body, whether they have been good or evil.

Lately Publified, by the same Author,

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A

PARAPHRASE

AND

NOTES

ON THE

1^a Epistle of St. Paul the Apostle

TO THE

THESSALONIANS.

The History of St. Paul's planting the Gospel at Thessalonica, and of the State of things, when he wrote this his first Epistle to them.

T. Paul, in his fecond apostolic journey having got as far An. Christias as Galatia, had a design to have gone first into the Pro-valle, ft. confular Asia, and asterwards into Bithynia; but by a divine impulse he was ordered to go elsewhere: And arriving at Troas he had a vision in the night; one in the habit of a Macedonian seemed to approach him, and to beg of him to go and assist them (probably things were riper there for the reception of the gospel, than they yet were in the Proconsular Asia,

An. Christi Asia, or in Bitbynia.) In compliance with the vision, the Apostle Claud. 11. went with his attendants, and planted a christian church at Philippi; but he and Silas were barbarously used for so doing, being whipt severely, and put in close custody by the order of (the Duumviri) the magistrates of that Roman Colony. Notwithstanding this treatment, they were not in the least discouraged, but went from Philippi, and Timothy along with them; and, passing thro' Amphipolis and Apollonia, they arrived at THESSALONICA the metropolis of Macedonia.

It stood upon the Thermaian bay, and was antiently called Thermæ; but being rebuilt and inlarged by Philip, the father of Alexander the great, upon his victory over the Thessalians, 'twas in memory of the fact called THESSALONICA, (which fignifies the victory of Thessalia:) 'Tis now called Salonichi, and is in the

possession of the Turks.

THE APOSTLE, upon his arrival, found that the Yews had a fynagogue there, into which (according to his never failing custom) he went, and first preached the christian doctrine to the Jews, and to the Profelytes of the Gate, that attended the synagogue fervice, and that for three fabbath days fucceffively; confirming what he preached from the scriptures of the old testament, laying before them the true fcope and meaning of those inspired writings, and showing them evidently, that according to their antient prophecies the Meljiah was to suffer (Isa. liii. Dan. ix. 26.) but, as he was also to reign for ever, he was to rise again from the dead, and so to enter upon, and possess his kingdom; and that all those prophecies were fulfilled in Jesus OF NAZARETH, and therefore he must be the promised and long expected Messiah.

Some few of the Jews laid adide their prejudices, yielded to the evidence, and imbraced the christian doctrine; and so did many of the Gentiles, Projelytes of the gate, among whom were fe-

veral matrons, women of distinction, Alls xvii. 1, &c.

Either the idolatrous Gentiles had flock'd to the fynagogue after the first sabbath day, induced by the rumour of those new teachers being come to the city (which was the case at Antioch in Pifidia; Acts xiii. 44.) or elfe, upon the opposition which he met with at the synagogue from the body of the Yews, the APOSTLE had left them, and taught in some other public place, as he did at Epbesus in the school of Tyrannus, Acts xix. 9. and perhaps at Corinth in the house of Justus; Acts xviii. 6, 7. St.

St. Luke in the history of St. Paul's residence there has not An. Christi indeed given us any particular account of the conversion of those Claud. 11. idolatrous Gentiles: Perhaps he thought it needless, as having so frequently mentioned the conversion of idolatrous Gentiles in other places, and so much studying brevity as to take no notice of a fact that cou'd afford no new observations.

But 'tis evident from this epifle that many idolatrous Gentiles were converted by St. Paul there, and at this time. For, I Theff. i. 5—8. their forfaking their idolatry, and imbracing christianity, is said to be talked of through all the neighbouring country with astonishment. And (as there is nothing said through this whole epifle to, or of, the Jewish converts, and nothing peculiarly to, or of, the converts from among the Gentiles, Proselytes of the gate) I am apt to think that this church consisted chiefly of converts from among the idolatrous Gentiles, and that this epifle was more peculiarly design'd for them (which seems to have been the case with most or all of St. Paul's epiftles, except that to the Hebrews.)

THE APOSTLE had there worked miracles, and exercised several spiritual gifts himself, and he had also communicated spiritual gifts or miraculous powers to the Thessalonians, by the laying on of his hands: these, together with his holy life, disinterested and open behaviour, and his plain and affectionate preaching, brought in many converts; and with so much alacity did numbers embrace the christian faith, that (though the unbelieving fews raged, and exasperated others against them) they became patterns of zeal and sortitude to all the christians, and to all such as were disposed to turn christians, throughout all Macedonia and Achaia. Notwithstanding this, the Apostle and his company laboured day and night with their own hands for a subsistence, that they might have the greater success, not be suspected of any sinister design, nor give any incouragement by their example to sloth and idleness.

It must be owned indeed, to the honour of the little church at *Philippi*, that they only, of all the churches, did send them some small presents once and again, whilst they were planting christianity at *Thessalanica*, Phil. iv. 16.

Whilst the work of the Lord succeeded so well, the unbelieving fews of that city, full of resentment and indignation, took along with them certain profligate fellows, such as the lictors, or beadles, or some of the vile crew belonging to the forum (for B 2

THESSALONIANS.

An Christithe Roman forum was used both as a market place, and as a Claud. 11. court of publick judicature) and having raised a mob, they put the city in a commotion, and, apprehending that PAUL and his company had been there, they broke violently into the house of Jajon, who was either a christian himself, or at least a favourer of them. And at his house perhaps the Apostle had taught the christian religion, after he had left the synagogue.

The tumultuous rabble (not finding PAUL and his companions there, as they expected) apprehended Jajon himfelf, and fome other christians, and hurry'd them away to the rulers of the city (for that was all that the Jews cou'd do, as they had not the government in their own hands) and there they clamoured against them, saying, "These very men, the leading men of " the upstart fect of the christians, that have turned the world " upfide down, are come hither also, and this Jason has en-" tertained them in his house; we have therefore apprehended " him, for they are dangerous to the state, in that they all affirm, " in contradiction to the decrees of Cælar, that there is another "King or supreme ruler, one Jesus, the head of their sect or fac-" tion". (From whence I can't forbear remarking how proper it was that our Lord shou'd ascend, before his disciples declared him King, upon earth, when this accufation at Theffalonica, though relating to a person in another world, and his kingdom only a spiritual kingdom, cou'd yet give umbrage to the higher powers, and afford matter of accufation against his disciples.)

Groundless as the pretence was, the magistrates thought it worth their while to examine into it; for the Senate first, and afterwards the Emperor had made an order that none should be called *Ring* without their permission. But when they found that the King, which they spoke of, was in another world, and laid no claim to a temporal kingdom; and that the Apostle and his companions had attempted nothing of any dangerous consequence to the Roman Empire, or to the peace of their city; they only took security of Jason, and of such others as had been brought before them, that they wou'd behave like peaceable and good subjects for the suture, and so dismissed them. However,

The christians not knowing what new accusations the unbelieving Jews might devise, or what fresh tumults might happen, sent away PAUL and Silas [Silvanus] without delay, who were conducted by night to Beræa; and notwithstanding their base

ulage

usage at *Philippi*, and at *Thessalonica*, they entred as chearful-An. Christily as ever upon preaching the gospel, as soon as they arrived at Beræa; and there they met with a much more candid and generous reception: for the Beræan Jews searched the scriptures daily, to see what soundation their doctrine had.

The unbelieving fews, their ever implacable enemies, underfranding that they had preached the gospel in Beraa, were so

spiteful as to follow them thither also.

The christians (finding that the weight of the storm wou'd probably fall upon him) sent the Apostle away by the road that leads to the sea; but to elude the persuit of the unbelieving Jews, they afterwards turned into another road, and conducted him safe to Athens. Silas and Timothy tarried behind at Beræa: But the Apostle sent back orders by them that had conducted him to Athens, that Silas and Timothy shou'd come to him with all speed.

By the way I wou'd observe, that there is no mention of see Mee on St. Luke's being with them either at Thessalonica, Beræa, or Athens.

Timothy came accordingly to the Apostle whilst he was at

Athens, but Silas tarry'd ftill at Beræa.

THE APOSTLE had left the christians of Thessalonica in such an hurry, and amidst such restless and implacable adversaries, that when he considered it, he was very uneasy, and wou'd gladly have gone back again to fortify and to comfort them: But his enemies, especially the unbelieving Jews, always hin-

dered him from returning.

But when his anxiety still increased, and he saw no prospect of returning to them in person, he thought it eligible to be left whome at Athens, and to send Timothy back from thence to Thestalonica, that he might rectify what was amis, and comfort and establish them (for the Timothy was but a mere youth, the Apostle cou'd trust him with the most important affairs of the christian church:) What he now seared was, lest the assistance and persecutions which had befallen him their Apostle at Philippi, Beraa, and Thessalonica, shou'd cause the Thessalonians to apostatize from christianity to their old religions again, as terrify'd by his sufferings, and by the apprehensions of what might befal themselves.

Whilst he was among them, he had endeavoured to prepare them for the worst; assuring them that afflictions from a wick-

I THESSALONIANS.

An Christied world were what he always expected, and what good men child. It most commonly meet with. But now he sends back Timothy, for fear he had not armed and fortified them sufficiently.

From Athens the Apostle went to Corinth. There Timothy came up with him again from Theffalonica, as well as Silas

from Beræa.

Since the Apostle's planting it, those his two attendants had been watering the everlasting gospel in *Macedonia*; and they had such success as to be able to bring him very agreeable news from thence. These tidings of the success of his past labours, and his earnest desire of like success for the suture, rouz'd him to push the matter in the synagogue at Corinth; but the unbelieving Jews treated him in the same obstinate and malicious manner, and forced him to leave their synagogue also, and to teach elsewhere.

So great was his concern still for the THESSALONIANS, that (though it was not long fince he had been there himself, and though he had also since that sent Timothy, and had by him receiv'd an agreeable account of their faith and charity, and of their affectionate remembrance of him, and their desire to see him again) yet he is not satisfied in his own mind till he writes this letter to them.

It was wrote the first of his fourteen apostolic epistles; but 'tis not inferior to the other, either as to the matter or manner.

SYNOPSIS

Fter he had been some months at Corinth, ST. PAUL from Cofrom Cofrom Cowile,
own name, and in the name of Silas [Silvanus] and his bewile,
Christian. loved Timothy; he being the Apostle of the Gentiles,
Claud. 12." and they two having been his assistants in planting that
church.

"He writes to the christian church there, and not to their bishops and deacons, and more especially to that part of the church which consisted of converts from among the idolatrous

" Gentiles. And, after the introduction, he commends them for

" their

"their ready reception of the gospel upon its first appearance An. Chille among them, for their forsaking idolatry and their vices, so Claud. 12. Chand. 12.

"From his patient suffering among them, and in the adjacent Towns, from the purity of the doctrine which he preached, and from the holiness of his own life and conversation, he shows them that what he did must needs be without guile, artifice, or any sinister views whatsoever (though his enemies, and particularly the unbelieving Jews, might be very ready to infinuate the contrary) for, he was so far from seeking the things of this world, that he had laboured with his own hands for bread among them, and in all things had studyed their advantage and not his own.

"In order to arm them against the apostasy, or dejection of first, which the perfecutions that he underwent, or their own dark prospects, might occasion, he observes that the unbelieving Jews bad murdered the Son of God, and no won-der then that they perfecuted his disciples, and more especi-

« ally his Apostles.

" He once and again intimates to the Thessalonians the " ardent affection which he had for them, and that he had " already attempted feveral times to have returned to them, " but his and their enemies had always prevented him. How-" ever he lets them know, that in his absence he bore them in " mind, and was very defirous to comfort and to establish them: " That, therefore he had fent Timothy, the most faithful of his " Attendants; that Timothy had brought him back a very pleaf-" ing account of the posture of their affairs; that it was an " unspeakable comfort unto him in all his afflictions, and wou'd " always yield him matter of joy and thanklgiving unto God, " to hear of their continuing stedfast in the profession, faith, " and practice of that doctrine, in which he had first instruct-" ed them. And, that they might be comforted and persevere, " he affures them that he prayed ardently for them day and " night, and defired very much that God, in his wife provi-" dence, wou'd order matters so as to permit him to go again, " and in person further to instruct, comfort, and establish. " them.

"But, suppose this shou'd not be granted him, he prayed that they might continue to believe, and to live so holily as to meet with acceptance before their righteous judge at his coming.

"In

I THESSALONIANS.

An. Christi "In the conclusion of this epiftle, he (according to what was claud. 12." afterwards his usual manner) drops several practical directions, though we may reasonably suppose them to have been such, as were more peculiarly suited to the state of this church.

"He exhorts them very earnestly in general to live as he had taught them, whilst he was among them, particularly to abstain from all uncleanness, whether adultery, fornication, or any preternatural lusts; to abound in love to the chritians, and in charity to all men; to mind their own lawful business, and even to work with their own hands, in order to imploy and maintain themselves in some honest and decent way.

" Not to forrow for their dying friends, as those that were

" ignorant of the refurrection, or that disbelieved it.

"From Christ's coming fuddenly and unexpectedly, he ex"horts them to be always prepared and watching. He recom"mends it to them to respect such as presided over their church,
"and instructed; or admonished them, and to be at peace a"mong themselves; to cultivate those gifts of the Spirit which
he had imparted unto them by the laying on of his hands;
and particularly to value Prophesying, as what wou'd turn
"most to edification; and finally, to live and act intirely and
in every respect like christians."

I can find no fatisfactory account by whom this letter was fent. Silas and Timothy, (who have been supposed to have carry'd it) joined in the writing of it, and were with the Apostle shortly after, when he wrote the 2d epiftle; nor do I remember any hint in the 2d epiftle of their having then been a third time in Macedonia, or at Thessalonica.

Imagine the GREAT APOSTLE OF THE GENTILES to be full of a just resentment and generous indignation against his countrymen the unbelieving Jews, who had lately treated him and them so maliciously; and at the same time having the most tender and parental care and affection for the young converts at Thessalonica; and you'll have the very posture of his mind, during the writing of this epistle: for these two things appear every where throughout the epistle.

THE

PARAPHRASE

AND

NOTES, &c.

SECT. L

INTRODUCTION.

CHAP. i. Ver. 1.

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PARAPHRASĒ.

PAUL, and SILVANUS, and TIMOTHEUS, unto the church of the THESSALO-NIANS.

PAUL , who planted the everlasting An. Christing gospel among you, together with Claud. 12.

Silvanus and Timothy, who were with me at Thessasonica, and my affishants

in that work, now write to the church lately

NOTES.

1. "Why he does not call himself an Apostue, see Note (") on Philemon, ver. 1.

Afls xv. 40. and xviii. 5. 2 Cor. i. 19. 1 Pet. v. 12.
 Afls xvi. 1, 2, 3. and xx. 4. Phil. ii. 19—12. 2 The. i. 5.

Why he does not mention the bifbops and deacons, that be accounted for in the Note on chap. v. 12. The word church, in the Now Testament, signifies, first, All that professed the Christian religion, Ats v. 11. Phil. iii. 6. 1 Cor. xii. 28. Eph. iii. 21. Secondly, It sometimes signifies such only as were society in such a profession, Eph. v. 25—29. Col. i. 18; 24. Thirdly, It most commonly

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lately founded there, who are distinguished from the idolatrous Gentiles, by your believing in God the Father, and from your fiercest enemies, the unbelieving Yews, by believing in the LORD

JESUS CHRIST.

We wish you shoot, and sall imaginable happiness, from those glorious and excellent Persons in whom you believe, and whom you make conscience to worship, imitate and obey, i. c. from God even our Father, from whom are all

the Father, and in the Lord Jesus Christ: Grace be unto you, and peace from God our Father,

NOTES.

monly fignifies one affembly; fuch a number of professed Christians as did stated; meet together at the same time and place, for the worship of God, and a participation of the ordinances of the gospel. This is the sense of the word Chivach in the text; and in this sense churches in the plural number are often mentioned. Fourthly, Where a samily were most or all of them Christians, and joined together daily in the worship of Con through Jesus Cheist, they were called a church in such a one's house. See Nore (f) on Philipm. ver. 2. Fifthly, The word oburth may possibly be understood, 1 Cor. xi. 22. and 3 folm, ver. 10. of the place of assembling; but I don't find it so used elsewhere: And there probably it refers to the Christians assembling in some particular place, as much or more than to the place it self. Sixtist, it may be sometimes understood of the pious and virtuous in this world, which is called the church militant; or of the same in glory, which is called the church militant; or of the same in glory, which is called the church thimphast, Eph. iii. 15. These same all the senses in which I have sound the word Church used, in a moral or religious sense, in the New Testament.

"THESSALONICA was the metropolis of Macedonia, and a city famous for learning and acuteness; which shows that the Apostee of the Contress was not afraid of the closest fearch and most narrow examination into his doctrine and attendations. Truth is bold, and open, and sears not the light; may, never socceeds better than among the inquisitive and discerning.

1 Rom. i. 7. 1 Cor. i. 5. 2 Cor. i. 2. Gal. i. 3. Fpl. i. 2. Peil. i. 2. Col. i. 2. 2 Theff. i. 2. 1 Tim. i. 2. 2 Tim. i. 2. Tit. 1. 4. Philem. vet. 3.

1 Pet. i. 2.

So peace fignifics, according to the Hebrew.

"He has here infinuated the two fundamental articles of the Christian faith, viz. that there is one only living and true God, and that Jesus is the Christ,

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ther, and the LORD JESUS all things, and from the LORD JESUS CHRIST, by whom are all things.

NQTES.

the great Prophet and Saviour of the world. This is repeated more explicitely, ver. 9, 10. The idolatrous Gentiles believed neither of these two Articles. The Jews and Profesytes of the gate believed the first of them only. The Christians believed them both. This was faith sufficient to denominate a man a Christian, and without which he was no Christian. And when to this faith there was added an holy beart and life, they had what the scripture makes necessary to church communion here, and to invation increaser. See Locke's Reasonableness of the Christian Religion, &c.

SECT. II.

Chap. i. 2.—Chap. iii. 13.

CONTENTS.

THIS Section contains the main business of this Epifle, which was to comfort, strengthen, and establish the Christians at Thessalanica; and to persuade them to persevere under all the discouragements, which he their Apostle, or they themselves might meet with.

We shall divide the Section into several Numbers, according to the Apostle's different arguments, and take them up as we

go along.

SECT. II. No. 1.

Chap. i. 2 _____ 10.

CONTENTS.

IN his entrance upon the chief design of this Epistle, he gives vent to what lay most upon his heart; thanking God for their conversion from Idolatry to Christianity, amidst so many discouraging circumstances, and begging of God that they might persevere; in which he takes all occasions of speaking well of the Thessalonians, as indeed he does through all this Epistle.

WE

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E can affure you that you are 2.

V much upon our minds, and that we always mention you in our prayers, giving thanks unto God upon the account of you all: For (as 1 God even our Father is our Witness) we never forget " the fruits and effects of your faith, nor your kind and charitable offices towards the Christians, and more especially towards us, in your readiness to skreen us from the rage of your fellow citizens, and even to suffer with us, rather than part with your Christianity: And we also. well remember the steadiness and a constancy of your hope in the LORD JESUS CHRIST, notwithstanding the difficulties and discouragements that were thrown in your way.

As I have had a full and undoubted revelation immediately from the Lord ESUS.

WE give thanks to Gop 2 always for you all, making mention of you in our prayers, Remembring 3 without cealing your work of faith, and labour of love, and patience of hope in our LORD JESUS CHRIST, in the fight of God and: our Father: Knowing, brethren 4

NOTES.

z. See Note on Philem, ver. 4, and Phil. i. 4.

* Rom. i. 8. 1 Cor. i. 4, St. 2 Cor. i. 3, 4. Eph. i. 3, St. 15, 16. and v. 26. Phil. 1. 3. Col. 1. 3, &: 12 2 Theff. 1. 3, &c. 2 Tim. 1. 3. Philem. ver-4, 50 3 Dr. Mills fays, that this last sentence of ver; 3. is wanting in the Syriac and Ethiopic vertions: But if it be retained, I would understand it both here, and chap. iii. 9. as the Apostice's folern appeal to God for the truth of what he fays. This was his usual way when he expressed himself with camestness, 2 Cor. x1 31. and xii. 19. Gal. i. 20. 1 Tim. v. 21. 2 Tim. iv. 1.

See Note (1) on Philem. ver. 6.

" I his is an Hebraism, put for patient hope, or expellation. So Basilmar if Abgar, chap. ii. 12. fignifics a glorious kingdom. And a Theff. i. 9. The Signs

The 1200 dol, fignifies his glorious power.

This patience has a reference to their treatment from the unbelieving Jews, and fuch as they could exasperate against them: But the hopes of meeting the LORD JESUS CHRIST with acceptance at the last day, and the prospect of eternal glory and felicity, supported and animated them, ver. 6. and chap. ii. 14. and v. 9, 10. 2 Cor. iv. 17, 18. 2 Theff. i. 4, 5, 7; 10. Acts xvii. 7, 10. Heb. vi. 10, and x, 36.

4. As

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beloved, your election of Go p. Forour gospol came

JESUS CHRIST, of God's purpole to receive you, idolatrous Gentiles, into his church, and as his people, under the Christian dispensation, I own you as dearly beloved brethren, and have, with pleasure, seen this purpose of Goo take effect, in that our golpel, when it first appeared

NOTES.

4. As we find no notice taken of the Jewist converts thro' all this Epistle, it should seem as if the Apostle wrote to the Gentile converts, and to those, I think, chiefly that had been idolatrous Gentiles. And it fo, the design of this verse is very evident, if we reslect upon the controversy of that day, viv. whether the idolatrous Gentiles should be admitted into the Christian church, without fubmitting to any part of the law of Moles? (for upon what terms the Genriles, I rosclyres of the gate, should be admitted, had been agreed upon by the

APOSTLES, Elders, and Breebren at Jerufalem, Acts xv.)

The Jews and judaizing Christians, would, indeed, have had all Gentile converts to have been circumcifed, and brought in subjection to the whole law: But (as the Arost Les, Elders, and Brethren, had absolved the Profelytes of the gate from the greatest part of it) Sr. PAUL had a clear and immediate revelation from the LORD JESUS CHRIST, that the converts from among the idolatrous Gentiles should not be subject at all to the law, or to any part of it. Hence it is that he calls himfelf the Apostle of the Gentiles, and glories in it, Rom. xi. 13. because the gospel of the Gentilet, (Gal. ii. 2.) or the terms upon which the idolatrous Gentiles should be received into the Christian church, was first revealed unto him: "I'was a mystery hid from all ages and persons before, and unto him who had persecuted the Christians, and who was therefore less than the least of all faints, was this vast favour shown, that he thould go and discover to the Gentiles the unsearchable riches of CHRIST, and make the world eccho with this good news, Epb. iii. 2-9. Rom. xvi. 25. 2 Theff. ii. 13, 14. This was the principal thing for which the Jews every where opposed him; and if he would but have preached up the necessity of circumcision to the Gentiles, then wou'd the offence of the cross have ceased, Gal. v. 11. I would add, that fuch as only heard the gospel, whether Jews or Gentiles, but did not embrace it, were salled; but fuch as heard and embraced it, were also chosen, Matt. xxii. 14. All's xiii. 48. Rom. xi. 1; 7. 2 Theff. ii. 13, 14. Heb. iv. 2. 2 Pet. i. 10. See Locke on Rom. viii. 30. As thele The statements had both been called, and bad embraced the call, the Afostla does here file them beloved brethres, when he mentions their election of Gon, even though they had been formerly idolatrous Gentiles, i. c. fince Gon bad feen fit to chuse them, he was ready to own them as BRETHREN, Acts xi. 17. See Note (b) on Philem. ver. 1. Note (k) on ver. 5. Note (c) on ver. 20. See also Note (1) on 1 Theff. ii. 15. and Note (1) on ver. 17.

5. Though

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appeared among you, was not an empty found, but was attended with the plainness and energy of truth, and had also the attestation of miracles, as well as of plenty of spiritual gifts: Nor do we now speak of what gifts we exercised, or imparted unto others, or of our own behaviour elsewhere, but of what was done among you: For you your felves can't have forgot our behaviour; nay, you still partake of those spiritual gifts and miraculous powers, which, by the laying on of my hands, I communicated unto you, for your spiritual advantage and edification. And, indeed, you had fuch con-

not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became 6

NOTES.

5. P Though χωσε is put for χωσίσμα, Rom. xii. 3. 2 Cor. xii. 9. Gal. ii. 9. I'ph. iv. 7. yet I don't rhink 'tis so to be understood here, ver. τ. But is διωμμα I would refer to the power of working miracles, and is πενύμα μέχω, to the gifts of the Holy Ghost, and that both of them as a minimizated to the I kesselonians, upon their Christian baptism, as well as exercised by St. Paul, chap. v. 19, 20. is πληθερισεία πολλώ, i. e. in the clear manifestation of the truth, and that convincing power and evidence which plain truth carries along with it.

The Holy Gross was flied down in spiritual gifts and miraculous powers upon the Arost LES, and that immediately from heaven, without the laying on of the hands of any man, Alls il. 2, 3, 4. and iv. 3t. so was it poured out upon the first fruits of the converts from among the Gentiles, Projetytes of the gate, Acts x. 44. and so also perhaps upon the first converts from among the idelatrous Gentiles, Acla xiii. uk. But commonly spiritual gifts and miraculous powers were communicated by the laying on of the hands of the Avostles; and none but the Aposters had this power. The gifts themselves which the Apostes communicated to the churches were prophefying, which Sr. Paul himself has explained, 1 Cor. xiv. 3. viz. a speaking unto men to edification, and exhortation, and comfort, i.e. doing to by immediate infpiration: Or the gift of prophecy, as it fignified the foretelling some future events, of less importance to the Christian church, than those mysteries that were revealed only to Apostles, Acts xi. 8. and xiii. 1, 2. The gift of the differning of spirits, the gift of tongues, and the gift of interpretation of tongues; an ability to fing Pfalms, or pray, by infipiration, to prefide in their churches, or to teach them fulfably, and in a prudent convincing manner: Belides the power of working some miracles.

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7.

followers of us, and of the Loan, having received the word in much affliction, with joy of the Holy Ghoft: 7 So that ye were enfamples convincing proofs of the truth and divinity of our mission and doctrine, that you immediately became a imitators of us, and of the Lord Jesus Curist, in embracing the truth, and adhering to it patiently and steadily in the midst of perfecution: For (though the unbelieving Jews, and fuch as they could influence, raged violently against us and you) ye rejoiced with an uncommon joy in your spiritual gifts and miraculous powers, but especially in the knowledge and profpects-discovered by the gospel. fuch, truly, was your behaviour, that you became patterns of faith, patience, and

NOTES.

Different persons had different gifts, or powers, as the Spirit pleased, r Cor. xii. 11. That the Thessals had some of the spiritual gifts, appears from thap. v. 19, 20. These were to the Gentile converts an evidence to Christianity in general, and of their adoption in particular, notwithstanding all their former

ignorance, idolatry, and wickedness, Rom. viii. 15, 16, 17.

The following texts make it highly probable that the Apostles communicated forme such gists and powers, where-ever they made, or found, any converts.

Mark xvi. 20. Acts viii. 14, 15, 16, 17, &c. and xix. 2—5. Rom. i. 11. and xv. 18, 19; 29. 1 Cor. i. 4—7. and ii. 4, 5. and iv. 20. and xii. 13. 2 Cor. vi. 6. and xi. 4. Gal. iii. 2; 5. Heb. ii. 3, 4. When Churches planted throughout (nay, beyond the limits of) the Roman Empire abounded with such gitis and powers, no-wonder that Christianity prevailed.

6. Ver. 3. chap. ii. 14, 15. and chap. iii. 3. 1 Cor. xi. 1. Pbil. iii. 17.

Acts xvii. 5, Gc. & Theff. i. 5. and iii. 9.

As to what the Christians at Thessalanies suffered, see the history prefixed to this Epistle, and Ass xvii. 5, Sec. In such circumstances how proper was it that spiritual gifts and miraculous powers should be exercised and imparted, not only to conquer the prejudices of education, but to support them under their sufferings! And how sufficient a soundation for joy, even under such hardships, was such a clear knowledge of their duty, and so well attested a promise of endless glory and selicity! Asts v. 41. Heb. x. 34. 1 Pet. iv. 14.

7. Toxis, types, i.e. plans, models, or patterns; and, by a metaphor infed for an example, or moral pattern. If the Theffalonians were the Types, the other Macedonians and the Achaians must have been the ANTITY Pas, or what was to be formed according to that plan or model. Philippi and Properties

in Magedonia; Astrens and Corinth were in Achaic.

I. Twis

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and fortitude, to raise the emulation of all the Christians in Macedonia, where you live, and in Achaia, where we now are. For which you had this honour, that from you the found of the everlasting gospel went out not only through several parts of Macedonia, and through Achaia; but in many other places your faith in the true God, that God which the Christians worship, is so much talked of, that we have no occasion to mention it. For to all that believe in Macedonia and Achaia. For 8 from you founded out the word of the Loan, not only in Macedonia and Achaia. but also in every place your faith to Gop-ward is spread abroad, so that we need not to speak any thing.

NOTES.

8. 1 Twas accounted a very great honour for any church, or city, to have the gofpel go out from thence. So Antioch in Syria was honoured as the mother church of the Gentile churches. And Sr. Paur, made that city in his way (when he was at liberty) before he fet out upon any of his apostolic journies. From thence he and Barnabas were recommended to Gon for his bleffing, before they for our upon their first apostolic journey, Acts xiii. 3. and xiv. 26. From thence Paul and Silas [Silvanus] were recommended to the bleffing of Gon, before that Arostre entered upon his second apostolic journey, Acts xv. 40. From thence he fet out upon his third apostolic journey, Acts xviii. 22. In his fourth journey he was carried prisoner from Jerusalem to Rome, and therefore had not the liberty to go to Antioch. And as to his fifth we have little more than conjectures,

But Jerufalem was honoured above all places for the gospel's going out thence. Of this the ancient prophets had prophely'd, Ifa. ii. 3. Mis. iv. 2. Of this our Loan thought it worth his while to warn the Arost Les once and again, Alis 1. 4; 8.

There, all the Apostrus of the circumcifion received their illumination, and all their gifts and powers, and there gathered the first Christian church. There ST. PAUL had his extafy, and the revelation of the gospel to be preached to the idolatrous Gentiles, as he was praying in one of the courts of the temple. And from thence he and Barnabas were fent with a commission as Apostrus to the Gentile world. With allufion to this honour that belonged principally to JERUSALEM, St. PAUL reproved the proud and aspiring Covinibians, 1 Cor. xiv. 36. What I came the word of God out from you? or did it only come unto you? q.d. Are you the mother church, or the head and chief of all the churches that you should pretend to bring up new customs, or take upon you so much?

Grotius observes, that many of the Theffalonians were merchants, that trafficked through all Greece; and therefore to strange a piece of news might easily spread through Macedonia and Achaia, as one was so nigh them,

and the other had fuch commerce with them.

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of us, what manner of entring in we had unto you, and how we turned to God from idols, to ferve the living and true God; and to wait for his Son from Heaven, whom he raifed from the dead, even Jesus which delivered us from the weath to come.

For even our enemies, as well as the Christians, can tell, and do speak of it, not without wonder and aftonishment, what uncommon gifts we our felves had, and communicated unto you, and what an hearty reception we met with at our first arrival; how readily and chearfully you laid afide your projudices, forfaking your " idols, believing in, and worthiping the one true Gon; and looking for his Son Jesus CHRIST (Whom God " hath raised from the dead) to descend ' from heaven as the great Saviour and Judge of the world, to deliver you from those divine judgments which will come upon the wicked and impenitent; and to which you, in your former state of idolatry and wickedness, stood exposed.

NOTES.

29. V Pfal. exxxv. 15, &c. Ifa. xliv. 8-20. John xvii. 3. Alls xiv. 15. and xvii. 23, &c. 1 Cor. xii. 2. Gal. iv. 8.

10. (1) Acts ii. 24. and iv. 10.

7 Acts i. 11. and iii. 19, 20. Phil. iii. 20. 2 Theff. i. 7; 10. 2 Pet. iii.

* Rom. i. 18. and ii. 5; 8. and v. 9. Eph. v. 6. Col. iii. 6. Mast. iii. 7; 10. John iii. 36. 2 The ff. i. 8, 9. Rev. vi. 16, 17. As to these two verses, see Note

(°) on ver. 1.

Well might the world be furprized at the great and sudden effects of the Christian doctrine, in making numbers so readily to get over the prejudices of education, and to quit their old religions (which, to many, are almost as dear as their lives) for a religion so widely different; and to leave their wicked practices, to forfake which, the most zealous and virtuous of the beathen philosophers could never persuade any considerable number. Nor was Christianity then attended with any worldly honours or emoluments; but on the contrary, raised them many enemies, and made their friends look coldly upon them. That such vast Numbers, in such discouraging circumstances, and by such fair and gentle methods, should imbrace Christianity, and persevere therein through the remainder of their lives, unless it had been accompanied with a divine Power, is a problem in the moral world, that our Deists would do well to solve, if they can.

SECT.

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SECT. II. N. 2.

Chap, ii. 1 _____ 13.

CONTENTS.

FTER he had appealed to the world, he more particularly appeals to the Thessalonians themselves, what plenty of spiritual gifts and miraculous powers he had exercised among them, and communicated unto them; how holily he and his companions had behaved themselves; how far he was from giving any grounds to the most critical and jealous observer to suspect him of any worldly defign; from any part of his conduct among them; how tenderly he was concerned for them; and to what purity and holiness he had urged them; which (as he observed with pleasure) had not been altogether in vain.

He does here (as frequently elsewhere) express his just resentments at the behaviour of the unbelieving Jews, and his affectionate concern for the Theffalonians, taking all the fair occasions

that offered to speak well of them, and of their conduct.

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I have already taken notice what the FOR your felves, Bre-: Christians, and the world around you Christians, and the world around you, have observed of our plenty of divine attestations, and what success we had among you; but I can more particularly appeal to your own experience: For you your felves, Brethren, know verywell that our coming to preach the Gofpel at Theffalonica was far from being in vain: Nay, that our coming was attended with so many remarkable circumstances; our commission was so well attested;

trance in unto you, that it

NOTES.

1. "Chap. i. 5. and ii. 14, 15. 2 Theff. iii. 1. Ifa. lv. 11. Jer. ii. 30. and viii, 8, 9,

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a was not in vain. But even after that we had fuffered before, and were shamefully entreated, as ye know, at Philippi, we were bold

NOTES.

2. Alls xvi. 10, to the end. Alls xvii. 1—9. How patient and indefatigable was this GREAT APOSTLE! how ardent and industrious in doing good!

"Exaiphotas dueba to τῷ θεῷ ἡμῶν, we were bold is our Gon.] The word fignifies to speak with openness and intrepidity, Alls xiii. 46. and xxvi. 16. Is our Gon.] The Gods of the Heathers could not indow their votaties, or prophets, with such powers and uncommon gifts; they could proceed only from the TRUE God.

It certainly required no finall degree of roa rerupt to begin afresh to preach the Gofpet openly in one place, just after they had been beat and abused for it in another; and had no great reason to expect better treatment in that new place. Their conduct can be accounted for upon no other principles than that of DIVINE AID: For that St. PAUL could neither be an IMPOSTOR, nor an

ENTHUSIAST, fee Appendix to Philemon.

As God proportions every thing wifely, the Apostles had this malifaria, this refolution and fortitude, more than the other Christians, as they were to go foremost in the battle against the kingdom of darkness; and were to be most exposed to difficulties, dangers, and discouragements: 'twas promised, Matt. x. 17—20. Luke xxi. 12—19. and was given on the memorable day of Pentecost. A servant maid had before terrified St. Peter, and made him meanly deny his Lord; and all the Apostles kept in their upper room, with the doors bolted, for sear of the Jews, till they had fortitude from heaven; but then they went out, I suppose, to the temple, where they might find the greatest concourse of people, especially as it was at the time of so high and solemn a sestival; and there with the greatest openness and fortitude, they declare Jesus to be Messiah, and charge the Jews with murdering him. Peter and John behav'd so well, that the Sanbedrins could not sorbear taking notice of their

2,

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we were indowed of our Gon, and how, immediately upon leaving that place, and coming unto you, we began to preach the Gofpel again, with the same openness and intrepidity among you; though we knew not but we might meet with the same treatment: and this we continued to do, a notwithstanding the opposition and malicious outrage of the unbelieving fews, and such unthinking persons as they could influence.

in our. Gop to speak unto you the Gospel of Gop with much

And

NOTES:

(mappingian) fortitude, Acts iv. 13. When that virulence of the Sanbedrim had a little discouraged some of the company, they pray'd, and a second effusion of the Spirit being granted, they again spoke the word (we mappingias) with all

boldnefs.

Every body knows how poverty depresses mens Spirits, and how abject it renders them: With what hesitation and dissidence does the poor friendless man speak, and act; and with what contempt and prejudice is he heard; especially when accused, and in the midst of enemies! But such calmoess and fortitude appeared in the words and actions of the poor friendless Aposters, even before the greatest personages, and most august courts of judicature, as took away the contempt, and bassled their judges. What a brave, as well as rational, speech was that to the Sankedrim. We ought to obey Gop rather than man; and resolve to do it under all difficulties and discouragements whatever! And accordingly they rejoiced to suffer for Christ's sake.

St. Paul's different conduct before he was an Aposter, and after, will appear by comparing the following Texts, 2 Cor. xi. 32, 33. Acts x 29, 30. Acts xiv. 19. 2 Cor. xi. 23, &c. And when he and Barnabas planted the first church among the idolastrous Gentiles, definition, &c. they waxed bold, as entering upon so new an undertaking, so hazardous and difficult in it self, and so odious to the Jews, Acts xiii. 45. Many are the Places where 'tis taken

notice of, how much of this (rajonoia) fortitude St. PAUL had.

He same to Thessalvica, whilst the stripes received at Philippi were yet fresh and fore; (these he called the marks of the Lorn) Jesus Christ, which he bore about in his body, Gel. vi. 17.) and yet he began preaching there immediately, as if he had every where met with the greatest incouragement and kindest treatment imaginable. Such an uncommon work required an uncommon sortitude! And, as the Arostres had such knowledge, gifts and powers, and were sure that Christianity would prevail, their fortitude might well be superior: Though I am apt to think, that it was also a distinct gift. See that excellent author, Missel. S. Ess. 11. & passim.

4 Atls xvii. 5. Phile i. 30. Col. i. 29. and ii, 1, 1 Theff. iii. 3; 7.

3. * It

PARAPHRASE.

An, Christi

much contention. For our exhortation was not of deceit, nor of uncleanness, nor 4 in guile: But as we were allow'd of Gop to be put

And (whatever our enemies may infinuate, whatever doctrine they may publish, or whatever their views in making profelytes may be) you may depend upon it, that our doctrine was not erroneous, nor a doctrine that proceeded from corrupt minds, or that tended to licentiousness; for we are sure that we are not deceived our felves, nor do we attempt to deceive others. And if it should be inquired how we came to fer about fo uncommon and hazardous an undertaking: This is the truth of the case; The great and merciful God and FATHER OF ALL, confidering the world as full of ignorance and wickedness, did, out of his abundant

NOTES.

3. * It were easy to produce many inflances of the licentious doctrines, and vicious practices of the heather philosophers, as a shade to the Apostie's doctrine and personal virtue; and to make it the more evidently appear what occasion there was for such wise and virtuous instructors of mankind. But I question whether the Apostie had his eye here upon the beather philosophers, so much as upon the erroneous and wicked teachers among the Feros. Twas they that had driven him from Thessanica, and Berwa; and they had opposed him at Corinth; and upon them he restects, and that justly, Rom. ii. 22. I Cor. 11. 16, 17, 18. and iv. 12. and vi. 13—19. 2 Cor. xi. 3; 10, &c. and xii. 13—21. 1 Tim. i. 4——7. and vi. 3——5. Tit. i. 12, 11.

When the beather philosophers and jewish teachers were both so generally corrupt, what need was there of the Christian Reveration; and of such holy, reasons, and disinterested men, as the Apostles, to instruct and reform mankind! And as none are more likely to charge others than the guilty themselves, they might perhaps rested upon the Apostle, and charge him with what he here clears himself of. So also from 2 Cor. iv. 2; 5, and vii. 2, and xi. 13, and 2 Pet. i. 16. it appears that the Apostles were charged with such views and accusations. Let a that the Apostles were charged with such views and accusations. Let a the Apostles were charged with such views and accusations. Let a the appears that the Apostles were charged with such views and accusations. Let a the apostles with size in Sixw, nor in guise.) For though it most commonly signifies deceiv, or impossure; yet and signifies error, Rom. i. 27. James v. 20. I John iv. 6. Prov. xiv. 8. Heb. iii. 10. and v. 2. though in all these places the error seems to have been more or less culpable. That all these accusations were false, that St. Paul was neither deceived himself, nor attempted to deceive others, or so lead them into impure practices; see Appendix to Philemon.

3.

4

An Christi 52. Claud, 12.

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5.

PARAPHRASE.

T E X T.

dant goodness and compassion for mankind, reveal the Gofpel unto us, inabling, as well as commissioning us to publish it to the world. As therefore God has taught us, so we speak; not mixing any thing of our own with the pure and immediate revelation of Gon; nor 8 feeking so much to please, as to profit mankind: For we do not expect that our message will meet with a sevourable reception among the vicious part of the world, as long as they are bent upon gratifying their lufts, or retaining their prejudices; and particularly we know by experience the virulence of the Few, and the opposition which they make to our preaching to the Gentiles. (whatever any of the beather philosophers, or jewish seducers may do) our chief study is to approve our selves unto Gon. who is judge of our hearts and most fecret intentions; and who will render to every man according to his fidelity, whatever his fuccess be.

As therefore we confidered our felves as always under the eye and infpection of GoD, we dared not, as you your felves know very well; nay, our enemies must allow, that he did not flat-

in trust with the Gospel, even so we speak, not as pleasing men, but God, which trieth our hearts. For neither at any time, used we flattering words,

NOTES.

4. ⁶ 'Aλλά zodies Sedentudo μεθα των το Θεε πετευθέται το έναγγέλιος, put for καθώς ο ΘέΘ εδωί μασεν πιτεύου έμοι το έναγγένου. Vid. Grot. in loc. and Rom. i. 28. 1 Cor. ix. 17. Gal. ii. 7. 1 Tim. i. 11, 12. Tit. i. 3.

5 Gal. i. 10. 1 Cor. iv. 1, 2, &c. and vii. 25. 2 Cor. ii. 17.
5. h λόγ Φ κολακάας. See Note (n) on chap. i. 3. So λόγω αλοδός, ver.
13. and λόγω αλοβοίας, 2 Cor. vi. 7. Col. i. 5. Ouls in λόγω κολακάας εγενήθημών, is another Hebraissum, (so in Case Gray, ver. 6.) We did not make a practice of flattering men.

Acts

PARAPHRASE

An.Christ Claud, 12.

as ye know, nor a cloke of covetoulnels; God is witones. Nor of men fought we glory, neither of you, nor yet of others, when we might have been burdenfome,

ter either you or the unbelieving Yews; nor teach things merely for their being agreeable to any of your former fentiments, or conduct: No, we dealt faithfully with you; and did not by infincere pretences artfully draw you into the belief, or profession, of the Christian Religion: Neither did we, under the specious appearance of fincerity and truth, virtue and benevolence, 'entertain any finister or covetous deligns in our hearts: No, the GREAT God, the searcher of all hearts, can witness the contrary.

And as we had no ambitious, covetous, or impure views, fo neither did we act out of vain-glory'; for it would be a poor reward for all the fatigues, dangers and fufferings, to which our preaching the Gofpet exposes us, to have the empty praise and applause of mankind . whilst we our selves are hungry and thirsty, cold and naked, the mark of publick foorn and infult, and daily indanger of stripes and imprisonment; nay, even of death it felf.

And as we feek not the applause of the world, you may affure your felves that we did not lay a bait for any applause from you, or your neighbours, when we preached the Gospel gratis to you, tho' we, by our apostolic power, had a just claim

NOTES.

: All xxx 33, 34. 2 Cor. vil 2. and xil 17, 18.

1 Rom. i. 9. and ix. 1. 2 Cor. i. 23. Phil. i. 8. See note (1) chap. i. 3. 6. I John v. 41; 44. and xii. 43. Gal. i. 10.

= 1 Cor. ix. 5 ____15. 2 Cor. xi. 9. 2 Theff. iii. 8, 9. There must be an Ellipsis at the end of this verse, which may be thus supply'd, when we might have been burdensome as the Apostrus of Chaist, but were not fo.

64

24 An.Chrifu Claud. 12.

7.

8.

PARAPHRASE.

T E X T

claim to a maintenance whilst we laboured among you: But we were more concerned for your edification than our own subsistence. And for fear of incouraging any of you in idlencis by our example, or laying any obstruction in your way; we not only gave up our own just rights, but confidered you as our children, and cherished you in your infant state, as an " hen cherisheth her brood under her wings, or as ha tender and affectionate mother nurseth her own helpless infant.

Nay, such was our parental tenderness

towards you, that we should have been willing, not only to have imparted unto you the Gofpel of our Lord Jesus CHRIST, but even our own lives, which we would chearfully have facrificed for your sakes; so dear were you in our esteem. As a proof of this, I would on-9. ly appeal to our indefatigable labour, and the great fatigues which we underwent, in the midst of so much opposition: For we were p forced to labour night

fome, as the Apostles of CHRIST. But we were? gentle among you, even as a nurse cherisheth her children: So, being affectio-8 nately defirous of you, we were willing to have imparted unto you, not the Gofrei of Gon only, but alfo our own fouls, because ye were dear unto us. For \$ ye remember, Brethren, our labour and travel : for labouring night and day,

He

NOTES.

7. " I have taken in both these comparisons, because the word salars is a metaphor taken from an hen's brooding upon her neft, to batch her eggs, or to keep her chickens warm, Deut. xxii. 6. Matt. xxiii. 37.

Ta rizra iaulis ought to have been translated ber own children, not her nurse, or foster children; for whom she could not be supposed to have so strong a natu-

ral affection.

9. ° 2 Cor. x. 15. and xi. 23; 27. and xii. 10. 1 Tbeff. iii. 5. Gal. iv. 11. Phil. iv. 16. 1 Tim. iv. 10.

volence to mankind! to labour for bread with his own hands, whilft he fpent his time in teaching all that would learn, the truths of greatest importance, how to live virtuously, die chearfully, and be happy for ever!

51.

Claud. 11.

T E X T

PARAPHRASE.

because we would not be chargeable unto any of you, we preached unto you the sogospel of Gon. Ye are witnesses, and Gon also, how holily, and justly, and unblameably we hehaved our selves among you to that believe: As you know,

how

night and day, with our own hands, for a subsistence, in order to preach THE GOSPEL gratis unto you, that you might plainly see that we sought not yours but you, and might persevere in the profession, faith, and practice of Christianity, notwithstanding all the base infinuations of our enemies. They may perhaps suggest that we are vicious and ill designing men, and therefore can never be supposed to spread a doctrine so virtuous and excellent.

But you are witnesses, and God also is our witness, who must be our Judge, how holily towards God, and how justly and inossensively we behaved our selves towards all mankind, whilst we lived and conversed chiesly among you Christians. As you know also very well how tender-

11

NOTES.

He had, according to the Joseph custom, learnt 2 trade, as well as had a liberal education. His trade was to make tents of skins, in which foldiers lodged, when in the field.

Tis questionable whether the Thesselonians had offered him any thing towards a maintenance: If they did, St. Paul resulted in an he did, perhaps, at Corinth, 2 Cor. 201. 13. because he foresaw what an hindrance it would prove to the Gospel, what an incouragement to the stothful, and what matter it would afford for the resections of his enemies: Though if the Thesselonians had offered any such thing, St. Paul was of too generous a spirit to have omitted the mention of it.

I cannot here forbear observing the propriety and decorum of St. Paul's Episties. 'Twas necessary for him to clear himself of a covetous and worldly design; and it was very proper to that purpose to mention his preaching gratis, as the clearest and most effectual vindication of himself: But it was not necessary to his design, to put them in mind that the Philippians had sent him presents once and again, whilst he was at The stability in the would have been to have upbraided the Thessalonians, instead of vindicating himself. But it was proper for him to mention that to the Philippians (as he does, Phil. iv. 16.) for sear he should be reckoned ungrateful.

10. 9 Verses 3-6. 2 Thess. iii. 7.

E

42. F How

An. Christi 52. Claud. 12.

PARAPHRASE.

TEXT.

ly and affectionately we behaved towards you in particular; exhorting you very carneftly, and frequently, to an holy and virtuous life, and comforting you under all your afflictions, with the fame. concern and regard for your welfare, as a father has for his own fon in whom he delighteth. And above all things, we frequently and exprelly testified of the LORD JESUS CHRIST, how much he requires holiness of heart and life, and under what strong ingagements your imbracing the Christian Religion has laid you to ' walk worthy of the TRUE GOD (who is not like the impure gods of the Heathens, but a God of unspotted purity and holiness) that does, not only by his own example and command, call upon you to be holy as he, THE LORD YOUR Gop, is boly; but who has also laid a peculiar obligation upon you Gentiles, that were formerly afar off, and out of the pale of the church and covenant

how we exhorted and comforred, and charged every one of you (as a father doth his children) That ye 12: would walk worthy of God, who have called you untohis

NOTES

ra. 'How much does the Arosa Le insist upon an holy heart and life in all professed Christians! He urged the converted Heathers to virtue and purity from the example of the TRUE God, in whom they now believed, Col. i. 10. (1 Pet. i. 15, 16.) and by the great favour which was shown them in their being received into the Christian church, Eph. iv. 1. 1 Thess. v. 22, 23, 24. 1 Cor. i. 9, 10. Gal. i. 6. and v. 7, 8. 2 Thess. ii. 13, 14. 1 Pet. v. 10. and by that purity which the Gospel in general requires, Eph. iv. 1. Phil. i. 27. Rom. viii. 1, Etc. and more particularly, by our Load and Saviour's life and example, by his death and refurrection, by his ascension and authority, and by the prospect of his coming to judgment at the last day, as well as of injoying an endiess life of holiness and happiness in his glorious presence and favour, 1 Cor. ii. 1. Heb. xii. 2, 3. 1 Pet. ii. 21. Rom. viii. 11, 12. Tit. ii. 11—14. Col. iii. 1—5. Acts ii. 36; 38, 1 Thess. iv. 1—12. and v. 1—13. Phili. ii. 20, 21.

PARAPHRASE.

An Christ 52. Chud. 12.

17.

his kingdom and glory.

For this cause also thank we Gon without ceasing, hecause when ye received the word of Gon which ye heard of us, ye received it not as the word of men, but (as it is in truth)

nant of Gon, by calling you into the glorious kingdom of the Messiab; and that not by subjecting you to the burdensome service of the law of Moles, but upon the easy and reasonable terms of repentance, faith, and new obedience: And for this we incessantly praise GoD; not only that he hath called you, but that you have imbraced the call - and that when we came and preached the excellent doctrine among you, you regarded us only as the medium of conveyance, looking upon the doctrine it self not as our own, or as the fystem and contrivance of any fallible man; but (as it truly is) a doctrine that came immediately

NOTES.

Beginday 2 Aogar, bis kingdom and glory;] i. e. bis glorious kingdom. See

Note (1) chap. 1. 3.

The glory in Gon's temporal kingdom was the Shbertanan, or the bright cloud, that refided between the two Cherubius that overshadowed the ark of the Covenant, in the most holy place; first in the tabernacle of Moses, and asterwards in the temple of Solomon, Exol. xiii. 21, 22. Lev. ix. 6. Numb. xxi. 42. 2 Chros. vii. 1——3. Exek. iv. 28. and x. 4. and xliii. 2. This is what the Apostuz seems here to allude to; but the Christian church has no such external and visible glory; irr gior; is teath, charity, and holiness; and whoever have them, Gon is with them of a truth, and they belong to this glorious kingdom, or true Catholic Church or Gon, wherever they live, however they be dispersed over the face of the earth, with whomsoever they hold external communion, or whatever their external circumstances may be.

13. There must be a trajection in the Greek, and σε Θε, immediately follow election, or παρ πμών immediately follow παραλαβένθες. As to the Hebraifme λόγον αλούς, see Note (n) on chap. i. 3. and Note (h) on ver. 5. of this

chapter

As to his speaking well of the Thessanians, in order to encourage them to proceed in virtue and goodness, see chap. i. 3—10. That the doctrine was from Gon, and the Apostles only as heralds, messengers, and ambassadors from Gon, to publish it among men, appears from the following texts compared, chap. i. 6. and iv. 8. Matt. x. 40. Gal. iv. 14. 2 Pet. iii. 2.

What a valt influence must the Gospel needs have, wherever 'tis thus esteemed? where there is a thorough and full conviction that the Arostles of our

Lorn

F. 4

An, Christi

52. Claud, 12.

PARAPHRASE.

T E X T.

diately from God himself to us the Apostles of the Lord Jesus Christ; and that was faithfully delivered unto you. And, blessed be God, it has had a glorious influence upon you that believe, animating you both to do, and to suffer, according to the holy, good, and acceptable will of God; as well as making you to abound in many excellent spiritual Gifts, and miraculous powers.

the word of Gon, which effectually worketh also in you that believe.

NOTES.

LORD AND SAVIOUR JESUS CHRIST were imploy'd by heaven, and that the doctrine it felf is nothing less than a message from the Gorrof strict truth, and unsported holiness, uncerting wisdom, and overflowing goodness? No wonder at all that it should influence such as considered it in this view, readily to renounce their salse religions, to by aside their projudices and prepossessions, to imbrace it, and live, and hope upon its principles, and to forego any temporal thing whatever upon so well attested a religion, and so glorious and noble a prospect!

SECT. II. N. 3.

Chap. ii. 14, 15, 16.

CONTENTS

Aving before commended them for their ready and chearful reception of the Gospel, and hinted at their bravery in suffering for the cause; he here speaks out, commending them more particularly as to their patience and fortitude.

PARAPHRASE

An. Christi 52. Claud. 11.

TAPOR ye, brethren, became followers of the churches of God, which in Judez are in Christ Jesus: for ye also have inffered like things of your own countrymen, even I Have been praising you, and that justly for your ready and chearful reception of the Gospel, upon its first appearance among you, and have hinted at
your suffering for the cause; but I will
further and more particularly observe to
your honour, with what patience and
fortitude you have suffered for the sake
of religion and conscience, in imitation
of the "Christian churches in Judea; For
your countrymen (at the instigations
of the Jews that live in your city,
Alls xvii. 5.) have treated you much in
the

NOTES.

14. The churches of God, which in Judea are in Chair Jesus: This is the Apostle's periphrasis for the Christian churches, in Judea. In what sense they are called churches, and not the national church; see Note (d) on chap. i. 1. Possibly they were called the churches in Chair Jesus, as well as in God the Father, to distinguish them from the Jewish churches, or the synagogues in Judea. How the two sundamental articles of the Christian suith are here infimuated; see Paraphrase, and Note (h) on chap i. 1.

As to the patience and fornitude of the Christian churches in Judea, fee Alls

xii. and Heb. x. 32, 53, 34.

How these Thessalinians imitated them, see chap. i. 6. Ast xvii. 5; 13. The Jews of Jerusalem had desired Pilate, a Gentile, to crucify our Load, Ast iii. 13, 14, 15. and vii. 52. The Jews of Thessalinian had exasperated the Gentiles, and even the Governors of that city, to perfecute his Aposte, and

disciples, Mast. v. 11. and x. 24.

* The Romans allowed the Feres a free exercise of their religion, not only in Judea, but also in many Gentile cities through the Roman empire: And they considered the Christians as a sect of the Jews, as they worthipped the same Gon, and appealed to the same scriptures of the Old Testament. The Roman governors therefore could not legally disturb them; but the Jews, though they had not the civil power in their hands, could raise mobs, and incense the rabble against them, and sometimes the Roman magistrates: And from the representation both of the bistary of the alls, and of the apostolic epistes, as well as from other ancient writings, it appears that most of the primitive persecutions proceeded from the malice and opposition of the unbelieving Jews.

This observation I had from my truly ingenious and fincere friend, Mr. Lardner (in that elaborate treatise of his, The credibility of the Gospel history, &c. second edition, p. 226, and 258.) And to him I am greatly indebted for many

other excellent criticisms upon the facred Scriptures.

35. 7

An. Chridi 52. Claud. 12.

15.

PARAPHRASE.

T E X T.

the same manner as the Jews, their countrymen, treated them.

For the nation of the Tews have rendered themselves remarkable for their opposition to Christianity, having ' formerly murdered their own prophets that prophefied of his coming, and lately procured the crucifixion of the Mes-SIAH, when he did come; nay, and they fill proceed to perfecute his Apo-STLES, prophets, and disciples; particularly they have most bitterly opposed and perfecuted me, as you your felves faw at Thessalonica, and you must needs have heard of my treatment from them elsewhere, for they have often sought my life: By which opposition to the Gospel, they highly offend God, and are so bigotted to their own nation, and so

as they kave of the Jews:
Who both killed the Load 15
Justs, and their own prophets, and have perfecuted
us; and they please not
Goo,

NOTES ..

15. I Inour is rest id is appoirted, Jesus and their own prophets, I idies, their own, is wanting in most of Dr. Mill's ancient MSS. If it ought to be retained,

then see Mair. xxiii. 29, 30, 31; 37. Luke vi. 23. and xiii. 33, 34.

But as the word property follows the Las n Jeans Chaist, perhaps, live, their own, were more properly left out; and the Arostea understood here, not as referring to the Old Testament prophets, but to the New: And then the sentence would run thus, Who bave murdered the Load Jesus Chaist and his prophets, referring to the case of St. Stephen, Alls vii. 38, 59, to which St. Paul had been an eye-witness, nay concerned in it himself; and to the case of St. James, Atts xii. and Heb. xiii. 7. How much and how often the Jesus perfecuted Chaist's Apostles, Prophets and Disciples, see Alts iv. 1, Se. Ass. v. 17, Se. Ass. vi. 11, Se. and vii. 54, Se. and viii. 1—4. and ix. 1, Se. 29. and xii. 1, Se. and xiii. 6, Se.; 45, Se. and xiv. 2, Se.; 19, Se. and xxii. 2, Se. and xxiii. 2, 10; 12, Se. and xxiv. 2—9. and xxii. 27, Se. and xxiii. 24. Luke vi. 22, 23. and xi. 52. a Cor. xi. 24. This was indeed the very treatment which his Disciples might expect, from such as could through envy murder so holy and excellent a person as their Load and Master!

PARAPHRASE

An, Christi fz, Claud, 12,

Gon, and are contrary to to all men: Forbidding us to fpeak to the Gentiles, that they might be faved, to fill up their fins alway: for the wrath prejudiced against all others, that they may justly be looked upon as the common enemies of mankind; particularly in that they would (if possible) hinder us from preaching the Christian doctrine to the Gentiles, though 'tis in order to their eternal salvation.

And a thus are they intirely filling up the measure of their fin every where,

NOTES

Not only have the Heathen authors given the Jews this character of an oblimate, prejudiced people (such as Tacitus, Juvenal, &c.) but also their own prophet, Ezek. iii. 4—9. and v. 6. and Josephus, their own historian.

The reason why the Apostus does here term them displeasers of Gon, and enemies to mankind, was their violent opposition to the Geniles being received into the Christian church upon equal Terms with them, who had been to long the church and people of Gon: This was the elder brother's murmuring at the reception of his younger brother, the predigal son. Upon this account the Jews not only rejected Christianity themselves, but also forbad the Apostus to preach unto the Gentiles, even though it was that they might be saved. And if St. Paul would but have insisted upon the Gentiles becoming Jews, or proselyses of righteousness, before they were admitted as Christians; then one of the greatest stumbling blocks would have been taken out of the way of the Jews; though perhaps as great a one might have thereby been cast in the way to the conversion of the Gentiles.

From his faying such harsh things of the Jews in this epistic, it may reasonably, be conjectured that he had observed an uncommon rancor and malice in the unbelieving Jews at Thessalonica, which had throughy and deeply affected him 5 (and indeed, their not only perfecuting the Christians at Thessalonica, but their pursuing them also to Berard, with the same view, show'd their malice and virulence to be amazingly great!) for he generally speaks more mildly and tenderly of his own nation, Rom ix. 1, &c. Rom x. and xi chap. See Locke's Note on Gal. i. 4. and on Rom ii. 1, 2, and on vii. 7, and on x. 15, and on xi. 33. See here also Note (°) chap. i. 4.

I would only add, that we may fee in these two verses what were St. PAUL'S sentiments of perfecution; since he turned Christian; he ascribes it to the Devis, ver. 18. and shap, iii. 5. as being one of the greatest of sins. See Note (*) on ver. 18.

16. a Their filling up the measure of their fins was by murdering our Load's Jesus Chaise, and perfecuting his disciples, Luke xi. 49, 50, 51. 2 Cor. 1. 7. Gel. vi. 17. Phil. iii. 10. Col. 1. 24.

This most grievous fin was as it were an uniting all the guilt of mankind in one aft of disobedience; and therefore it was to be punished with a most grievous.

16.

An.Christi \$2. Claud. 12.

PARAPHRASE.

T E X T

and their destruction shall accordingly be dreadful, durable, and exemplary: But the Gospel shall prevail against their, and all opposition, and their time is but short, for compleat vengeance is hanging over their heads, and the storm is just ready to burst upon them.

wrath is come upon them to the uttermost.

NOTES.

and exemplary punishment; as if all the temporary punishment of finners had been deferred till then, and was to have been collected, in order to fall upon their heads with the greater verigeance, Gen. xv. 16. Matt. xxiii. 31, 32-35.

i beyà di 1619, perfett wrath, or compleat and durable vengeance, sobace in aller, is coming upon them; so would I read it, as sobace is an Acrist.

The true, a judicial blindness had seized them; but the remarkable destruction was approaching, prophesied of, Dan. ix. 27. Matt. xxiv. They returned from their former captivities; but i opposite tide, a lasting divine Judgment has besallen them, since their crucifixion of the Loan of life and glory.

Above 1600 years have they been dispersed among the nations, and Jerusalem is still trodden under foot of the Gentiles; and shall be so until the times,

which God hath appointed for the Gentiles, be fulfilled, Luke xxi. 24.

So eminently did the wrath of Gon appear in the destruction of the temple, the city Jerufalem, and the nation of Judea, as the like never happened before, neither shall the like calamity befal any city or nation. This destruction was drawing nigh, when the Apostle wrote this Epistle; nay, and actually happened within twenty years after.

SECT. II. N. 4:

Chap. ii. 17-20.

CONTENTS.

HE Apostle does here again express his great affection for the *Thessalonians*, and his earnest desire to make them another visit; which he assures them he had more than once attempted, but SATAN had always hindered him; by which vehement expression he again obliquely reslects upon the unbelieving Jews.

T E X T.

PARAPHRASE.

An.Chrilli ٢2, Claud, 12.

17.

BUT we, brethren, being taken from you for a fhort time, in prefence, not in heart, endeavoured the more abundantly to fee your face with great defire.

18 Wherefore we would have come unto you (even I PAUL) once and again;

THE particular injury, which I now refent at the hands of the unbelieving Yews, is, that they have lately be tore me from you, as a dying affectionate father from his diffressed children, whom he leaves naked and defenceless orphans, amidst a wicked world: But, blessed be God, 'My brethren, our separation is only for a very short season, and that merely as to bodily presence, but not at all in heart or affection; for the more forcibly and violently I was driven from you, the more earnestly, and the more exceedingly do I long to see you again: For, I have not only fent Timothy, to see how affairs went among you, but I Paul have my felf once and again attempted to return unto you.

Nor was it a groundless and unreasonable fear of what might befal me, or any

Want

NOTES.

17. 'Arospanidiris ao' viuw, being teken from you.] The original word is here very emphatical: It is an allusion to that grief, anxiety and reluctance of heart, with which dying, affectionate parents take their leave of their own children, when they are just going to leave them helpless orphans, exposed to the injuries of a mercileis and wicked world; or that forrow of heart, with which poor destitute orphans close the eyes of their dying parents: By which metaphor the Apostile does here, in a very lively and tender manner, express the concern and reluctance with which he had parted from his young converts at Theffalonica, being forcibly and violently driven away from them by the unbelieving Jews, and leaving those his spiritual children amidst the most restless and malicious enemies, without him, their father in the Gospel, to guide, desend, support and incourage them, Alls xvii. 5; 10.

. He calls them brethren and beloved, and beloved brethren, chap. i. 4. and ii. 1; 8, 9; 14; 17. and iii. 7. and iv. 1; 10; 13. and v. 1; 4; 12; 14; 25, 26, 27. i. e. no less than seventeen times in this short Epistle; whereby he not only testifies his very affectionate remembrance of them, but also designed, perhaps, to infinuate that he looked upon them as Christian brethren, as well as the Jewist converts, how much soever the Jews or judaizing Christians might oppose them. See Note (°) on chap. i. 4.

t8. 4 When

TC Au.Chriúi

52. Claud. 12.

PARAPHRASE.

T E X T.

want of concern for you, that hindered me: But most wicked and malicious men, who are the emissaries of SATAN, and likest to that apostate spirit himself, have often opposed me, and sought my life; and by making my prefence neceffary elsewhere, they have thus far prevented my return to you. But do not imagine that I am unmindful of you, because I am absent; for whence do I draw my expectations of the reward fo gracioufly promifed in the Go/pel to the virtuous and diligent? What may I produce that day to rejoice in? or with what crown do I expect to be adorned, when I shall stand before the Lord Jesus Christ, as my great and glorious Judge? Is it not that you (among others) will be made glorious and happy, in confequence of my planting the everlasting Gofpel among you ?? Ιn

but SATAN hindred us.
For what is our hope, or 19
joy, or crown of rejoicing?
are not even ye in the prefence of our Load Jesus
Christ, at his coming?
Nor

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NOTES.

18. When the Hebrews would have expressed any thing remarkably great, they used to add the name of God to it: So what we trauslate, a very great-tremblish; is in the Hebrew, a trembling of God; a same siv. 15. and what we read the great mountains, Plal. xxxvi. 6. is in the Hebrew, the modificants of God; and Isa. xxix. 1. Antel signifies, the great Lion, or the Lion of God. So when they described the most wicked men, they called them the ministers, servants, or children of Satan, and sometimes Satan himself, John xiv. 30. compared with John xiii. 2. and xviii. 2. John viii. 44. 2 Cor. xi. 15. Rev. ii. 10. because they imitate, and comply with the temptations of that wicked spirit, who is at the head of the apostasy from God, and the most remarkable enemy in the universe to truth and goodness.

The unbelieving Jews of Thessalonica were the persons intended; and indeed the sense of their great spite and malice seems to have dwelt strongly up-

on the Avortle's mind, during the writing of this whole Epifile.

19. C How ardently does St. Paul express himself in this part of the Epifile, heaping up words upon words, to give some vent to the sulness of his heart! Ver. 17. he tells the Thessaldmians, that he was tore from them as a dying

TEXT.

PARAPHRASE.

An.Christi Sz. Claud. 11.

20 For ye are our glory and

In whatever others may rejoice, or glory, I count it my highest honour, and it affords me the greatest pleasure, that I have converted you (as well as numbers of other Gentiles) to the Christian Religion: And if it now afford me so much glory and joy, how much greater will it afford

NOTES.

a dying affectionate parent from his own children, who are shortly to be orphans; but then he adds, that it was only (agds naught weat) for the space of an bour; and that short absence did not at all interrupt their mutual affect; on; but yet (fays he) recevoleque conuderado to reporter quer iden er torre iziθυμία, We endeavour'd, more abundantly, to fee your face, with great defire ; but our English translation reaches not the whemence of the Greek. This is exactly St. PAUL's manner; for when his heart was warmed, he had an uncommon ardency in his expressions. 2 Cor. iv. 17. comparing this miserable life with Heaven, how does he diminish the one, and magnify the other! To abacilina exaser of existenciant, how light, how transient does he represent the calamities of this life! but, as one fired with the prospect, in what raptures does he speak of HEAVEN! calling it xat vertonin it varionin it infloring address Bale @ Fig., 'twis not only glorg, but a weight of glory, an eternal weight of glory, and exceeding, nay, far more exceeding; like the poetic fictions, he throws mountain upon mountain, and hyperbole upon hyperbole, and siter all, salls it the glory redich is yet to be reveal'd. In this 19th verse here is the same vehemence used again in expressing his affection for the Thessalanians : For what is our bope, or joy, or crown of rejoicing? what is all this world to us? or what do we value, in comparison of your conversion and salvation?

He here either alludes to the crowns in which the victor at the Greeian games gloried, and rejeiced: On, to the crowns were by kines, or such as they honour'd, upon high and solemn settivals: If the latter be alluded to, see Cantic. iii. 11. Lst. vi. 3. Prov. xvi. 31. Exek. xvi. 12. and xxiii. 42. Ecolof. i. 11. and vi. 31. and xv. 6. and then the sense would run thus; What crown can I expest to receive from my Lonn, in that great day, as my glory and my joy, and the badge of his honouring me, except it be from my having been the in-

strument of converting you, and other Gentiles?

But I rather take this to be an allusion to the crovening of the vistor in the Grecian games, in as much as the Thessalonians were well acquainted with thessalonians; and this same Apostle does elsewhere so often allude to them, representing our Load Jesus Christ, as guide and judge, string at the end of the tace, with a crown in his hand, to put upon the victor's head, Heb. xii. 2. compared with 1 Cor. ix. 24—27.

The fence then will run thus: What crown can I espect as my glary and my joy? or, how can I hope to be treated as victor by my rightcous judge in the last day, unless I can present you as holy and acceptable, in consequence of my F z

20.

An.Christi 52. Claud, 12.

PARAPHRASE.

T E X T.

afford me, when we shall stand together in the judgment of the last day?

NOTES.

preaching the gospel among you? n'exi à buss, are not even ye?] Some would read it thus; Are not ye also among others? I am dubious which is the true translation; for 'tis certain, that St. Paul converted great numbers besides the Thessalonians, in whom he might rejoice and glory at the last day: And yet 'twas also his common manner to speak more particularly of the persons to whom he was writing, confidering them, at that time, as his chief care; so ardent and affectionate was his manner of address! chap. iii. 8. 2 Cor. i. 6;

11; 14. Phil. iv. 1.

so. I Sr. Paul expected to know the Thessalonians again at the day of judgment, and in the other world; and rejoiced in the prospect of meeting them amongst the holy and glorified in that day, especially as he had been so inilrumental towards their conversion and falvation. From hence we may hope to know our friends in another world; but then all temporal confanguinity and relation shall cease, and we shall rejoice in one another there only in proportion to the degrees of virtue and holiness, and as we have here mutually contributed to promote one another's knowledge and charity, virtue and piety. When this animal nature, and those affections and qualities, that are fuited to this animal state and terrestrial life, shall be put off, and we shall have qualities and affections fit only for an intellectual state (and in this sense the body, which we shall have at the resurrection, is called the spiritual body, 1 Cor. xv. 44.) We shall then see things in a different light, and our relish will be altered; for where rational injoyments are in their highest perfection, rational beings, that have the true taste, will value one another in an exact proportion to their purity and perfection, knowledge, charity and holinefs.

What a glorious motive ought this to be to us (as it was here to the brave St. PAUL!) to cultivate in our felves, and to promote in all our friends and acquaintance, knowledge and virtue, goodness and charity! This will leave lasting and happy effects, when all carthly relation will be over, and be a pleasurable reflection to us and them many thousands of ages hence, when it will, perhaps, be almost forgot in what temporary relations we here stood to one another;

or that ever there was such a thing as this present planetary system.

An Christi

SECT. II. N. 5.

Chap. iii. 1 _____ 13.

CONTENTS.

HE concern which the Apostle was under, for the stedsastness and perseverance of the Tbessalonians, had made him send Timothy to them, and the good news which Timothy had brought back, was matter of great joy to him: He here tells them that 'tis his daily prayer, that God in his providence would remove all obstacles, and permit him to make them another visit, that he might further instruct and establish them in the Christian saith, and in their love to God and man, that they might all meet their Judge with acceptance at the last day.

T E X T

PARAPHRASE

Wherefore when we could no longer forbear, we thought it good to be left at Athens alone:

And So full of anxiety was I for you, that when I could bear it no longer, and yet found it impracticable for me to return; for your fakes I chearfully preferred the being befor alone at Athens, and

NOTES.

1. 8 Tripules here, and river, ver. 5. have the force of the Hebrew con-

jugation Hithpaliel.

To be left at ATHENS alone.] See the bistory presind to this Epistle, p. 5. The from hence I infer that St. Luke did not always accompany St. Paul, after his joining company with him, Asts xvi. 10. and that Silas [Silvanus] did not come up with the Arostle, whilst he was at Athens, but afterwards at Corinth: For though St. Paul does here speak in the plural number (according to the common reading) yet he often does so, when he means only himself: See Mr. Locke's general preside to St. Paul's Epistles, and his Note (") on 2 Cor. x. 12. and I am apt to think he does so here: For what sense could be put upon his being left alone at Athens; if any of his companions had been there with him? Accordingly Theodoret (as Dr. Mills informs us) reads ulver, instead of \(\mu^{\text{loop}}\). The account therefore of this part of the history of St. Paul, and his companions, lies thus: Silas and Timothy tarried behind at Beræa, when the Arostle went to Athens; Timothy came up to him at Athens, Silas still tarrying at Beræa. From Athens, the Arostle sent Timothy back to Thessalonica, and went himself the mean while to Corinth; there

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An,Christi 52. Claud. 12.

PARAPHRASE.

T E X T.

and fent back Timothy (whom I could ill have spared, as I was then among strangers and enemies, and no other companion, or Christian brother to assist me) and I would have you confider that his coming is almost as well as if I had come to you my felf; for he is my dear brother, an approved minister of God, and a faithful, diligent fellowlabourer in spreading the everlasting Gofpel; and my delign in fending so worthy a person, was purely to establish you in the Christian religion, which you had so lately imbraced, and to comfort you under all the afflictions, to which your professing Christianity might expose you; particularly left you should be staggered at the malice and fierceness of mine encmies (more especially the unbelieving Yews) and the afflictions to which you faw me, your Apostle, exposed: For you may eafily perceive that this is the treatment ' which we are to expect from

And fent Timotheus our bro- 2 ther and minister of Gon, and our fellow-labourer in the Gospel of Christ, to establish you, and to comfort you concerning your faith; That no man should be; moved by these assistions: for your selves know that

NOTES.

an

Siles came up to him from Beræe, and Timothy from Thessalouice, bringing him the agreeable news of the sourishing estate of Christianity in Macedonia, where they had been. This occasioned his pushing soward in his work at Corinth (Acts xviii. 5, 6.) and his writing this letter to the Thessalouians, still further to comfort and establish them, as well as to testify his constant and affectionate concern for them.

In all these essairs, there's no mention made of St. Luke.

2. Such titles are frequently given to Timarby, and other of the Apostle's affiftants, Rom. xvi. 21. I Cor. iv. 17. and xvi. 10; 20. 2 Cor. i. 19. and viii. 23. Epb. vi. 21. Col. iv. 7. See Notes (b) and (c) on Philemon, wer. 1.

3. k Ver. 4; 7. thap. ii. 2; 15, 16. Here feems to be a particular allusion to Ass ix. 15, 16. and xx. 23. What Apostles, Prophets, and even common Christians were to expect in the world, see Matt. x. 34——39. and xvi. 24——Mark

< z.

Claud. 12.

T E X T.

PARAPHRASE.

we are appointed thereun-4 to. For verily when we were with you, we told you before, that we flould fuffer tribulation; even as it came to pais, and ye know. 5 For this cause when I could no lenger forbear, I fent to know your faith, left by fome means the tempter have tempted you, and our dlabour be in vain. now, when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and an ignorant, wicked world, as long as we continue to preach the Gofpel among them, or even to profess, and practise it our felves.

Nay, when we were at Theffalonica, we forefaw, and 1 foretold you what we were likely to fuffer for the cause, and (as you may eafily remember) the event did exactly verify our prediction: For this the unbelieving Years, more particularly, occasion to us every where.

And " having left you in the midft of fuch fierce and ravening wolves, I could no longer bear up under my anxiety for you, without fending ro know your fidelity and stedfastness; for I was greatly afraid that (at the " instigation of the tempter, the grand enemy of all that is good) some trial might befal you, which might prove too much for you, cause you to throw off the prosession of Christianity, and render our labour among you vain and ineffectual.

But when Timothy returned (Atts xviii. 5.) and brought me the agreeable news of your perfeverance under all your discouragements, of your affection

for

NOTES...

Mark viii. 34. and xil. 1 -- 6. Luke ix. 23, 24. Alts xvii. 5. Rom. viii. 17; 29. Eph. iii. 13. Phil. 1. 14. 2 Tim. iii. 12. 1 Pet. ii. 21.

5. . Als xvii. 5, &c.

" See var. r. and the Note (s) upon it.

 Sec Note (4) on chap. ii. 18. P He did not think their dection of Goo (chap. i. 4.) fusicient, without further admonitions from him; and watching, prayer, and perfeverance in faith and holiness in them ; ____without these he intimates that all that he and they had yet done, would prove in vain.

^Ч Па*ед-*

An Christi 52. Claud. 12.

PARAPHRASE.

T E X T.

for us and for the Christian religion, and that you always make a kind and honourable mention of us, desiring to see us again, as we do to see you— When (I say) I received this good news, my brethren, all my afflictions and necessities, straits and difficulties vanished like a dream, and joy took the full possession of my soul. For now I live indeed, seeing you continue stedfast in the profession, faith, and practice of the

Christian religion, in which, through the favour of Goo, I was imploy'd in initi-

that ye have good remembrance of us always, defiring greatly to see us, as we also to see you: Therefore, brethren, we were comforted over you in all our affliction and distress, by your faith. For now 8 we live, if ye stand fast in

And

NOTES.

Παρακήθημη must either be an Hebraism, and answer to 12013 in Niphal,
 Sam. xiii. 39. or else we must follow the reading of the Alexandrian MSS.
 Θάκεκλημεθα (Vid. Mill.) to which last I rather incline.

Here's another reference to the treatment of the unbelieving Jews, in the word (baide) affliction; and what wonder is it that he should so frequently hint at their carriage towards him; considering how they had opposed him at Corinth, just before the writing of this Epistle, Alls xviii. 6. as well as former-

ly at The falonica and Berwa.

ating you (Eph. iii. 8.)

Here's a trajection in the words, which in construction must run thus:

And it spin misses, so made it ships is drayen spin. If by (drayen) necessity, be understood the Aposter's hunger and thirst, cold and nakedness, and his want of the necessaries and comforts of this life; he would scarce have mentioned such a word in writing to the generous Philippians. But the Thefalonians had permitted him to labour for bread with his own hands. See chap. ii. 9.

Ver. 4. and chap. ii. 2; 15. How does the GENEROUS Arostle overlook his own afflictions, and put on an air of joy and transport! nay, he did fincerely rejoice in their good, and acquaint them with it, to comfort, and establish the persecuted Christians in Thessanica, who were apt to droop and despond of themselves, and would have been much more apt to do so, if THEIR Apo-

STLE had been dejected.

Here's a pattern for all the passors of the Christian church; it would have gone night to have broke the Apostle's heart, or at least have robbed him of much of the satisfaction and comfort of life, to have heard that his converts at Thessalonica, or elsewhere, did not persevere: But 'twas joy, 'twas comfort,' twas life worth injoying, to hear of their stedsastness and perseverance!

^t See

PARAPHRASE.

An Christ 52. Claud. 12,

g.

9 in the Long. For what thanks can we render to Gon again for you, for all the joy wherewith we joy for your fakes, before our 10 Gon: Night and day praying exceedingly that we might fee your face, and might perfect that which is lack-

And what thanks fufficient, or equal, can I render unto MY God, upon your account, if I only confider the exceeding great joy, wherewith (in the midst of all my hardships and afflictions) you have filled my breaft, and the abundant matter of praise and thanksgiving unto God, which your conversion and stedfastness have occasioned? And suspect not my fincerity in such high and warm expressions, for I speak as in the presence of ' Gon, the Searcher of all hearts!

Nay, and whenever I praise God, I forget not to pray fervently a night and day, that to this joyful news of your fidelity, God would * over and above add this favour, viz. to gratify me with taking away all lets and hindrances, and permit me, in his wife and good providence, to return and make you another visit, that I might further instruct

VOU

NOTES.

* See Note (1) chap. i. 3.
10. " Night and day.] This is according to the Jewish way of recketing; who begin their days at fix a Clock in the evening, and end them at fix a Clock the next evening. So chap. ii. 9. and Gen. i. 5. I be evening and the morning grere the first day.

This phrase fignifica, over and above, I Thest. v. 13. and Pub. iii. 20. Trajestions are so common in all languages, and so frequent with St. PAUL, that 'tis no wonder that the order of the words in confirmation should vary from the order in which he has placed them. The words of this sentence I would have run thus in construction, Assured estate it is the out τὸ σείσωπα, ὑπές ἐκπτειωκ. Vid. Le Clerc in Hammond.

* Kalaslica tu vestinala o nices into; that I might perfect that which is lacking in your faith.] When the Apostles first planted a Church, they generally taught them only the plain and fundamental articles of the Christian faith, viz. that there is one Gon, and one Mediator between Gon and men, the man CHRIST JESUS, I Tim. ii. 5. And hefides this faith, they acquainted them with the necessity of repentance, and new obedience. But they did not think it sufficient to plant a church, and then to leave it to shift for it self: No, when

An, Christi 52. Claud, 12.

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T E X T.

you in the Christian faith, and so establish you more thoroughly in the belief and obedience of the Christian doctrine, chap.

11. iv. 13, &c. And, besides all my former prayers, I now again pray, that the great God, even our Father, and the Lord Jesus Christ would shortly make my way plain to Thessalonica, that I might once more see my dear and affectionate friends there.

32. In the mean time, may the LORD JEsus CHRIST fill your hearts with love one towards another, and with the most hearty benevolence and charity to all mankind, making you to abound therein to has

lacking in your faith? Now re Gon himself and our father, and our Lord Jesus Christ direct our way unto you. And the Lord 12 make you to increase and abound in love one towards

NOTES.

they had given them time to digest the first principles of the oracles of Gon, and seen, or heard how things went among them; then they water'd, and cherished what they had planted; rectifying any disorders, or mistakes, instructing them surther, and in the more minute doctrines of Christianiry; either visiting them in person, or writing letters to them, or sending them Evangations, or such as usually attended upon them; and, if the case required it, either by themselves, or their messengers, ordaining bishops and deasess among them.

11, This prayer of St. Paul was heard, and his request granted; for he had an opportunity to go over Macedonia again, once or twice, and to give them much exhortation, Acts xx. 1, 2, 3. He then very probably perfected what was still lacking in their faith, and reclified or confirmed them as to their practice; see the preceding Note.

12. " The wedge and received as have here the force of the Habrers conjuga-

tion Hipbil. As to the fense of this, see I Cor. ix. 8.

Here's Christian friendship! Love to one another, and to all mankind! chap. v. 13, 14, 15. See Note (*) on Philem. ver. 17.

be fit to be proposed as a standard or pattern for their love to one another, and

for.

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PARAPHRASE.

An. Christi

another, and towards all men, even as we do towards 13 you: To the end he may stablish your hearts unblameable in holiness before Gon, even our Father, at the coming of our Loan Jesus Chaist, with all his faints.

high a degree as our love abounds towards you!

And, may he so establish your hearts in holiness, as that you may be sound blame-less and intirely acceptable, when you shall be presented before God, even our Father, by the Lord Jesus Christ, who will come at the last day as universal Judge, attended by all his saints as well as by all the holy angels; and then will it appear, not only what every man has done, but with what designs and intentions, and from what motives and principles every man has acted.

NOTES.

for their charity and benevolence to all mankind. And what a powerful and affectionate argument was this!

13. 'How often, and how skilfully does he mention the Lord Jesus Christ, and his coming to judgment, to support and animate them both to do, and to suffer according to the good, and holy, and acceptable will of Goo!

Our Loan Jesus Christ will come with all his faints, Zech. x.v. 5 2 Theff. i. 10. and which of the Thessalanians but would desire to be of that happy number? 1 Thess. ii. 19. and iv. 14—18. and v. 23. Jud. ver. 14.

Grotius mentions a MS. that read dyyakor angels, inflead of dylor faints. If that be the true reading, see Matt. xvi. 27. and xxv. 31. Dan. vii 10. Mark viii. 38.

When our Lord Jesus Christ comes thus attended, he will prefent all his fincere and faithful followers to bis father, unblameable in baline it, 1 Cor. i. 8. Phil. i. 10. These are high expressions, when used of imperfect man; but by the goodness of God, and through the mediation of our Lord Jesus Christ, the fincere will be treated as honourably as if they had been blameless, i. 6. their human frailties will be pitied, and their sins, which they have repented of, and for saken, will be blotted out, by his father and their father, his God and their God.

Who would not defire to be thus presented to Gon, even our father, at the coming of our Lord Jesus Christ, attended by all his faints and all the holy angels! Matt. xxiv. 42. 2 Cor. xi. 2. Epb. v. 27. Col. i. 22. 2 Pet. iii. 14.

An. Christi

SECT. III.

PART II. of this EPISTLE.

TAving finished the main design of this Epistle, he proceeds (according to what was afterwards his usual custom) to lay down several practical directions, suited to the state of that church to which he writes.

Chap. iv. 1——8.

CONTENTS

TE exhorts them to an holy life, and cautions them particularly against uncleanness, to which the idolatrous Gentiles were very much addicted, and that in almost all the kinds and degrees of it: And he backs his advice by the authority of God, and of the Lorn Jesus Christ, and by his own authority, as he was AN INSPIRED APOSTLE, or by their privileges, as they were favoured with several of the GIFTS OF THE SPIRIT.

PARAPHRASE.

T E X T

Aving finished the main design of my [FUrthermore then we he-Epiftle, and cautioned you very particularly against apostasy from the Christian faith, and that notwithstanding all that I your Apostle, or you your selves, have suffered, or may suffer. upon that account;

What remains, but that I conclude with some practical directions, in order

feech you, brethren, and exhort you by the

to

NOTES

1. 4 To sawer, put for x21 to sawer, the feme of which is given in the Paraphrafe, viz. that he had done with the main defign of the Epifile, and was now drawing to a conclusion, a Cor. xiii. 11. Liph. vi. 10.

PARAPHRASE

52. Cland. 12.

LORD JESUS, that as yo have received of us, how ye ought to walk, and to please Gon, so ye would abound more and more. 2 For ye know what commandments we gave you by the Load Jesus. 3 For this is the will of Gon, even your functification, that

to your living becoming your profession of the Gospel, and that you may recommend Christianity to the World around you.

And I beg of you, my brethren, and befeech you, by the love and authority of our Lord Jesus Christ, and by your hopes of eternal falvation in and through him, that, as I have taught you, that virtuous and holy course of life, which is so acceptable and well pleasing unto God, you would not barely comply with my advice, f as you do indeed at prefent, but that you would endeayour to be making a continual progress, and to excel therein.

For you cannot be ignorant, nor can you have already forgot, what rules I gave you from the Lord Jesus Christ, and by what motives I preffed them upon you, according to that illumination and authority which I have from above: For this (as I often affured you) is the express will of Gon, and evidently declared to be fo by the Gospel revelation, viz. that you, and all that profess themleives Chriftians, should live in h purity and

NOTES.

· See Note (1) thap. ii. 12. ver. 8. of this chapter, Phil. i. 27.

* κάθως κ) σειπατότε, as ye also do walk, is added in several ancient MSS. and vertions, mention'd by Dr. Mills, and is agrecable enough to St. PAUL's manner of commending persons for what they had done right, in order to excite them to proceed, and improve. Ver. 10. and Philem. ver. 5; 10.

2. 8 See Note (c) on chap. iii. 13. The Apostles themselves were to

teach nothing but what they received from CHRIST.

3. Whether Timothy had brought him an account of their being apt to offend in the following Instances, or he had observed himself, when he was among them, how unwillingly they give up such a conformity to their neighbours, or 2.

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46 An, Chrifli

52. Claud, 13.

-5.

PARAPHRASE.

T E X T.

and chastity, abstaining from all manner of uncleanness, and using their bodies (which are vessels of honour, temples of the Holy Ghost, and appointed to a glorious resurrection, and an endless life of virtue and happiness) in that pure, chaste, and honourable manner, that becomes the dignity of reasonable creatures, and the purity, privileges, and prospect of a Christian.

And, as Christians ought to abstain from all manner of uncleanness in general, so in particular from an inglorious subjection to all base and unnatural lusts (which modesty forbids me to mention) and not to indulge themselves in those preternatural and inordinate gratifications of the lower appetites, in which some of you, perhaps, have sormerly indulged your selves, and in which the idolatrous Gentiles are still so apt to indulge themselves; for they, alas! know not the

ye should abstain from fornication: That every one 4 of you should know how to possess his vessel in fanctification and bonour; Not 5 in the lust of concupitence, even as the Gentiles, which know

NOTES.

he had only a jealously that they might think it hard to make so great an alteration in their sentiments and conduct——— Whether any, or all of these occasioned it, we see that the Apostria is very pressing in his exhortations, which he never used to do, but where the state of things required it.

i So regrese generally fignifies in the New Testament.

4. k Rom. vi. 19. 1 Cor. iii. 16, 17. and vi. 15; 18, 19, 20. If a. iii. 11.

This is another reason why I am apt to think that this Epistle was wrote to the converts from among the idolasrous Gentiles. The Jews had very particular and express laws against all manner of uncleanness. Levit. xviii. Espassim; and besides, they had such a sovereign contempt for the customs of the Gentiles, that they were in less danger of imitating them: But how prone the inclusions Gentiles were to such vices, has been shown by several commentators, and justifies the Arostle in his frequent cautioning the Gentile converts in parameter against them. Where such vices abounded most, the Arostle's exhortances to purity did most abound.

TEXT. PARAPHRASE

Claud. 12.

6 know not Goo: That no

TRUE GOD, are unacquainted with the purity and holiness of his nature, and the temperance and chastity which he requires of men: Nay, they are led away with the shocking stories of the lust and incontinence of their gods, not only to commit the like enormities, but even to think them acceptable unto their gods, and things that are lawful and innocent among men.

But though formerly you thought and acted, as they continue to do; yet fince your conversion to *Christianity*, you ought to lay aside all your prejudices and mistaken sentiments, as to good or evil; and particularly to look upon these things in a different view, i. e. with horror and aversion, as disapproved of Goo,

and destructive unto men.

And as I have cautioned you against uncleanness in general, and all unnatural lusts in particular; I would further befeech

NOTES.

THESSALONICA in particular was noted for lewdness: And how brutish and practionatural the vices of many in the Heathen world were, and those not condemn'd, but practised in the worst instances by their philosophers——— may be seen in numbers of ancient Greek and Latin authors.

And, were those philosophers the fit men to educate youth! to show them the

loveliness of virtue, and the odiousness of vice !

The representations of the boundless and unnatural lusts which their own poets gave the Heathens, even of their chief gods, was enough to incourage their rotaries in like enormities; nay, such monstrously obscene doings became part of their religious evership in honour of the infamous Priagus, Venus, Basebus, &c. that Christian and chaste ears would be grated with the bare mention of them.

In allusion to such practices the Arost Le says (Eph. v. 12.) 'tis a shame even

to speak of those things, which are acted by them in secret.

What their satyrists, Horace, Juvenal, and Persius have intimated; and what Suetonius has suggested as to the emperors themselves, would make a modest person blush even to read or hear.

C,

An.Chrifii 52. Claud. t2.

PARAPHRASE.

T E X T.

feech you, that you abstain from ADUL-TERY; nay, I charge you, that you, none of you m, go beyond the bounds of matrimony, or injure and defraud his brother in this matter, i. e. by defiling his

man go beyond and defraud his brother in any mat

NOTES.

And, when the people, philosophers, emperors and gods, were such notorious offenders, how exact a picture has the Apartee drawn of the Heathen world! Rom. i. 21—32. and how much was the Christian Revelation wanted to work a reformation, to rouze men out of their brutality, and to create an horror and aversion to such vile practices! And finally, how just and necessary were the Apostle's repeated cautions! Rom. viii. 1; 4, &c. and xii. 1. 1 Cor. i. 30. and v. 1, &c. and v. 9, 10; 16—20. 2 Cor. xii. 21. Gal. v. 19, 20, 21. Epk. iv. 17, &c. and v. 3, 4, 5; 26, 27. Phil. iv. 8, 9. Col. iii. 5. 2 Thess. i. 8. and ii. 13. 2 Tim. ii. 22. Too many professed Christians are but too wicked, but then their religion condemns them; and if we will but be just to our selves, we must own that Christianity has made us much more knowing and virtuous than the Heathers, or than we our selves should have been without it.

6. The particular of the many master 3] Our translation expectes a fenie agreeable to many of the ancients, as well as moderns; but because the paraphrase differs from it, its proper to alledge the reasons. Therefore does in the modest and chaste stile of body scripture (answer to the word VII), and segming, not coveraginess, but lust. This evidently appears from the Apostrus ordering it to be not so much as named among Christians, Eph. v. 3. for there is no turpitude in naming coverousness, though there is in talking of obscene actions.

But whoever can doubt of the Apostte's using the word in that sease, may consult Theodoret, St. Jeroin, Theophylass, and other of the ancients; and of the moderns, Dr. Hammond on Rome 1, 29. Dr. Whitly on this text, and Mr. Locke on Eph. iv. 19. and v. 3.

That the verb assuration is here used to the same purpose, and in the same modest and chaste manner, will appear from the connection which this verse will thereby have with the preceding verses, as well as with the verses that im-

mediately follow.

And if magness he so used, it will help to determine the sense of the word instance. I have not indeed met with any other Greek author, or any other place of hely scripture, where instance is so used: But Philo (De Abraham. p. 285. b.) as quoted by Dr. IV hitby upon this place, uses the synonymous word embaired in this modest sense, and single instance, which is an account of the praternatural lusts of some very bad men.

pa εν τῷ περίγμα]: may be properly rendered (in hoc facinore) in this matter, which is a continuation of the same modest and chaste manner of expres-

fion:

PARAPHRASE.

52. Claud. 12.

matter: Because that the LORD is the avenger of all such, as we also have forewarned you, and testified.
7 For Gon hath not called us unto uncleanness, but unto 8 holiness. He therefore that de-

bed: For, as I told you before, and testified when I was at Tbessolonica, so now I repeat it for your admonition, that (though such persons should not be found out by men, or punished by human laws, yet) God is in all such cases the avenger of the injured, and the righteous judge and punisher of the guilty person; and there is no possibility of escaping his all-seeing eye, and his tremendous and impartial justice.

This purity and chastity are what the TRUE GOD, and the Christian religion, do most strictly and most expressly require, especially of all professed Christians: For (however he might in a great measure wink at the ignorance and wickedness of the idolatrous part of mankind, before the coming of the Gospel, he now commandeth all men, every where, to repent, and) by calling you in particular into the Christian church, God has called you out of your former state of impurity, into a state of as great purity, holiness, and chastity, as you are capable of in this world.

And because your neighbours and old acquaintance still act thus; and you your selves did so in your idolatrous, unconverted

NOTES.

fion: But I do not fee how it can well be rendered in any matter, as 'tis in the English.

The adentic door, his brother.] It has been objected, that they were obliged not to violate the bed of any man, no more than that of a Christian brother; and therefore the words require another interpretation: But I answer, that they were obliged not to defraud, nor over-reach any man; as well as to refrain from violating his bed. And perhaps the adentic may here figurify any man, as all men are originally brethren, Acts will 26. Luke x. 29—37.

7•

8.

An.Chrilli 52. Glaud. 12.

PARAPHRASE.

TEXT

verted state; you may, perhaps, look upon them as no faults, or at least, trivial ones, and despise my admonitions as too importune and severe: But know, that the matter is of so great importance, as that God himself has seen sit to declare his abhorrence of such actions, and to denounce the most tremendous threatnings against the guilty: "He therefore that despiseth the admonition, despiseth not men only, but God also, who has made such a revelation of his mind and will, and afforded us such clear attestations to our doctrine; nay, and has also

despiseth, despiseth not man, but Gon, who hath also

NOTES.

8. The primitive Christians were not all of them altogether reformed upon their convertion. The Apostines indeed, and numbers of others, that had been longer acquainted with Christianity; and more fully infinited in the nature and defign of it, were more under the power and influence of it in their whole behaviour. As their faith was rational and well grounded, so it was strong and lively, and their conduct was the most virtuous and holy. They were bright and thining examples in temper and behaviour, and remain upon record for the entulation of all succeeding ages.

But as to their young converts, what was faid above, in the note (1) on chap. iii. 10. as to their faith, is in a great measure applicable, as to their practice.

THE APOSTLES could not make them all at once either so wise or so good as they defired. Their old prejudices and their old practices were rooted out gradually, not with a violent, but with a gentle hand; and though they could not make them all at once so wise and so good as they wished, they made them as wise and as good as they could.

But so surprizing a change did Christianity make in them at first, and that suddenly, as to render them much more knowing and virtuous than their neigh-

bours, and that not without aftenishing all around them.

"Tis possible that as they had gone such a length upon their embracing Christianity, they might be apt to despite any further admonitions, as too strict, and too minute; especially considering how much they had altered their conduct, and how their neighbours continued to include themselves in the grossest sensitives.

How light a matter the *Heathens* accounted fornication, &c. and how strictly it was forbidden by the Christian law, see Note (1) on ver. 5, and Mr. Locke's paraphrase on 1 Cor. vi. 12—20. and Note on Eph. v. 6.

• Тне

PARAPHRASE.

An Christi 52. Claud. 12.

also given unto us his holy

granted 'you some of the gifts of his Spirit, as a full and sufficient evidence to you in particular, that this doctrine, and these precepts came from God.

NOTES,

THE APOSTLES alone had the WHOLE SCHEME of the Gofpel revelation immediately from God, and were the great fountains of Christian knowledge, as

it related either to faith, or practice.

They therefore were to be attended to as truly divine oracles, and he that defpifed them despifed that Spirit from whom they had their inspiration. And if we understand it, according to the common reading, that God had given his holy Spirit to the Arostens, and that what they saught was by divine inspiration, and therefore not to be despised; see Luke x. 16. (Exad. xvi. 8.) Acts v. 4. 1 Cor. ii. 10; 12. and vii. 40. and xi. 23° and xv. 1; 3. "Gat. i. 11, 12.

But the greatest number of Dr. Mill's ancient MSS, and versions, instead of $is \dot{n}\mu \ddot{a}s$, read $is \dot{v}u \ddot{a}s$, intimating that God had given to the *Thesialonians* themselves, his holy Spirit, i. e. in his supernatural gifts and miraculous powers; and therefore they were obliged to use their bodies as temples of the Holy Ghost, i. e. in a pure, chaste, and holy manner, 1 Cor. vi. 15——20. 2 Thess. v.

19; 23. 1 Fobn ill. 24.

SECT. IV.

Chap. iv. 9, 10.

CONTENTS.

but generally when he commends them 'tis to introduce forme further advice, as he does in this Section: For immediately after the commendation he preffes them to abound therein more and more.

This feems to have laid much upon his mind: Compare this

place with chap. iii. 12. and v. 8; 13, 14, 15.

And, indeed, the primitive Christians were remarkable for their mutual love and charity.

An.Chrifli

51. Claud. 11.

9.

PARAPHRASE.

T E X T.

SO much I thought proper to say concerning the purity which the Christian religion requires, as you are so lately come out of idolatry, and still live in the midst of an idolatrous city.

But, I have not that pressing occasion to write to you concerning the love which you ought to have to the p Christian brethren; because you so readily comply with the spirit and temper of the Gospel, and with the example and command of the TRUE God, and of our love one another, but all the Christians also in all Macedonia: And all I can defire in this instance, is, that you would still proceed, and be ever striving to excel more and more in such an amiable spirit and conduct.

BUT as touching brother-9
ly love, ye need not
that I write unto you: for
ye your felves are taught of
Gon to love one another.
And indeed ye do it towards all the brethren which
are in all Macedonia; but
we befeech you, brethren,
that ye increase more and
more;

NOTES.

9. (*) Inadenciae, brotherly love.] This I take to be parallel to Heb. xiii. I. Let brotherly love (or love among Christians) continue; and I Per. ii. 17. Love the brotherhood, i. c. all the Christians. See Note (b) on Philem. ver. I.

Not but that Christians are to love all men, but more especially the houshold of sith, i.e. all sincere Christians, all pious and good men of what party or denomination source. See ver. 10. Lev. xix. 17, 18. Rom. x. 12. x Cor. xiii. 1, &c. Phil. ii. 2, &c. 1 Pct. iv. 8.

Instead of \$\infty e.s. feveral of Dr. Mill's old MSS. and versions read \$\infty e.s. feveral of Dr. Mill's old MSS. and versions read \$\infty e.s. feveral of Dr. Mill's old MSS. and versions read \$\infty e.s. feveral of Dr. Mill's old MSS. and versions read \$\infty e.s. feveral of Dr. Mill's old MSS. and versions read \$\infty e.s. feveral of Dr. Mill's old MSS. and versions read \$\infty e.s. feveral of Dr. Mill's old MSS. and versions read \$\infty e.s. feveral of Dr. Mill's old MSS. and versions read \$\infty e.s. feveral of Dr. Mill's old MSS. and versions read \$\infty e.s. feveral of Dr. Mill's old MSS. and versions read \$\infty e.s. feveral of Dr. Mill's old MSS. and versions read \$\infty e.s. feveral of Dr. Mill's old MSS. and versions read \$\infty e.s. feveral of Dr. Mill's old MSS. and versions read \$\infty e.s. feveral of Dr. Mill's old MSS. and versions read \$\infty e.s. feveral of Dr. Mill's old MSS. and versions read \$\infty e.s. feveral of Dr. Mill's old MSS. and versions read \$\infty e.s. feveral old MSS. and v

never have taught them this, but the example and command of the Gon of love, and of Jesus, the prince of peace, plainly pointed out this harmony, and mutual benevolence.

The phrase is used Isa. liv. 13. John vi. 44, 45. and alluded to Jerem. xixi. 33, 34. John xiii. 34, 35. and xiv. 26. and xv. 12. Eph. v. 1, 2. Phil. ii. 1—5. Heb. viii. 10, 11. 1 John ii. 9, 10, 11; 20, 21; 27. and iii. 11, 12; 23, 24. and iv. 7—12; 20, 21.

7 **7** Au.Christi 51. Claud. 12.

SECT. V.

Chap. iv. 11, 12.

CONTENTS.

HERE seem to have been some idle persons and busy-bodies among the Christians at Thessalonica, that went about tailing from house to house, and would not work for a substitution from burdensome to their neighbours, and a scandal to Christianity, which had been but lately planted there.

Such idle tailing busy-bodies seem to have given the Apostle a great deal of trouble and uneasiness, as appears not only from these two verses, but also from 2 These. iii. 6 —— 12. I Tim.

v. 13. However,

To take off the harshness of this reproof, he introduces it with the foregoing commendation of their love to the Christians; that they might not be discouraged, as if THEIR APOSTLE had intirely condemned their conduct. Compare 1 Cor. xi. 2, with ver. 17.

T E X T.

PARAPHRASE

AND that ye study to be quiet, and to do your own business, and to work with your own hands (as we

Have been commending you for your love to the Christians, and exhorting you to be always making a progress therein: And, indeed, I take pleasure in commending you wherever there is a foundation for it.

But, I cannot fay that I approve of the conduct of some among you, who meddle so much with other peoples business as greatly to neglect their own.

I therefore defire that for the future you would every one of you be ambitious to promote peace and quietness in the neighbourhood, and not meddle too officiously in other mens affairs; but chiefly mind your own proper butiness, follow**t** T.

THESSALONIANS

An. Christi

52. Claud. 32.

PARAPHRASE

T E X T

LORD JESUS CHRIST, viz. " That fuch the Lord, that we which of the Christians (who are all to be confidered as one body, and as our members, and brethren, in what age or nation

are alive, and remain unto

: NOTES.

15. The fath veric ought to be read in a gaventhefit, it being a repetition of what the Arosa La had more fully instructed them in before. The refurrection of Engist was the foundation, or fact, upon which the whole Christian religies was built, and with it the refurrection of mankind in general, but more especially of the just, was joined in the closest connexion.

This is what the Aposter elfewhere shows at large: Here he only reminds the Theffalonians of it, in a short parenthesis; and passes on to the two discoveries taken notice of in the contents. These were probably some of the (Ta usephudaed nissus) things which were lacking in their fuith, chap. iii. 10. And these were things which he had not seen sit to teach the Corintbians in his

two years abode among them, I Cor. xv. 51, 52.

2 Because Sr. PAUL does here, and elsewhere, speak in the first person plural, and thereby feem to join himfelf to them that should be alive at Christ's second coming, when the dead are to be raifed, and the living transformed; forme-have too haftily concluded that he thought THE DAY OF THE LORD to be just then at hand; and that he, and several of the Christians of that age, should he of the number of those that should (not die, and be raised again, but) he transfermed.

But they are great strangers to St. Paul's stile and manner, that have not obferved in what a latitude he uses the word, see, sometimes thereby meaning bimfelf, at other times bimfelf and his companions; fometimes the Apostres, at other-times, the Christians in general; in some places the Jewish, and inother places the Gentile Christians.

Nay, I, the first person fingular, is used Rosz, vii, 9, for such as lived between the covenant's being made with Abraham, and the law's being given by

Moles. See Locke on that place.

And if the word, I, be used in such a latitude, much more may the word, ere. Befides, how often are all Christians confidered as one church, one family, one kingdom, one city, one building, or the members of one and the fame body, whether they be in beaven or earth, in what age or nation foever they live.

And further to confirm this interpretation, 'tis evident that St. PAUL expected, not to escape death, but that he should die, and rife again, a Cor. v. δ; 8.

Pail. i. 23. and iii. 10, 11. 2 Tim. iv. 6. 2 Cor. iv. 14.

And finally, when the Theffelonians, either by the means of some weak or. defigning persons, were led into this mistake; St. PAUL himself we athem a fecond Epifile, in which he affures them, that he did not defigo it by any fuch. thing, as that the day of the Louis was at hand; for a great apolitaly was fift to happen in the Christian church, 2 Thess. ii. 1-12. But this shall be more particularly confider'd, when we come to that place. The

PARAPHRASE

An. Christi 52. Claud. 12.

the coming of the Loan, thall not prevent them 26 which are affect. the LORD himself shall descend from HEAVEN with a shout, with the voice of the archangel, and with the trump of Gon: and the dead in CHRIST 17 hall rife first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the LORD in the air: And so shall

tion soever they live: - Such, I say, of the Christians) as shall be living upon this earth, when the great and glorious judge shall descend to universal judgment, shall not be changed into immortal, and made glorious and happy, before the dead be raised out of their graves: No, the LORD JESUS CHRIST shall deseend from Heaven with a loud shout, i. e. with the voice of the archangel, and the a trumpet of God, and then the Christians, whose corruptible bodies lay flumbering in the grave, shall be first raised: And when they are changed into spiritual, immortal, glorious and incorruptible; then, the Chriflians, that are alive, and remain upon this earth, shall be transformed into the fame likeness, and (along with the dead that are then raised, and made immortal) be all together swiftly carried up in the b clouds of heaven, as their triumphal charier, to meet their head and LORD, in the air.

And

NOTES.

The Christian age is called the last age, because the Jenn were used to divide the duration of this world into three periods or ages, 1st. That before the law; 2d. That under the law; 3d. That under the Messiah.

St. Peter expected to die, 2 Pet. i. 14. And St. John (who lived till after the destruction of Fertificien) prophetical of many revolutions to happen in the church, and in the world, before the coming of the DAY OF THE LORD.

of a training to which custom the Arostle here alludes, Matt. xxiv. 31. and xxv. 6. John V. 28. Pfal. xlvn. 5; 9. Ifa. xxvii. 13. Jer. iv. 5. and vi. 1.

17. h A cloud of angels, the a cloud, managed and conducted by angels, was our Lord's triumphal chariot, when he aftended; and fuch a bright cloud will be his triumphal chariot, or THRONE OF GLORY, when he comes down, as judge, to the judgment of the great day, Atts i. 9; 11. Rev. i. 7. Pfal. lavin. 17, 18. Dan. vii. 19.

And

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An, Chrisii 52. Claud: 12.

18.

PARAPHRASE.

T E X T.

And from thenceforth they shall be for ever with the LORD, in the most perfect holiness, and consummate joy and felicity. we ever be with the Loan. Wherefore comfort one ano- 18 ther with these words.

From the affured belief and firm expectation of which glorious things, you ought mutually to animate and comfort one another, upon the decease of the dearest and most valuable friends.

NOTE.S.

And 'tis here intimated as if his redeemed also were thus to ascend into glory.

John xii. 26. and xiv. 1, 2, 3, and xvii. 24. Rom. viii. 17. 2 Theff. 1. 10. and ii. 14. 2 Tim. ii. 11, 12. 1 Pet. iii. 22. 1 John iii. 1, 2.

SECT. VII.

Chap. v. 1——11.

CONTENTS.

S the subject of the last Section had lead St. PAUL to discourse of the resurrection of the dead, and of the transformation of the last generation, and of Christ's coming to judgment—it would be very natural for the Thessalans to say (as our Lord's disciples, the Apostles, are reported to have said, Matt. xxiv. 3.) Tell us, when shall these things be, and what sign, or notice shall we have of Christ's coming, and of the end of the world?

To obviate such a question, he tells them that there was no occasion for them to know the time, for they already knew as much as was sufficient, viz. That such a day will come; and whenever it does come, it will come suddenly and surprizingly, and that therefore men ought always to be upon their guard:

DEATH puts an end to our state of trial, and the wicked will fall in the judgment, and the righteous be accepted, whether they be alive at the last day, or die and be raised again.

TEXT.

TEXT.

PARAPHRASE

An.Christi 52. Claud. 12.

3:

2:

34

BUT of the times and the feafons, brethren, ye have no need that I write unto you. For your felves know perfectly that the day of the Lord in cometh as a thief in the night. For when they shall fay, Peace and

Have just been speaking of Christ's coming to judgment, and of the refurrection of the pious dead to an eternally happy life, in order to comfort you upon the loss of your deceased friends:

But, how long it will be before that happen, or as to the exact time, the day and hour of Christ's coming, there's no occasion to fay any thing; for you already know exactly as much as is necessary concerning that matter; viz. That Christ will certainly descend to judgment; and that whenever he does come, it will be suddenly and surprizingly, like a thief in the night.

For, when false prophets, and salse teachers shall prophesy smooth things, to lull the wicked world asleep in their solly and wickedness (Ezek xiii. 10.) And when a wicked world shall be very eagerly pursuing the business and plea-

luces

NOTES.

1. 6 'Tis said, Mark xiii. 32. But of that day and hour knoweth no man; 30, not the angels that are in heaven, neither the Son, but the Father. (Suc Matt. xxiv. 36.) and Ads 1.7. 'Tis not for you to know the times or the feafons; which the Father hath put in his own power. In which last text we have the very words xeins and ranges, that are here made use of; and in the first there seems to be a reference to the same thing; and perhaps they may all be allusions to Dan. ii. 21.

The inspiration of the Apostles reached not to every thing, but only to such things as were a part of the scheme of Christianity, or necessarily connected with it; and if knowing the exact time when Christ would come, was no part of that scheme, the Apostles might be unacquainted with that particular, especially as it was hid from the holy angels, and even from the Son himself; but whenever its to happen (as it will certainly come, and that suidenly) its a very proper argument by which to press Christians to a watchful and holy life, Matt. xxiv. 56——44. Mark xiii. 33. Luke xii. 35—45. Luke xiii. 26—37. and xxi. 24, 35, 36. 2 Cor. v. 9, 10. 2 Thess. i. 5—12: 2 Pet. iii. 10——18:

7. " 2 Per.

An. Chrifti
52.
Claud. 12.

5.

PARAPHRASE.

T E X T.

fures of this transitory life, putting the evil day far from them, and promising themselves many happy years to come; then will 'sudden destruction overtake them (as the flood did that ungodly generation in the days of Noab; or, as the judgments of God, when Lot was departed from Sodom, or) as the pains of travail come upon a woman with child: And then they may seek for caves to hide themselves, or wish for mountains to fall upon them and shelter them from the just displeasure of the RIGHTZOUS JUDGE: But they shall not be able that day, by any means, to escape.

But you, MY DBAR BRETHREN, are not (as you were formerly) in such a state of ignorance, idolatry, and wickedness, as to be surprized by that day, guilty and unprepared (even supposing it should happen before your death:) No, we Christians are all children of the

and fafety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, a brethren, are not in darkness, that that day should overtake you as a thics. Ye are all the children of;

NOTES.

light,

4. * 2 Pet. iii. 10. Rev. iii. 5. and vi. 14-17. and wi. 15. Luke wii.

4. This was, perhaps, another of the expressions in this Episte, from whence the Ibestalonians might be led into the mistake of thinking that the day of the Load was at hand, and that St. Part intended to fignify as much. But Gon wisely conceals the day of the death of particular perions, as well as the day of the general judgment, that men may be always prepared, and always watching. Our Load himself used the same argument, Matt. xxiv. 36—— 42. But when 8t. Part found that there was danger of the Thessalonians being subverted by this their missake, he descends to particulars, and sets them right again, 2 Thessalonians that there was shared to particulars, and sets them right again,

5. Having compared our Lond's fudden and unexpected appearance to the coming of a third in the night, ver. 2. he takes up the comparison again, ver. 4. and purfues it to ver. 10. calling virtuous and good men the children of the day and of the light; and ignorant, idolatrous and wicked persons, children of the night, and of darkness.

The

T E X T.

PARAPHRASE

An.Christi 52. Claud. 12.

6.

7-

8.

light, and the children of the day: We are not of the night, nor of darkness.
Therefore let us not sleep as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken are drunken in the sight. But let us who are of the day, be sober, putting

light, and of the day; we have a clear knowledge of the TRUE GOD, and of the way to peace and reconciliation with him, through our LORD JESUS CHRIST; and our conduct is such as will bear the light, and fears not the most narrow scrutiny and inspection.

And, as we enjoy greater light and knowledge, and profess our selves to be lovers of truth and holiness; let us not continue in that indolence and unconcern, that state of thoughtlessness and wickedness, into which a degenerate world is supinely sunk; (And, indeed, their behaviour is such as is fit only for a state of thick darkness and idolatry, ignorance, and the most amazing stupidity.)

But, as we live in the light, whilst they grope about in gross darkness——As we, "I say, have been called out of darkness into the marvellous light and meridian splendor of the Gospel, injoying the

NOTES.

The one were like Ifrael in Gofben, whilst the other relembled Egypt in the

three days thick darkness.

This comparison is frequently touched upon in the boly scriptures (as well as in the Heather society) with the greatest justiness and beauty. Wicked men are represented as sculking about in the night, like heaths of prey, or like bats and moles, whose eyes cannot bear the light, Job xxiv. 13—18. Jer. xlix. 7—10. Matt. viii. 12. So Hor. Ep. ad Quint. 1. 61, 62. & alias.

On the other hand, good men fear not the light, as their deeds will bear examination. This was the flate into which the converts from among the isolarous Genelles had happily, and more remarkably emerged, Luke ii. 32. John XII. 35, 36. Rom. Mil. 12, 13, 14. Epb. v. 7, 8. and vi. 12. Col. i. 12, 13.

8. These expressions are rarely used of the Jewish converts; and though the Apostus says, we, and ut, yet he seems to mean the converts from among the idolations southles; but according to his soft manner of address, be joins himself to them to make the exhortation go down the better, and be the more regarded.

The

I THESSALONIANS.

64

An,Christi 52. Cland, 12.

PARAPHRASE.

T E X T

the knowledge of the TRUE God, and his true religion, and professing better things; Let us by no means return to like riot and debauchery with them; but do such things only as fear not the light.

To make use of a comparison which is common and familiar to you of Macedonia, — whilst you are among enemies, and obliged to keep watch, and to be upon your guard, I would recommend i for your breast-plate a thorough, rational, and well grounded saith in the doctrine of the Gospel, and a sincere and hearty love to God and man; and, for your helmet (or head-piece) the animating and enlivening hopes of everlasting salvation.

ting on the breast-plate of faith and love, and for an helmet, the hope of falvation.

NOTES.

Thus

The allusion is here changed again, though it naturally grows out of what had been faid above: For, having called the time of Christ's coming to judgment by the name of THAT DAY, ver. 4. the image feems to have dwelt upon St. Paul's mind; and (though he calls the Gospel dispensation light, in comparison of the darkness of idulatry, yet) the brightest light in this world is but night and darkness, compared with the light of the everlatting world, Rom. xiii 12. 2 Per. i. 19.

And, having considered the Christians at The Jalonica as in the darkness of the night, and as surrounded with enemies, he recommends it to them to be upon their guard, clad in proper armour; in describing which, he alludes to the ancient custom of soldiers standing sentinel in the several watches of the night, in armour, especially with the helmet and breast-plate.

St. PAUL had indeed the skilful and happy address of using figures and fimilitudes that would be well understood, nay, be emphatical, in the country, and among the persons, to whom he was writing.

Thus, in his Epifle to the Romans, he compares virtue and vice to two maflers, that had each of them their flaves, and dwells for fome time upon that custom, which was so common among the Romans, in order to their apprehending his meaning more clearly, Rom. vi. 16——23.

In writing to the Laodiceans, he uses the architect stile, Epb. ii. 20, 21, 22, as all Asia had such sublime thoughts of the celebrated and magnificent temple of Diana; and, perhaps, as a copy of that Epistle was sent at the same time to Hobesus.

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o tion. For God hath not appointed us to wrath; but to obtain falvation by our LORD JESUS CHRIST; 10 Who died for us, that whether

Thus armed, you may fafely keep watch, easily resist all the assaults of the enemies of your souls, and bravely defend your selves, when any of your old acquaintance shall attack you, by tempting you to your former idolatry, riot or debauchery.

Thus armed, I fay, I would have you watch; for God hath not called you to this warfare to perish in the combat, but to 'obtain victory and falvation through our Lord Jesus Christ; who graciously died for us in order to engage our love and obedience to him, and

>

NOTES

In writing to the Hebrew Christians, he compares Christianity to almost the whole Mosaic occonomy, and shows how much the Gospel dispensation excels.

So here in writing to the Theffalonians, he speaks the very language of that warlike people: And, as the leffer Asia was so well acquainted with the like

customs, he makes use of the same allusion, Eph. vi. 10-18.

The duties of the Christian life are often compared to keeping watch in the night, either as a servant waiting for the coming home of his matter, or persons waiting for the coming of the bridegroom; which, according to the Eastern custom, was often late in the night; or (as here) like a soldier upon guard, watching less the enemy should surprize the camp or city, Matt. xxiv. 42——51. and xxv. 13. Eph. v. 8——20. and vi. 10——18. Luke xxv. 36. Rom. xiii.

Even holy and good persons, the children of the light and of the day, have still occasion to be pressed to watchfulness and higher degrees of holiness, Luke

xxi. 34, 35, 36.

9. In The primary design of God in sending His Son into this world was not to condemn the world, but to save it; he did not reveal the Gospel, that men might sin with the greater aggravation, and so be punished the more; but the morive was love, and the design was Miney. And he hath appointed none to wrath but such as wilfully and obstinately result to believe and obey the Gospel, Wish. 1. 12—16. Matt. x. 37, 38, 39. Rom. in. 22. Epides. ii. 3. 1 Thess. ii. 16. 2 Thess. ii. 14. 2 Tim. ii. 20, 21. Heb. x. 38, 39.

and xiv. 8, 9, 1 Cor. vi. 20, 2 Cor. v. 14, 15.

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and that (whether we be " awake and alive at CHRIST's coming to judgment, or fliouid die " before that time, and be raifed again) we may be fure to live eternally with him, in that compleat glory and transcendent felicity, which he

hath purchased for us. To WIND UP therefore, and apply

this part of my letter, T would repeat what I have faid above (chap. iv. 18.) and advise you, from the affored hope and firm expectation of fuch glorious things, mutually to a comfort and edify one another, upon the loss of the dearest and most valuable friends. And, indeed, fuch arguments are to powerful and animating, that I would gladly hope you actually comfort one another with fuch a glorious prospect.

ther we wake or fleep, we should live together with him. Wherefore comfort 1; your felves together, and edify one another, even as alfo ye do.

NOTES

" John xiv. 1, 2, 3. Rom. xiv. 7, 8, 9. Phil. i. 20-23. 1 Cor Hi. 22, 23. "I was usual with St. PAUL to repeat a word which he had used a little before, though with some difference as to the sense; to ded on mais much and designed with, chap. ii. 4. and here nubirdispute, which he had used ver. 6, 7. of this chapter, rather than xoundouss, which he had used, chap, iv. 13.

11. "He had used operator anthre, comfort one another, chap. iv. 18. All that he had fail face concerning the time of Criming's coming, and the necesfity of preparing for it, is to be look'd upon as a parenthefit, or digrefiton, though an exceeding proper and ufcful one: And here by his using wereaster annihues, comfort one another, again, he shows that he is returning to where he left off, and winding up this part of his Epifile.

SECT. VIII.

Chap. v. 12, 13.

CONTENTS.

TN A CHURCH that had been so lately planted, and that in the midst of so much confusion and opposition, 'tis no wonde, that there should be several disorders.

Among other things they did not carry it with a proper defe-An Christi rence and respect to such as presided over them as a church, in-Claud 12. structing, directing, and admonishing them; and particularly they seem to have resulted a compliance with such of their directions as concerned the regulating their publick worship.

T E X T.

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AND we befeeth you, brethren, to know them which labour among you, and are over you in the

As I have faid enough to comfort you that mourn for the dead, and to excite all of you to prepare for the judgment of the last day;

I would proceed to other directions, no less suitable to the state of things

among you.

And the particular, about which I would next advise you, is, to pay a deference to, and generously support, such as labour among you in word and doctrine, who reprove, direct, comfort and admonish you, as they see occasion.

This I beg of you, my bretbren, because they are a set over you by divine appoint-

NOTES.

12. 2 Esdwa, to acknowledge, i. e. with all proper deference and regard, Gel. vi. 10. Phil. ii. 29, 30. 1 Tim. v. 17, 18. Heb. xiii. 17.

The remaindus or outer, 2) merications during the reality of reality as outer, them will be labour among now, and are over you in the Long, and adminish you; if their three expressions I would refer to the same persons, as describing the different parts of their work. Who the persons were, or what was their character and office, is the next inquiry,

The feminine substantive segs drug, Rom. xvi. 2. seems to refer to that useful work of receiving strangers into their houses, and entertaining them that travelled so much to spread the evertasting Gespul: Vid. Ben. & Locke in loc. And is sevicative. G., Rom. xii. 8. does probably refer to the same thing, as it stands between the two expressions, of giving liberally, and spewing morey with chearfulness. Vid. Vitring. de Vet. syvag. p. 500——505.

What an help and affiftance this was to the spreading of Christianity in countries where there were no ims, nor public houses for the entertainment of travellers, is evident; and what a stress the Apostlus laid upon so useful a service, see Asti xxi. 16. Rom. xii. 8. and xvi. 2; 23. 1 Cor. ix. 5. 1 Tim. v. 10. Philem. ver. 7. Heb. xiii. 1, 2. 3 John ver. 5.

But

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appointment; not as civil magistrates, but as you are a Christian church: Take heed therefore how you despise them, or the proper admonitions they at any time give you: For 'tis your duty to love and honour them, not only as Christian brethren, but over and above for the sake of that work in which they are ingaged,

the Loan, and admonift you; And to effect them 1; very highly in love for their

NOTES.

But as the word resisappear is of it felf of a large fignification, and may be apply'd to perfors that are fet over any work or buliness (1 Tim. iii. 4, 5; 12.) I am apt to think this not here used in the same sense.

I would therefore propose the following, as what appears to me the most pro-

bable interpretation of the word in this place.

"I'was the common cuttom for St. PAUL (and, perhaps of the other Aposities) to plant a church, and to impart fome sprittial gifts and miraculous powers unto them, and then to leave them for some time, without ordaining Bispops or Deacons among them, Atts ix. 32. and xiv. 1; 21; 23. I Tim.

v. 22. Tit. 1. 5, & p.s/fim.

How long they remained so, was according to their several circumstances. But, whenever things were sound to be in a proper state, then the Apostle either went himself, or sent some of the counselists, that were his usual attendants, to ordain Elders in every city, and to form churches, probably pretty much according to the model of the Jewish synagogue. But, we may reasonably prefume that they did not leave them at first, without some order and regularity. In this first state do I suppose the church at I bestalouice to have been, when this I pisse was wrote.

'Tis evident from the History, and Prifile, that this church had been lately planted, that St. Paul's flay there was but short, that the confusion raised by the unbelieving Jews was not a little, that there were several irregularities as yet among the Christians there, and that their progress in Christianity was but small.

And, as there is no hint in the Acrs of the Arostles, or in these two Epistes to the Thessum, of their having any Bishops, Elders, or Deacons, as yet ordain'd among them; we may not conjecture amils, perhaps, if we take the (acris show in noise) persons that were over them in the Loan, to signify such as were indowed with the most eminent spiritual gifts, or, perhaps, with some particular gift that qualified them for presiding in such raw and unformed assemblies, and inabled them to direct the Christians in the most decent and advantagious use of their spiritual gifts.

That feveral in this course had spiritual gists has been observed, note (*) chap. i. 5. that in churches where such gists abounded, every one was forward to exercise his own gist, so as to hinder others, and breed consustion in the public assemblies; see 1 Cor. xiv. 26 ---- 33. That some presided, appears probable, ver. 32; 37; 40. And

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their works fake. And

ingaged, which exposes them the foremost to all dangers and persecutions, which is so honourable in it self, and so highly advantagious and beneficial to you. Enter not into any combinations against them, or wranglings and quarrels

NOTES.

And Vitringa (de Vet. synag. p. 727, 728.) informs us that the Fows had such presiding in their synagogues. St. Paur. therefore had no occasion to be more particular in his description, as he himself (or the spirit by him) had, perhaps, appointed the persons, and this work of theirs, and as the synagogue at Thessalonica very likely afforded them a pattern in this particular. Such as presided could propose proper expedients upon any difficult emergencies; and therefore the Thessalonians were to submit to them with a proper descrence.

THE APOSTLES THEMSELVES feem to have prefided, where-ever they were in person, and as they had the clearest and most inlarged view of the interest of the whole Christian church, they could easily propose the most proper expedients, and were commonly submitted to, with great descrete, Ass vi. Misseel. S.

Est. 1. p. 67; 82, 83.

He had indeed been at Philippi two or three times before he wrote to them, and had ordain'd Bishops and Deacons among them; and accordingly he takes

particular notice of them, Phil. i. t.

But I do not remember that any other of the churches to which he wrote, appear to have had Bishops and Deacons then fixed among them. Accordingly in these two Epistes to the Thessalonians, he charges the brethren (i.e. the Chrissians in general) to warn the unruly, to comfort the seeble minded, and to support the week, vet. 14. and (2 Thessalonians) to withdraw themselves from every brother that walked disorderly, and not according to the Arosyte's directions, vet. 14, 15, to show their dislike of his condust by their carriage towards him, but yet to admonish him, which the (westsalone) persons that were over them, were also to do.

As to other churches, see Rom. xil. 1; 6. 1 Cor. v. 7. and xii. 1, &c. and

xiv. 20, 26, &c. Gal. vi. 1. 3 John ver. 9.

St. Paul staid about three years at Epbefus, and yet lest Timothy to ordain Bishops and Deacons there; and, perhaps the Elders that met him at Miletus, were such as Timothy had separated to that work. And its no wonder that he takes no notice of them in what we commonly call his Episse to the Ephesians, if that he really his Episse to the Laodiceans.

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rels with them, but submit to their just directions, especially such as tend to regulate your publick worship with order and decency; and strive mutually to preserve love and unity, peace and charity.

be at peace among your felves.

NOTES.

THE ROMAN CHURCH had been lately planted when St. PAUL wrote to them, and there had then been no Apostle there.

The Laudiceau and Coloffian churches were much in the fame condition; and

fo were the Corinthian, Galatian, and Theffalonian churches.

But that there were afterwards both Biffieps and Deacens at Rome and at Coristle, we have abundant reftimiony from the ancients, and particularly from Clement Romanus, St. Paul's companion, who was himfelf Biffiep of Rome, and who wrote an excellent Epiffle to the church ar Corinth (which Epiffle is fill extant) to quell a fedition of the Corinthian Aurob against their Ellers, or Presbyters.

Some of the Arosvers or primitive Elders, did probably prefide over the church of the Hebrews at Jerujalius; so the legense, Heb. xiii. 7; 17. ought,

perhaps, to be understood.

In other places they feem commonly to have been the first fruits of their ministry, that prefided, who also had the choicest spiritual gitts; drdess sycusses expenses

edinoris, Activity. 22. and I Cor, 201. 15, 16:

versions read is desire, among your selves.] Many of Dr. Mill's ancient MSS, and versions read is desire, with them; as it the Armerica had been assaid of their quasiciting with such as presided, and had charged them to carry it in a peaceable manner towards them. But if our reading be retained, the sense will be much the same, if their submission and descrence (resiscusius) to such as were over them be looked upon as what the Arostic recommended, in order to preserve peace among themselves, especially as to the exercise of their spiritual gifts in the solemn assembly, i Cov. xiv. ja.

SECT. IX.

Chap. v. 14-to the end.

CONTENTS.

HE following sentences contain practical directions, some of them suited only to a church, where many of them had extraordinary spiritual gifts, tho other of the directions are suited to all Christians,

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An.Chrisi Claud. 12.

14 NOW we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all 15 men. See that none render evil for evil unto any man: but ever follow that which is good, both among your 16 felves, and to all men. Re-

joice

TO CONCLUDE, I would also recommend the following directions to your confideration, and expect you should behave accordingly.

I befeech you, my dear Christian brethren, admonish the idle and disorderly persons that are among you, and reprove them for their unbecoming conduct. " Comfort frich as are of timorous, dejected spirits; * strengthen and-support fuch as you observe to be weak; and carry it with as much patience and lenity towards every one, as the case will bear, whatever his temper, behaviour, or circumstances may be.

* Be so far from doing any injury to others, that if others should do you any injury, you ought by no means to revenge your felves; but rather do them a kindness in return, and be ever cultivating the amiable goodness of the Chriflian temper and conduct in your behaviour towards one another, and towards all mankind.

Whatever your trials and afflictions may be, endeavour always to maintain that

NOTES.

14. ' See note (*) chap. i. 4. and note (b) chap. ii. 17.

: See above, chap. iv. 11, 12. 2 / keff. iii. 6--- 14. " Ifa. Ivii. 15, 16. Rom. xiv. 1. and av. 1; 14. 2 Cor. ii. 7. Col. iii. 12--17. See Lecke on Gal. vi. 1, 2.

5 ffg. xxxv. 3, 4. 1 Cor. viii. 7, Ge. Heb. xii. 12.

Cor. XIII. 4. rs. * Lav. xix. 18. Prov. xvii. 13. and xx. 21. and xxiv. 29. Matt. v. 38 _____ 38. Rom. xii. 17 ____21. 1 Cor. vi. 7. and xiii. 4. Gib. vi. 10. 1 Y leff. in. 12. Heb. xii. 14. 1 Pet. in. 9.

16. * Kuisse a reely, rejoice in the Lor n, (i.e. in virtue and picty) according. be Borner, Gr. Lat. Vid. ASH. John 21. Matt. v. 11, 11. and xv. 36. and Courses Rome vege and vill, 33, and xil, each Court, in Polity vege, Phil,

14.

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that chearfulness of spirit, which naturally flows from a good conscience, and from a sense of the divine savour: For this greatly tends to recommend religion to the world; and 'tis what God expects of you, since your conversion to Christianity; nor should the death of your dearest and most valuable friends too much weaken or interrupt this agreeable habit, thap. iv. 13, 30.

joice evermore. Pray with 17 out ceafing. In every thing 18 give thanks: for this is the

- 17. b Offer up a morning and evening facrifice of prayer and praise, every day; observe the stated seasons for public worship; be frequently sending up pious breathings and holy ejaculations; continue instant in prayer, 'though you do not receive an answer immediately; but, above all things, endeavour always to a maintain an habitual frame of spirit suited to the performance of this duty, as the most animating principle to an holy life and conversation, and the best support under all the trials and afflications of this mortal life.
- 18. Be thankful for whatever God appoints, as a thing highly acceptable unto God, and what he looks for at the hands of Christians, who are fo well affured that

NOTES.

ii. 18. and iii. 1. and iv. 4, 5. Col. iii. 15 ; 17. Heb. x. 34. James i. 2, 3. 1 Pet. iv. 13. 1 John iii. 1, 2, 5.

17. 6 Exod. xxix. 38, 39. 2 Chron. ii. 4. and xiii. 11. 1 Maccab. xii. 11.

* Pfel. xxxvii. 4, 5. Luke xviii. 1, &c. Rom. xii. 12. Epb. vi. 18. Col. iv. 2. 4 1 Pet. iv. 7.

t Tim. iv. 4, 5.

Ver. 15—23. How prudent and pious, how amiable, devour and charitable is the true Christian spirit?

19. 5 Rom

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will of God in Christ Jesus concerning you. 19 Quench not the spirit. Dethat he will finally make all things conduce to the good of fuch as love him.

8 QUENCH NOT spiritual gifts in others by hindring them from the exercise of them in the folemn affembly. quench them in your felves by h pride, idleness, absenting from the solemn affembly, or the diforderly exercise of them there; much less by " wickedness, or " apostaly from the Christian religion. No, rather offir up the gifts that were given you by the laying on of my hands; allow others in their turns to exercise their gifts: And, by reading, meditation, prayer and praise, by frequenting the folemn affembly, and fuch an use of your spiritual gifts there, as may turn most to the edification of others, together with a steady perseverance in faith and charity, and an holy, Christian conversation ____ By these means stir up and

NOTES.

19. 5 Rom. xii. 3-6. 1 Cor. xiv. 26.

Rom. xii. 6, 7, 8. 1 Tim iv. 13, 14.

* Heb. x. 24, 25.

1 z Cor. xiv. particularly ver. 26-32.

" Eph. iv. 30, 31, 32.

" Heb. vi. 4----8.
" 1 Tim. iv. 12----16. 2 Tim. i. 6, 7.

When John the Baptist came as our Lorn's fore-runner, he haptized only with water; but declared that the Messaan was approaching, who would hap-

tize with the Holy Ghoft, and with fire.

Accordingly, the Holy Ghaft descended upon our Lord himself immediately after his baptism, probably attended with a glory, or with the likeness of a flame of fire. And not only so, but the Arosyn as also, and their company, on the memorable day of Pentecost, had the Holy Ghost poured down in m heaven upon them, accompanied with a glory, like cloven tongues, or pointed flames of fire. In like manner 'twas most probably poured down upon the first fruits of the Gentile converts.

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I THESSALONIANS.

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52. Claud, 12.

20,

PARAPHRASE.

T E X T.

Prove

and improve your spiritual gifes, until Despise not prophesyings. 20 that holy religion, which they attest, purify your own hearts and lives, and blaze so bright as to give light to all a-

round you.

You may be apt, perhaps, to fet the greatest value upon the gift of tongues, or upon some other interior and less useful ipiritual gifts; and, out of vanity and oftentation, to exercise them most in the church: But of all the spiritual gifts which God has distributed among you, P be fure not to despite PROPHESYING, i.e. a fleaking by immediate inspiration, rebat may be either for eaification, or exbortation, or comfort, 1 Cor. xiv. 3. Let that be exercised most in your assemblies, for it tends not only to bring in new converts, but very much to instruct and establish the Christians. And,

Λs

NOTES.

F In allufion to this primary manner of God's conferring the Spirit, St. PAUL here charges the Theffalonians, un oferrale to avecua, quench not the fpirit, put not out this facred fire.

On the other hand he charges Timothy dragereger, to blow up this fire. Not that I suppose either the I beffalonians, or Timothy, to have received their spiritual gifts, accompanied with this external symbol; but St. PAUL might refor thereto, though the Apost Les communicated the Spirit to them and others in a manner lefs honourable, as well as in inferior degrees. As to what things tended to quench, and what to blow up that facred flame; fee the Paraphrafe.

20. P By Prophesying here, we are not to understand barely a forestelling future events, but a pre ching by immediate impiration, i. e. speaking what tended to influct or establish, convert or confirm, reprove or comfort mankind, in matters relating either to faith or practice. This is evidently St. PAUL's sense of the word, I Cor. xiv. 3, 4...

If we had had only this one of all St. PAUL's Epiftles, we should not perhaps have been able to understand the reason and design of this short direction; though the The falonians might easily understand it, from their thorough knowledge of the state of their own church.

But

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2 I.

el Prove all things: hold

T E X T.

As there may possibly rise up false prophets among you, a examine all prophesyings (or doctrines) by the test of reason, by your skill in the Christian dostrine, and by their agreeableness to former well attested, divine revelations.

And,

NOTES.

But in writing to other churches, that probably were more guilty of the same fault, he has opened his mind more fully. He is thought to have referred to their contentions about the exercise of spiritual gifts in the church at Philippi,

Phil. ii. 2-14. See Locke's note on Ross. xii. 6.

But he does evidently refer to such contentions, Rom. xii. 3 — 6. and yet more evidently, 1 Cor. xii, xiii, and xiv chap, where he treats of this subject at large, showing them that prophefying was the most valuable of all the spiritual gifts that were among them, as conducing most to benefit and edification; upon which he takes occasion to reprove them for despising it as less oftentatious, and for setting a greater value upon speaking strange languages, and the other more showy gifts, and striving to exercise them most in the church.

Though they were not to despite prophesyings, yet they were not to swallow every thing that might be called so; but to prove, or examine all things that went under that name: Nor were they to stop there, but (when they had separated them, or could distinguish between them) they were to re-

ject the evil, and hold fast the good.

These three verses ought to have been joined together, and then the con-

nexion would have been more evident.

This direction was given, not only to fuch as prefided among them, but, unto

all the Coriftians at Theffalonica in general, I John iv. 1.

And, though we now a days have no prophelying, or speaking by immediate mi, tration; yet as we find several that are pretended to be revelations from Gon, 'its the daty of every particular person to examine, as far as he hath ability and opportunity.

And upon a careful fearch and examination, joined with the practice of virtue, and frequent, fervent prayer, he may diffinguish the good from the evil, and

ought to adhere to the former only,

That Gon is able to discover his mind and will to us as well as man, seems highly reasonable; and that he should do so, when men are in such circumstances as that so universal a reformation could not be expected any other way, is very agreeable to our notions of the divine wisdom and goodness: Upon such accounts we enquire after a revolution. And, whatever carries the plainest traces of reason and virtue in it, whatever appears upon search to be most worthy of Gon, and most exactly suited to the state of man; that, of all that are offered to us as divine revolutions, ought to be embraced; upon such accounts we reject the Aleoran, and receive the Bible: And, though miracles may be worked to

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I THESSALONIANS.

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And, when you have separated the true from the false, hold fast that which is true and good; but reject every thing that is false and wicked; even r denying your selves of what is lawful, if it be

not also expedient.

And may the God of PEACE himself, the author of all that is good, make you thoroughly virtuous and pure! And may your 'souls and bodies, and all the powers and faculties of both of them be so habi-

fast that which is good.

Abstain from all appear-22 ance of evil. And the very 23 Gon of peace fancisty you whostly; and I pray God, your whole spirit and soul and

NOTES.

rouse the attention of mankind, and make them inquire into any doctrine 3 yet they cannot prove falthood to be true, even suppose Gon should permit them to be worked upon such an occasion, which I am upt to think he will scarce do 5 but miracles may make truth strike deeper, and be more regarded.

As we have both to fin and revolution to try doctrines by, we have no need of intallible, living goides, and judges: For (though teaching be highly proper, and will ever be fo for the bulk of mankind) reason and scripture are sufficient for every man to my doctrines by, if he will but make use of that liberty of private judgment, which the scriptures of the New Testament do abundantly affert

for him, P.il. i 9, 10.

What glorious freedem of thought does the Aposten here recommend? and how contemptible in his account was a blind, implicit faith! May all Christians allow such freedom to one another, and to all mankind, as well as it and fait themselves in that liberty wherewith Christians made them free! Alls xvii. 11.

22. * 1 Cer. viii. 10. and xvi. 3. *Phil. iv. 8. 1 Thest. iv. 12.

23. I He here calls him the Gon of peace, because, ver. 12, 13, 14, 15. he had been exhorting to punce, Rom. xv. 33. and xvi. 20. I Cor. xiv. 33. Phil. iv. 7; 9. Upon the same account he calls him the Gon of love and peace, 2 Cor. xiii. 11. and there, as well as here, pursues the same thought by recommending the holy kiss of charity.

So Rom. xv. 4, 5. having mentioned patience and confolation, he in the next verse calls him the Gon of patience and confolation; and Rom. xv. 12. having mentioned truth, or hope in Gon, he, ver. 13, calls him the Gon of hope. As

to the prayer it felf, fice I Theff. in. 13.

'Obstances υξεί, το πνεύμα, ε) ή ψχὸ, ε) το σωμα, your rehole, spirit, and foul, and bodg. As this was the doctrine of the Pythagoreans, Platonists, and Stoicks; 'tis likely enough that the The falonians were used to divide the man into spirit, and foul, and body, taking the ψχὸ for the sensual soul, or the lower faculties, and the πνεύμα for the rational soul, or the superior faculties; and these two they used to speak of as two distinct souls, or rather as a soul and a spirit.

T E X T

PARAPHRASE.

52. Claud. 13.

and body be preferred blameless unto the coming of our LORD JESUS
24 CHRIST. Faithful is he that calleth you, who also
25 will do it. Brethren, pray
26 for us. Greet all the brethren with an holy kiss.

habituated to holiness and virtue, that ye may all be found blameless and without any stain, before the LORD JESUS CHRIST, your great Judge, at his coming!

And, if you persevere in the profes-

And, if you persevere in the profession, faith and practice of Christianity, THAT MERCIFUL GOD (who has called you out of your state of ignorance, idolatry and wickedness, into the marvellous light and purity of the Gospel) is so faithful and steady as to his promises and designs of mercy, as that you may depend upon it, "he will so sanctify, and so accept you at the last day.

In the midst of all your afflictions, 2 with all your Gospel privileges, and under all your glorious hopes and prospects,—We desire, brethren, that * you would be mindful of us in your prayers, that we may, notwithstanding all opposition, spread the Gospel with success, and so behave as that we also may find mercy of God in that day.

In our name we defire that you that receive this letter, would r falute all the Christians, in, or about, your city, with the holy kifs of charity.

And,

NOTES.

spirit. To me they seem to be, strictly speaking, only the different faculties and powers of one and the same soul. But St. PAUL (as the bely scripture in general does) used to speak in a popular manner, and did not go to set them right in philosopi y; he intended only to teach them religion, and here, in a phrase to which they were used, heartsly prays that they might be thoroughly sanctisfied, of how many constituent parts soever they consisted.

24. " Not that Gon would do this for them without their care and watchfulness, diligence and perfeverance in well doing. See Chap. iii. 5. 1 Cor. i. 8, 9, 10. and x. 12, 13. 2 Theff. iii. 3, 4. 1 Pet. i. 14, 15, 16.

25. See note on Philom. ver. 22. Col. iv. 3. 2 Theff. iii. 1. 26. Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12. 1 Pet. v. 14.

27. - This

An, Chrifti 52. Claud. 12.

PARAPHRASE.

T E X T.

27. And, I adjure " you by the LORD JEsus Christ, and as you would meet me with comfort before his awful tribunal at that great day, " not to conceal this Epiftle; but take a particular care that it be read in the hearing of all the Christians, in, or about Thessalonica.

28. May the favour of our LORD JESUS CHRIST, and all the bleffings that flow from his love, be granted abundantly unto every one of you. A MEN.

I charge you by the LORD, 27 that this epiffle be read unto all the holy brethren. The grace of our LORD 28 JESUS CHRIST be with you. Amen.

NOTES.

27. This was in the nature of a folorm oath, which the Apostus upon occasion used himself, and by which he here obliges the Thessalans; and many other persons are in the scriptures, with approbation, recorded to have done so too, Josh vi. 26. 1 Sun xiv. 24. Mar. XXVI. 63, 64. See note (1) chap. i. 3.

2 St. PAUL was not for having the forigitures lock'd up from the common people, nor did he recommend it to them first to read a system of divinity drawn up

by uninfpired and fallible men. Compare with this text, Col. iv. 16

How easy was it for the primitive Christians to distinguish St. Paul's genuine Epistles from any counterfeit ones, when he sent them to the several churches by approved persons, and commonly by some of his own companions and attendants; when he ordered them to be read publickly upon the receipt of them, and took care to attick his name, wrote in some peculiar, distinguishing manner, or with some very particular mark annexed to it. See note (*) on Philem. ver, 19. and Appendix, p. 34, versus finem.

And if the fact was one, afcertain'd, how eafy was it to transinit it to posterity!

I had once thought that some of the disorderly persons were to receive this letter, and therefore the Arostle adjured them so solemnly to read it, even tho' it might touch themselves, and closely reprove their own unbecoming conduct.

But upon further consideration, I conjecture that the (nexicology) persons that prefided were to receive this letter, and as it appears, ver. 12, 13, that a sufficient descrence was not paid them, they might be atraid of venturing upon reading it publickly. St. Paul therefore interposes with his authority, and adjures them by a solemn oath to do it; and then they were obliged to obey, whatever any persons might think, or say, concerning their conduct in this matter.

28. Ram. xvi. 20; 24. 1 Cor. xvi. 23, 24. 2 Cor. xiii. 13. Gal. vi. 18. Epk. vi. 23, 24. Pkil. iv. 23. 2 Theff. iii. 18. 1 Tim. vi. 21. 2 Tim. iv. 22. Tit.

iii. 15. Philem. ver. 25. Heb. xiii. 25. Rev. xxii. 21.

Perhaps this was the form of bleffing defigned for the Christian church, in aliason to that under the law, Numb. vi. 22—26.

PARAPHRASE

A N-D

NOTES

ON

St. PAUL'S II EPISTLE

TOTHE

THESSALONIANS:

IN.

Imitation of Mr. LOCK E's Manner.

To which are annexed,

Two brief DISSERTATIONS,

- I. Concerning the Kingdom of God, 2 Theff. i. 5.
- 11. Concerning the Man of Sin, Sc. 2 Theff. ii. 3, Sc.

By the Author of the Paraphrase and Notes on St. Paul's Epistles to Philemon, and 1th to the Thessalanians.

LONDON:

Printed for RICHARD FORD, at the Angel in the Poultry, near Stocks-Market. M.DCC.XXXII.

Price Ope Shilling and Six Pence.



THE

HISTORY and SYNOPSIS

O F

St. PAUL'S III EPISTLE

TO

Fritten
from Corinth, abous the
end of the
year of our
Lord 52.
of Claudius 12.

The THESSALONIANS. I Claudi-

If AT St. Paul planted the Christian church at Thessallanica; that Silvanus and Timothy were his attendants, and affisted him in that work; and what fort of treatment they met with, both from the unbelieving Jews and Gentiles, and from the Christians, has been related at large in the History presix'd to the former Epistle.

In that 1^a Epistle (which was written from Corintb, in the year of our Lord 52. of Claudius 12.) The Apostle had expressed a great desire to return, and make the Thessalans another visit, in order to comfort them under their persecution, and farther to instruct them in the Christian doctrine. But hitherto he was prevented.

Having therefore received an account of the effects of his former letter, and a farther account of the state of that church (as appears from chap. i. 3. and ii. 2. and iii. 11.) he writes this fecond Epiftle, within a few months after the first, whilst he himself continued at Corinth, and Silvanus and Timothy remained there with him.

I reckon that this fecond Epiftle to the Theffalonians was written not long after the first; because St. PAUL has taken no notice of the unbelieving Jews having hurried him before Gallio (which is A 2 parti-

2 THESSALONIANS.

An. Christi particularly mentioned by St. Luke, Atts xviii. 12, &c.) though

Claud. 12. perhaps he saw the storm approaching, and hints at it, 2 Thess. iii. 2.

In the history of St. Paul's planting the gospel at Thessalonica, Alls xvii. 1, &c. we find that some Jews, and many devout Gentiles imbraced the Christian religion; but there is nothing said there of the conversion of any idolatrous Gentiles: It must therefore, at the first view, appear very strange, that these two epistles should nevertheless be written to converts from among the idolatrous Gentiles. Why St. Luke took no notice of their

conversion, has been accounted for, p. 3. of the History prefixed to 1 Thess. And from that History, and the Synopsis that follows,

I think it plainly appears, that St. Paur wrote chiefly, if not altogether, to such converts.

Upon reviewing this remarkable circumstance, I can find nothing said, in the epifles themselves, to or of any other sort of Christians at Thessalonica. And as it is said, 1 Thessalonica, that the persons to whom these two epifles were written, had turned from idols to serve the living and true God, and to wait for his son Jesus Christ to come from heaven as saviour and judge,—— I think the Apostle has determined to what fort of

converts he was here writing.

Had we the account which St. PAUL received, or any other authentic history of the particular circumstances of this church, fince the writing of the former epifile; we might, no doubt, much more exactly point out the propriety and emphasis of the several parts of this second Epistle.

But, as we have no such bistory now remaining, the only thing we can do, is to compare the two epister themselves, and carefully observe wherein they correspond, and wherein they vary. For,

We may reasonably presume, that what the first epistle had done effectually, THE APOSTLE would not go to do over again: Tho tis highly probable, that, when he wrote a second epistle, he would commend them for what they had done right, in order to confirm and incourage them to proceed; that, if in any thing they had mittaken his meaning, he would, with all meekness and readiness, set them right; that, if in any respect any of them were grown worse, he would more severely reprehend them.

With this light in our hand we may possibly find out our way through the history of the state of this church, at the time of the writing this second epistle.

They had now for some time profes'd the Christian religion; An Christian defection in the first episte in the first episte in the claud. 12. The reception, which the gospel had met with, upon its first appearance among them, nor upon his own planting it with the most disinterested views, and amidst so many and such great discouragements.

The perfecution that arose from the unbelieving fews seems to have been somewhat abated; and therefore he says less in this epiftle of their malice and virulence: But yet, as they had not wholly ceased to molest the Christians, he (after an introduction like that in the former epiftle) does again commend the Thessalonians for their stedsassness in the Christian religion; for their patient suffering for the cause of Christianity; and that (under all their disticulties and discouragements) their holiness and charity still increased. Upon such accounts (as he tells them) he often spoke with pleasure, in other churches, about his converts at Thessalonica; and assures them, in a very solemn manner, that the LORD JESUS CHRIST would finally come to their great joy, but to the destruction of their enemies and persecutors: And, that he frequently pray'd to God that they might persevere, and find

mercy with their great Judge at the last day. But,

As he found that his discourse concerning the sudden and surprizing approach of that day, had been milfunderstood; he takes particular care to acquaint them in this second epistle, that they had mistaken his meaning, if they had concluded from any thing that he had faid, or wrote, that the coming of the LORD was then just at band: And he seems to have been very solicitous to set them right in this particular; for if men expected that the day of judgment would happen speedily, it would almost put a stop to all temporal affairs; and, we cannot tell how far this mistake might influence fuch among the Theffalonians as were before difpoied to be idle, and to neglect their temporal concerns; for we shall find as we proceed, that they were actually grown worse: And besides, when they found the event did not answer their expectations, they might possibly have been tempted, all of them, to have thrown off the Christian religion intirely, and even the very profession of it, as concluding that the whole was as groundless and delusive as the false or mistaken prophecy, that had raifed fuch an expectation of the speedy coming of the day of the Lord.

2 THESSALONIANS.

An.Christi Though therefore he had in the first epistle kept in generals, about the sudden approach of that day, and had only warned them to prepare for it, how nigh or distant soever it might be, he now affures them that there was to be a grand apostasy; that the man of fin and son of perdition was first to appear even in (the very Christian church) the temple of God; and that the apostasy would be so general, that none but the sincere and stedsaft lovers of truth and virtue would escape the delusion and the punishment that

would follow. But,

In the mean time the APOSTLE, by hoping so well of the Theffalonians, took the most agreeable method to confirm their faith and virtue, patience and stedsastness; for he was anxiously concerned, lest this mistake, or any thing else, should unsettle them, and make them apostatize, and so they (after all his pains and care) should be found among the rejected in that signal day.

Though the malice of the unbelieving Jews towards the Christians at Thessalonica, seems to have been, in some measure, abated, yet their enmity to St. Paul did still abound in every place. He therefore (as he had so often and so earnestly pray'd for them) does here again desire the Christians at Thessalonica, to pray for him, that he might be vigorous and successful in spreading the Christian religion through the world, and that he might be preserved from the power and malice of wicked and unreasonable men, alluding (I suppose) to his treatment at Thessalonica; and perhaps (as has been already hinted) he foresaw another storm approaching, which did come on with great sury; but by the savour of a kind providence blew over without doing him any harm, Assa.

Whether the APOSTLE (after all his earnest desires to see them again) despair'd of returning to Thessalorica for some time, or thought them sufficiently established by what he had done already, or reckoned that he had said enough concerning that desire and intention of his, and that to have said more would have been improper, unless he had had a sair prospect of returning shortly—Whatever was the reason, I say, the APOSTLE takes no notice in this epistle of his purpose or desire to visit them again in a little time. He did indeed visit them once or twice after this (see Ass xx. 1, 2, 3, and the note on 1 Thess. iii. 11.) but that was at the interval of sour or sive years; and therefore he had not the prospect of it when he wrote this epistle.

From the glorious prospect of the resurrection, and the confequent state of virtue and happiness, had so convincingly argued against their sorrowing for their deceased friends, like their idolatrous neighbours, who had no such hopes, I Thess. 13, &c.—
That he did not see occasion to add any thing upon either of these subjects.

He had also (1 Thess. v. 12, 13.) admonished them of their want of deference towards such as presided over their religious assemblies, and who regulated their worship, but especially the public exercise of their spiritual gifts: And, as he is wholly silent about that matter, in this second episte, we may reasonably presume that they were either resormed in that particular, or in a likely way to resorm.

They had not in the least diminished in their love to one another, but rather increased in their benevolent temper, fince their imbracing Christianity, and even since the writing of the former epissie; and therefore he now commends them upon that account, in order to confirm and incourage them to persevere. But,

As he had briefly and gently admonished some idle and disorderly persons among them to mind their own proper business, and to use such care and diligence as that they might make a decent provision for themselves, recommend to the world the Christian religion, which they had so lately imbraced, and do something that would turn to the good of the community, I Thess. iv. 11, 12. And, as they had not comply'd with the admonition, and reformed, but were rather grown worse;——

He therefore, in this fecond epiflle, speaks more particularly and sharply against such a behaviour; acquainting them, that the neglecting their own proper affairs, and going about from house to house, and officiously meddling with other people's concerns, was a disorderly way of living, that tended greatly to the scandal of Christianity, as well as to their own and other people's detriment. He puts them also in mind of his own example (as he had done, though with a different view, in his former epifle) and how He, Silvanus, and Timothy, had worked with their own hands for a subsistence, whilst they were planting the gospel at Thessalonica: And, as the Thessalonians had been eye-witnesses of that their behaviour, it became them most carefully to imitate so good an example.

But,

An. Christi But, if upon such repeated Admonitions, they would not re-Claud. 12. form, he advises the other Christians at The falonica, to discountenance them, and to use all the most prudent and likely methods to bring them to shame and repentance.

He concludes with fending falutations, and with writing his name in some very particular manner, to distinguish his genuine epistles, from any that might be counterfeited under his name.

He (most probably) wrote his name in the very same manner in the conclusion of the first epistle; for he himself says (2 Thess. iii. 17.) That that was the token in all his epistles, whereby they might be known to be his: But he now speaks of it, as if he had suspected that some epistle had been dispersed among the Thessalonians, that was pretended to be his, and in which it was expressly said, That the day of the Lord was then sust at hand: Tho the suspection was not so strong, but that he seems to have been very dubious whether their mistake had been occasioned by their misunderstanding some expressions in his sirst epistle, or by an impostor's forging an epistle under his name.

This appears to have been wrote the second of St. PAUL's thir-

teen epiftles.

By whose hand it was sent does not now appear; but THIS GREAT Apostle did not want messengers, attendants, and perfons ready to minister unto him.

Thus, I think, we have taken the only way, now left, of coming at the biflory of the state of this church at Thessaling, when

the Apostle. Wrote this fecend epiftle.

And, it appears that the main point, about which he wrote, was to rectify a mistake concerning the coming of the day of the LORD; a mistake, which (if not rectified) might have proved of dangerous consequence!

But he hath also added other things of considerable importance; and particularly, that of reprehending the idle and disorderly persons, who instead of reforming were grown worse. These two points he more especially labours, that he might prevent the ruin, or great decay of Christianity at Thessalonica.

And, 'tis to be hoped that this epifile had the defired effect; for there was a Christian church at Thessalonica, some ages after.

this,

An Chrilli

12. Claud, 125

THE

PARAPHRASE

AND

OTES, &c.

SECT. L

The INTRODUCTION.

Chap. i. Ver. 1, 2.

TEXT.

PARAPHRASE.

PAUL, and Silvanus, and Timotheus, unto the church of the Theffalonians.

AUL*, who planted the everlast- Chap. I. ing gospel among you, together with Silvanus and Timothy, who were with me at 4 Theffalonica, and my affistants in that work, now write a fecond letter to ' the church lately founded there, who are diftinguished from the idola-

trous

NOTES.

i. " See Note () on Philemon, ver. 1.

b See Note (b) on a Theff. i. 1. And, to what is faid there, I would add, that I take Silvanus to have been a freeman of Rome, as well as St. PAUL, and that this was his Roman, and Silas his Jewish name. See Acls xvi. 37. where he is called a free Roman. In writing to Christians that had been Gentiles, and that lived in a Roman province, St. PAUL the APOSTLE, and Silvanus the Evangelift, very properly use their Roman name.

See Note (*) on 1 Theff. i. 1.

See Note (*) on 1 Theff. i. 1.

See Note (*) on 1 Theff. i. 1.

See Note (h) on 1 Theff. i. 1.

10 An Christi

PARAPHRASE

TEXT

52. Claud. 12. ullet

Chap. I. trous Gentiles, by their believing s in the one true God, even our Father; and who are diftinguished from their fiercest enemies the unbelieving Jews, by their believing also in the LORD [ESUS

CHRIST.

b We wish you favour and all imagi-2. nable happinels from those glorious and excellent perfons in whom you believe, and whom you make conscience to worthip, imitate and obey, i.e. from Gop, even our Father, and from the LORD IB-SUS CHRIST.

nians, in God our Father, and the LORD JESUS CHRIST:

Grace unto you, and peace 2 from God our Father, and the LORD JESUS CHRIST.

NOTES.

8 Er Gen Rasel null g uveig lier Xerra. In Gon our Father, and in the LORD JESUS CHRIST.] This shows that the Apostle did not design to fay, Gon the Father of us, and of the Lord Jesus Christ. (Though that is like an expression which our Lord himselt uses, John xx. 17.) But & is to be understood before zueig bere, as I suppose sin to be understood before zueig, ver. 2. and (Theff. i. r.

Such persons as would see this observation farther confirmed, may compare

with this place, I Tim. i. 1, 2. 2 Tim. i. 2. and 2 Theff. ii. 16, 17.

a. " See Note (1) on 1 Theff. i. 1.

SECT. IL

Chap, i. Ver. 3 ——— 12.

CONTENTS.

IN this Section he repeats the substance and main design of the first epistie, which was to confirm them in their Christianity, and in their patient fuffering for it; and the great argument he here makes use of, is, that the LORD JESUS CHRIST would come as universal judge; and that then he would punish their enemies and perfecutors, and make them happy. TEXT.

Claud. 12.

T E X T.

PARAPHRASE.

We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundoth:

4 So that we our felves glory in you in the churches of Goo, for your patience and faith in all your perfecutions and tribulations that ye endure.

5 Which is a manifest token We frequently 'praise God upon your Chap. I. account; and indeed, 'tis proper; and 3 even our duty to do so, in as much as we understand (since our writing the former letter) that your 'faith and stedsastness in the Christian religion increases exceedingly, even though you daily suffer upon that account; and that your mutual love and charity abounds and oversiows, which is highly becoming Christians, and exactly agreeable to the spirit and temper of the gospel of Christ.

Nay, such indeed is your conduct that we frequently giory in it, and mention it to your honour in the other Christian churches, particularly at *Corintb*, where we now are, often putting them in mind how patient and stedfast the *Thessalonians* are, under all the persecutions and injuries which they suffer for their Christianity.

And, what a glorious proof is it of God's

NOTES.

3. See Note on Philem. ver. 4. and Note () on a Theff. i. 2.

The Christians at The falonica seem to have been remarkable for their patience and stedfushness, as well as for their mutual love and affection, vor. 4, 5.

1 Theff. i. 3; 6 -- 10. and ii. 14. and iv. 9, 10.

5. Dr. Mills informs us, that St. Ambrofe, Theophylaci, the Vulgar and Syriac vertions, all read ele endryua, which well better connect this with the

preceding verle. So Rom. iii. 25. de todete, &c.

The

12 An.Chrifti

52. Cleud, 12.

PARAPHRASE.

TEXT.

Chap. I. Gon's judging " right, and that he is no respecter of persons! What an evidence of the exactness of his prescience, of his perfect knowledge of the hearts of men, and of his kind and impartial regard to virtuous persons of every nation! that he should honour you (that were formerly idolatrous Gentiles) with being admitted as members of his spiritual kingdom, and fo put you in the fure way to attain the everlafting inheritance! ---- Even you, I say, who have in the event fully maniscsted the wisdom of his choice, and given the furest proofs of your own fincerity and fidelity, by fuffering so soon, and persevering so patiently and stedfastly in the Christian faith, notwithstanding the

ken of the righteous judgment of Gon, that ye may be counted worthy of the king-

NOTES.

"The Aposters by the (70 arrive) spirit of illumination, were directed to whom and how long, as well as what they should preach: For the spirit knew the probity of every man's heart; and consequently knew (aresets) with the greatest exactness, what success they would every where have, and what the event would be.

In particular, he forefaw how the Theffalonians were prepared for the reception of the golpel, and how proper it was to admit them into the kingdom of Gon:

And the event verified the justness of his judgment.

By (Inderput of directors in Gei) a manifest token of the righteous (or impartial) judgment of God, I think the Aposter refers to God's rejecting the wicked Jews, and taking the well disposed Gentiles into his kingdom, under the Messah. What St. Peter says concerning the devout Gentiles being received into the Messah's kingdom, Acts x. 34, 35. Of a truth I perceive that God is no respecter of persons; but in every nation (as well as among the Jews) he that feareth God, and worketh righteousness, is accepted with him; and, i Pet. i. 17. If ye call on the Father, who, without respect of persons, judgeth according to every man's work, &c. St. Paul applies to the converts from among the idolatrous Gentiles, Rom. ii. 6.—— 10. where he assures them that God would render unto every man according to his deeds, whether he were Jew or Gentile; For (says he) there is no respect of persons with God. His kingdom, under the Messah, is a spiritual kingdom; and virtuous persons of all nations are meet to be partakers, but not wicked persons of any nation.

This is to Serypa of Sindian nelous to Osi. See Note on I Theff. 1. 4.

f. Y Vcz.

Cland, f2.

T E X T.

PARAPHRASE

kingdom of Gon, for which ye also suffer :

Seeing is is a righteous thing with Gop to recompence tribulation to them that trouble you;

7. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels,

&. In flaming fire, taking vengeance on them that know

the violent opposition and great discou- Chap. I.

ragement you have met with!

And let not your faith and patience fail you, for that wife and just God, who proportions things to persons, and perfons to things, has fet rewards over against virtuous sufferings, and punishments over against triumphant wickedness; and will think himself concerned. sooner or later, to rectify the disorders of the present state, to punish those that now persecute you, and to grant unto you, that are at present persecuted for righteousness sake, full b deliverance, and compleat glory and happiness with us, in that great and folemn day, when the LORD JESUS shall descend from heaven in a pompous and triumphant manner, as universal judge, adorned with the greatest a glory and splendor, and attended by all his illustrious and mighty angels.

And when he, in this magnificent manner, comes down to judgment, and the whole

NOTES.

6. Ver. 8, 9. Zeth. vii. 10; 13. Matt. xxv. 41-46. Luke xviii. 7. Rom. ii. 2-6; 8, 9. and xii. 19. Jude ver. 14, 15. Rev. vi. 10. and xvi. 6. 7. P Agen, relaxation, i. c. from your present sufferings, along with which Gon will also bestow positive compleat happiness, ver. 10. Wifd. v. 1; 5; 15, 16. Matt. v. 10, 11, 12. and xxv. 34----40; 46. Rom. ii. 7; 10, 11. and viii. 17. and ix. 23. 1 Cor. xv. 19; 29, 30, 31, 32. 2 Cor. iv. 17, 18. Phil. i. 28. 2 Tim. 11. 11, 12. and iv. 8. Heb. xi. 6. James i. 12. 1 Per. i. 6, 7. and v. 10. Rev. 11. 10. and iii. 4, 5. and yi. II.

8. The fight of the Sheebinah (or cloud of glory) in which our Loan will appear at the last day, will be as dreadful to his enemies as it will be joyous to

his fincere friends and difciples.

As to the cloud of glory, See If a. iv. 5. Alls i. 9. and vii. 30. in which texts its mild and benign appearance is spoken of; but the prophet speaks of its dread-

8.

14. As.Chrifti

42.

PARAPHRASE.

T E X T.

Chap. I. whole world is summoned before his awful tribunal; then will he render unto every man according to his works—

' unto the idolatrous Gentiles, who will not acknowledge the one true God, and who have been excited by the Jews to persecute you; and, unto the unbelieving Jews, who have excited the Gentiles to

fused to obey the gospel of our Lord Jrsus Christ—Unto both of them will he render indignation and wrath, tribulation and anguish, even banishment from the presence of the Lord, and a proper punishment which will be inslict-

persecute you, and have themselves ' re-

ed by his mighty and z glorious power.

But, he will come z in that fignal day to be honoured by all righteous and holy persons, and to be admired for his holiness and impartial justice, his mighty

power

know not God, and that obey not the gospel of our LORD JESUS CHRIST:

Who shall be punished 9 with everlashing destruction from the presence of the Loap, and from the glory of his power;

When he shall come to rebe glorified in his faints, and to be admired in all them that believe (because

NOTES.

both are joined together, Matt. xvi. 27. and xxv. 31, &c. Mark viii. 38. Luke ix. 26. Rev. i. 7. in all which last mention'd places 'tis considered as a transporting fight to the pious, but a terrible one to the wicked.

It Mould feem as if the holy angels were to conflitute the cloud of glory, Pfal. civ. 3, 4. And then well day have durdues duris is over exist, ought,

perhaps, to be read in one continued fentence.

But if his coming (is weed pass) in flaming fire, relate to his punishing the wicked with fire; then see Matt. v. 22. and xviii. 8, 9. and xxv. 41. Mark ix. 43; 45. Heb. xii. 29. 2 Pet. iii. 7.

I incline rather to take it in the former fenfe.

' See Note on ver. 6.

' Pfal. bexix. 6. Gal. iv. 8. Eph. ii. 11. 1 Theff. iv. 5.

* Acts avii. 5.

9. Matt. xxv. 41. with this place compare Ist. ii. 19; 21. and Rev. vi. 16, 17.

The glory of his power, or his glorious power; fee Note (a) on 1 Thess. 12.

30. Either is the shife, must, in construction, be placed at the beginning of the sense, or else we must suppose (as Grotius does) that the Arostle's meaning was, that the gospel, which he preached among the Thessalass, will

TEXT.

PARAPHRASE

An, Christi 51. Claud, 124

our testimony among you was believed) in that day. Wherefore also we pray always for you, that our. God would count you worthy of this calling, and fulfil all the good pleasure of bis goodness, and the work of faith with power:

That the name of our LORD JESUS CHRIST MAY be glorified in you, and ye in him, according to the grace. power and amazing goodness, by all Chap. L. them that have believed and obey'd him; among which happy number you may expect to be found, as you so chearfully imbraced the first offers of the gospel, and have fince lived fo much under the power and influence of it (for the truth of what we preached among your will that day be confirmed, as well as the propriety of the places where, and the persons to whom we preached; and all the most glorious promises of our gofpel will be fully accomplished in their feason.) And, in order to your being of 11. that happy number, we pray constantly, that our God, who hath called you our of the midst of an idolatrous and wicked world, into the Christian church, would animate you to behave worthy of fuch an unspeakable favour; and that he would, by his mighty power, perfect all his own kind and merciful designs, and the proper fruits of your faith!-That the honour of Christianity may be 12. advanced in the world, and the name of our LORD JESUS CHRIST glorified by your holy lives and patient fuffering for your religion! and that you your felves may at present be supported, and at last made glorious and happy by and through him, according to that gracious purpole of.

NOTES.

will be confirmed by the supreme Judge at the last day. And Beza says, that the Syriac version read in missolissia, &c. which confirms Grotius's interpretation.

What day is here referred to may be feen more fully in Note on chap. ii. 2.

11. 2 Ver. 5. See Note (°) on 1 Theff. ii. 2.

12. Sec.

16 2 THESSALONIANS.

An,Christi S2. Claud. 12.

PARAPHRASE.

T E X T.

Chap. I. of God, and of the Lord Jesus Christ, which is now so fully revealed to mankind by our preaching the everlasting gospel.

grace of our Gon, and the Lord Jesus Christ.

NOTES.

12. * See Note (*) on 1 Theff. i. r.

SECT. III.

Chap. ii. 1 _____ 17.

CONTENTS.

LORD JESUS CHRIST, he here gently slides into the main design of this epistle, which was to rectify a mistake, that either some weak or designing persons had spread among the Thessalonians, viz. That St. Paul thought the day of the Lord to be just at hand; and that he had intimated so much either in his discourse at Thessalonica; or had, since his being there, had a revelation concerning it, with which he had acquainted them by an epistle, since he left them.

He now assures them that he neither said nor designed to say any such thing; but, on the contrary, had formerly told them, and now tells them again, that a grand and remarkable apostassy was sirst to happen in the Christian church: And, intimates that he hoped neither this mistake, nor any thing else would so stagger them as to indanger their Christianity and their final acceptance with God.

TEXT

PARAPHRASE

An Christ 12. Claud. 11.

I NOW we befeech you, brethren, by the coming of our Lord Jesus CHRIST, and by our gathering together unto him, * That ye be not foon fliaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of CHRIST is at hand.

Aving already taken notice of the Chap. II. coming of our LORD JESUS CHRIST, I. to your great joy, and to the destruction of your enemies, I have fomething more to fay concerning it; and would befeech and adjure you by that awful coming of our LORD JESUS CHRIST, and by the hopes which you have of being then gathered together with the righteous, and meeting him with comfort and acceptance in that folemn day ---- That you would not fo foon give up those right sentiments, which you received from us, or be so easily perplexed and disturbed by the groundless infinuations of such persons as pretend to say, That, by any of our discourse whilst we were at Theffalonica, or by immediate revelation fince we saw you , or by the epiftle which we have fent you; we had declared that the day of the LORD JESUS

NOTES.

1. b Dr. Mills says, That two MSS. and the Ethiopic version read ries instead of water; and indeed the word water it felf, with a genitive case after it, does often fignify about, or, concerning; Rom. ix. 27. 2 Cor. i. 8. and viii. 23, 24. 1 Theff. iii. 2. and in many other places: Yet I rather incline to think that Gare is here put for Aid, and to understand it as a solemn adjuration to rathe their attention by the prospect of that great and glorious day of the Lond: This was a common thing with St. PAUL, when he was about to fay a thing of great importance, 1 Cor. xv. 31. 1 Theff. v. 27. 2 Tim. iv. 1. and it could never have been used more properly than here, where he had such momentous things to say about that great day.

" Matt. xxiv. 31. and xxv. 34. Mark xiil. 27. 2. 4 See 1 Theff. iv. 15. and Note (2) upon it.

- __ Of of the enam in husea to kourt, ___ As that the day of Christ is at hand;] That this day of CHRIST cannot refer to his coming to the destruction of Jerusalem and the Jewish nation, will plainly appear if we look into the rife and progress of this part of St. Paul's epifiles, 1 Theff. iv. 13, &c. He had admonished the Christians at Thessalonica against lamenting over their dead, as they used to do whilst they were Heathers; to prevent which for the suture,

CHRIST,

18

An.Christi 52, Claud. 12.

PARAPHRASE

TEXT.

Chap IL CHRIST is at band! No, false prophets

3. may, perhaps, forge setters under our name, or pretend to speak by order and authority from us; yet you need not indanger

Let no man deceive you;

NOTES.

he puts them in mind of the Christian promise of a glorious resurrection to an eternal life of perfection and happiness. When that resurrection from the dead will be, he also informed them, 1 These iv. 15, 16, viz. at the coming of the Lord Jesus Christ; then shall such of the Christians, as shall be found alive upon earth, be transformed, and the dead raised, and the righteous be all made happy.

Having mentioned that coming of the Lond, or of the day of the Lond, he, in the beginning of the fifth chapter, goes on with his discourse about that day, assuring them that whenever it did come, it would come suddenly and surprizingly: And that, as the particular time was unknown, men ought always to be prepared. But he said nothing there, how nigh, or how distant, he apprehended it to be.

About the cowing of this very day of the Loan St. Pave had been informed that they had either mifunderstood his meaning, or been imposed upon by some weak or designing men, who had afferted it, as his opinion, that that day was then just at hand. To rectify which mistake was the chief design of this episte; in which he here lets them know, that a grand apostasy was first to happen; and therefore that day was at a distance; and that he had told them as much, when he was at Thessalonica; to which prophesy, if they had carefully attended, they

could not fo widely have mistaken his meaning-

3. There were persons in the Arostles days that falsely presended to have received orders, or revelations from them, Astraw. 1;24. 2 Pet. ii. 1. 1 John ii. 19. and iv. 1. The Old Testament prophets were thus mimicked, in order-to delude the people, Jerem. xxix. 8, 9. and our Saviour prophesied that such would asile after him, Matt. xxiv. 4;24. Accordingly, St. Paul in general

terms

r 🥱

T E X T.

PARAPHRASE.

An Christi 52. Claud. 11.

by any means: for that

meaning.

danger your Christianity by looking for Chap II.
what will not happen, but may possess
your souls in patience, and with composure and diligence mind you own lawful
and

NOTES.

terms admonished the The falorians (The ff. v. 21.) to prove all things, in or-

der to hold fast that which was good.

And, that epifiles also were forged under their names, or at least that there was danger of such a thing, appears very probable from this place, compared with chap, iii. 17. Gal. vi. 11. and Philem. 19. But these places, and especially the text here shows us the Apostle's very great care to prevent such impostures doing any harm. Suppose St. Paul had only seared such a thing, they that are acquainted with the fathers, know very well what a multitude of gospels, ass, and epifiles, were forged under the name of some or other of the Apostles.

We have none that were forged in the Apostra's days; but there is still extant an epifile of St. PAUL to the Corinthians (besides the two which we have in the New Testament) which is evidently a forgery of later ages, Jones s Canon, &c. Vol. 1. p. 173, &c. And another epifle of St. PAUL to the Landiceans; which is also a late forgery, being only a confused collection of sentences out of fome of his genuine epifties, and occasioned (most probably) by what he himfelt has faid, Col. iv. 16. concerning an epiftle from Laodicea, which the Coloffians were to get, and read in their church; and which I take to be what is now called The epiftle to the Ephelians. See Jones's Canon, &c. Vol. 2. p. 41, &c. And lattly, we have fix of St. PAUL's epifiles to Seneca (Nero's tutor) as well as eight epifiles of Seneca to St. PAUL. These were a more early forgery, being extant in or before the fourth century; and are mentioned by St. Ferome (Catal. vir. illustr. in Seneca) and by St. Austin (54 epist. ad Maced. Tom. opp. 2. p. 245.) as quoted by Mr. Jones; and those two fathers had seen and read them. No person that has been conversant with the New Testament, and St. PAUL's flyle and manner, but, upon the bare reading of them, will eafily fee that they are Forgeries. They are published in Latin and English, by Mr. Jones, Canon, &c. Vol. 2. p. 64, &c. See also Theophylast. upon 2 Thess. ii. 2. p. 724. and upon ch. iii. 17. p. 737. and Occumen. p. 193, and 204. I have not here taken notice of other writings that were early forged under his name, because an epifile is what the text feems more particularly concerned in ; though there was a revelation also forged under his name within the three first conturies; and other books, with other titles, some sooner and some later.

St. Paul speaks here as if he had been dubious, whether the mistake arole from a forged epistle, or from some expressions in his own former epistle; if it was the latter, i Thess. iv. 15. and v. 2, 3, 4. were, probably, the pallages that occasioned it; and possibly some weak or designing persons might aggravate the thing: But we have here St. Paul's own word for it, that he had no such

Whe-

An.Christi 51.

PARAPHRASE.

T E X T

Claud. 12. Chap. II. and proper bufiness: For though we ac-

day shall not come, except: there come a falling away first, and that man of fin.

quainted you that the Christians, that are alive at the last day, shall not die, but be transformed; yet we do not expect to be of that number: And, though we acquainted you that the day of the LORD will come fuddenly and furprizingly upon a thoughtless and wicked world (1 Theff. v. 2, 3.) we never faid, or defigned to fay, that it would come fpeedily: Whatever discourse therefore, or revelation, any man may pretend to have had from us, or whatever they may. infer from our words, do not regard them, nor fuffer your felves, by any means, to be deluded by them: For (by the word) of knowledge, 1 Cor. xii. 8. or the discovery of the grand mysterics, which relate to the future condition of the Christian church) God has clearly and expresly revealed to me, that before the great day of the LORD's, there will happen a grand apostasy in the Christian church; and.

NOTES:

Whether these be not some of the (Ivoroila) things hard to be understood, in St. PAUL's epiftles (mentioned 2 Pet. iii. 16.) which the unlearned and unflable wrested to their own destruction ---- deserves to be inquired.

It appears that Hymeneus and Philetus Subverted some Christians, by affirming that the restirrection was then past, 2 Tim. ii. 18. And these The falonians, were in imminent danger from some who, with like groundless pretences, affirmed.

that the day of the Lond was then just at hand.

Make no stop after refree, but put a comma immediately after of, and understand evisuate as the word to be supplied after ole; and then the conclufion of ver. 2. and the beginning of ver. 3. will run smooth and easy, thus, के देति केर्रहरूको में मंग्रीहर वह Xeers, मार्नाह मेमार हिस्तारीविक मी मार्गका नहीं पक्ष है। (fcil. erisuru) ide pet, Cc.--- Let nomau imposo upon you that 'tis.at hand, unless. the apostafy first bappen, &c. See Sir Norton Knatchbull.

'H arreasia, the apostasy, by way of eminence! Sedulius mentions some copies that in his time read armarm, the apostute; Vid. Millii Prolegom. 846..

TEXT.

TARATHRASE.

An.Chrish

be revealed, the fon of perdition:

Who opposeth and exalteth himself above all that is called Gop, or that is worshipped; so that he as and there will appear in the world one, Chap. II. that shall deserve emphatically to be called, The man of fin, and son of perdition, as being the head of that grand apostasy, seducing men into sin, and leading them in the paths that will end both in his and their perdition.

And this shall be an eminent and remarkable part of his character, viz. that he shall ' set himself to oppose the true church and people of God, and exalt himself above " all temporal magistrates, who are called gods upon earth, whether prin-

NOTES.

But, suppose that be not an authentic reading, by the scope of the Aroster's discourse in this place, it appears that the man of fin, &c. should be at the head of the apostasy.

This (the n instanta) apostas was to be from religion (and not a revolt from any civil government.) So instanta signifies, Ass xxi. 21. and instantal, 1 Tim. iv. 1. and instanta, Heb. iii. 12. And (not about civil government but) about re-

ligion is the Apostle here speaking.

* O arbewros i duaglias, δ vi O i drunelas; these are Hebraisms, and fignist, a most eminently and notoriously wicked man, that shall perish with a remarkable destruction. See Note on 1 Thess. 18. So [ON N7 [D]], children of unbelief, Deut. xxxii. 20. The [D], the son of death, 2 Sam. xii. 5. And τοις visis i anedwas, children of disobedience, Eph. ii. 2. which are phrases of the same kind with δ vi I i anexicas, the son of perdicion. See John xvii. 12.

4. 1 O arlineuer ((cil. το Χειςο, τ Tim. v. 14.) η εφαισμένο οπ πάτια 15γόμινο Θεδν η Σίλασμα, ως ε αυτόν κε τ ναδν το Θεώ καθίσαι, επθακτόνια έαιζοι
ετί εξί θέω. This verte I would translate thus; Who opposeth himself to Christ, and exalteth himself above all that is called a god, or an emperor, that he, in the very temple of God, may sit upon his throne as a god, shewing that in reality he is a god.

That the same person is still spoken of, will easily appear to one that reads without minding the division into verses, which rather interrupt the sense: The man of sin, &c. is evidently the i definition. &c. the antichrist; who exalts himself so proudly, Dan. vii. 21; 25. and xi. 36. Rev. xiii. 4, 5, 6, 7. and xvii. 6.

m'En' ndila repopular Gièr, above all that is called a god.] So Gio without the article does often fignify; and here its evidently diffinguished from i Gio, the God, or the one true God. Who are meant by the persons called gods, appears Pfal. lexxii. 6. Ezek. exviii. 256; 9. John x. 34, 35. I. Cor. viii. 5.

4.

An.Chriss 152. Claud. 12.

8.

PARAPHRASE.

T E X T.

Chap. II. ready fomething of that " feducing, factious, uncharitable and aspiring spirit; but this is fecret and almost impe, ceptible, and is nothing compared with what will happen when the obstructing power " is removed; for then shall appear, I say, in the very temple (or church) of God, that notoriously delusive and scandalously wicked power (' whom the Lord will indeed, at last, remarkably destroy, with

> the greatest facility, as with the breath of his mouth; and will abolish his power by the brightness of his coming: But be

quity doth already work : only he who now letteth. will let, until he be taken out of the way.

And then shall that wick- 8 ed one be revealed, whom the Lord shall confume with the spirit of his mouth,

$N.O \mathcal{T} E S.$

fore

was unknown to the world before, and immediately discovered to Arostles only, but by them to Christians in general, to confirm and establish them in faith and holiness.

St. PAUL feems to have had more mysteries revealed unto him than any other of the Apostrus, unless we except St. John. See the ingenious Mifcel. Sac.

Eff. II. p. 40.

Acis xv. 1; 24. 1 John ii. 18, 19. and iv. 1, 2, 3. Matt. xxiv. 4; 24. 2 Tim. iii. 1---6, &c. 2 Pet. ii. 1, 2, &c. 3 John ver. 10. Jude ver. 8; 19.

* Morés à ralèxes, scil. Ess.

8. 7 This verse from it i nie. C. whom the Lord will confume, &c. ought to be read in a parenthelis; or else the destruction, ver. 8. will be placed

before his coming, and the manner of it, ver. 9.

If we understand the breath of his mouth, as the phrase is sometimes to be understood (Job iv. 9. Ifa. xi. 4. Rev. ii. 16. compared) then it may denote the destruction of the man of fin himself, by some signal and immediate divine judgment. Thus mystical Babylon, Rev. xviii. 1-24. and the adulterous woman, Rev. xix, 2. and the beaft, and the false prophet, Rev. xix, 20. shall be deftroyed.

But if the spirit of the LORD's mouth be here understood, as 'tis Ifa. xi. 2. compared with Hof. vi. 5. Eph. vi. 17. then 'twill be explained by the next fentence, and be almost synonymous with it; and both the sentences taken together will intimate, that by the preaching of the pure gospel, in its brightness and evidence, the kingdom of darkness and wickedness will be overthrown. Com-

pare Rev. xiv. 6, 7, 8.

But if St. PAUL and St. JOHN prophefied of the same apostaly, it should seem that the bead of the apostaly will himself be destroyed with some signal judgment; but that his kingdom will be demolished by the force of truth, and the clear and convincing evidence of the unmixed golpel of CHRIST.

ο. ² Πα-

 $T \in X T$

PARAPHRASE.

Ap. Christi 52. Ciaua, rz.

and shall destroy with the brightness of his coming: Even bim whole coming is after the working of SA-TAN, with all power, and figns, and lying wonders,

10 And with all deceivableness of unrighteousness, in them that perish; because they received not the love fore those divine judgments, that wicked Chap. 11. one is to be in a more figual manner revealed) whose coming will be to erect a kingdom of darkness and wickedness; and that by the most subtle and diabolical methods: For he will even pretend to erectand support it (as the true kingdom of Gop is now actually erected and supported, viz.) by b figns and wonders and various miracles; though upon a more narrow fearch and careful inspection, they will be found to be lying wonders, i. e. only pretended miracles, and mere shams and impostures.

However, ' fo high will their pretenfions to piety run, fo cunningly will their false doctrine and miracles be contrived and difguised, as well as powerfully and eagerly defended from too close a scrutiny, fuch rewards will they promife the obedient, and thunder out such terrible things against the disobedient—that they will be sufficiently able to delude, and farther to corrupt, such dissolute and unthinking persons as are enemies to truth

NOTES.

g. "Magasia is used here because it had been used in the 8th verse: "Tis, with St. PAUL, a very common way to use a word which had been just mentioned in a former fentence, though frequently with some difference as to the sense.

Deut. xiii. 1, 2, 3. Matt. xxiv. 24. Rev. xiii. 13, 14. and xix. 20. Epb.

10. 'Er aden andry à adreias. This is another Hebraifin, and fignifies that this spoftase should establish his power by the most unrighteous cheats, and fraudulint methods imaginable: I have mentioned some sew of them in the Paraphrase; but all the delusive arts and scandalous frauds, whereby they attempt to make men religious, without virtue and piety, or to fecure them heaven without perforal holiness, or to damn the fincerely pious and virtuous, for not submitting to them, are practices that come under the head of the deceivablenefs of unrighteoufnefs:

D

10.

2**6** An Christi

52. Claud. 12.

13;

PARAPHRASE.

T E X T.

Chap. II. truth and holiness, and glad of any plausible and agreeable delusion.

11. As therefore they e love not truth and virtue, but take up with a mere empty profession of them; God will punish them in their own way, and will permit this wicked power to exert the utmost efforts and most mighty energy of error, to lead them into lies and delusions, of which they will be fo exceeding fond.

12. And surely all such will most justly be con-

demned, who have hated the truth, and refused to receive and obey it; and, on the contrary have been pleased with falf-hood, because it supported them in their wickedness.

As therefore so fignal an event, so extensive and durable an apostasy, is first to happen; you need be in no anxiety about the speedy coming of the day of the Lord! No, you have before you time sufficient to prepare for it; and, above all, I would by no means have you indanger all your Christianity, by that disappointment which you must meet with, when such a great event does not happen according to your expectation.

But (though such as are careless and unconcerned, and much more the enemies

of the truth, that they might

be faved.

And for this cause God II shall fend them strong delusion, that they should believe a lie:

That they all might be 12 damned, who believed not the truth, but had pleafure in unrighteoutness.

But we are bound to give 13.

NOTES.

11. There is no effectual prefervative against fatal and destructive errors, but the sincere love of truth and virtue. Nor will any errors prove fatal but what are wilful and vincible.

Prov. i. 29. 1. Kings xxii. 8; 21, 22. 2. Chron. xviii. 7. compared with ver. 17—22. Jerem. iv. 10. and vi. 13, 14. Ezek. xiv. 6.—9. Mast. xxiv. 5; 11.; 24. Mark xiii. 5, 6.. and xvi. 16.. Rom. i. 21; 24; 28; 32. 2 Cor. iv. 3, 4.. I Tim. iv. 1. 2 Tim. ii. 16, 17, 18, 19. Rev. ix. 4. and xui. 8. 13. f All.

TEXT.

PARAPHRASE.

Au Christi 92. Claud, 12.

thanks alway to Gop for you, brethren, beloved of the Loan, because Gop hath mies to truth and holincis shall justly Chap. II. be condemned) we think our selves bound constantly to thank and praise our good God upon your account, as you are Christian brethren dearly beloved by us, and even by the Lord Jesus Christ himself: For God not only determined of old, to take the penitent Gentiles into the Messal's kingdom, but he also chose you as the first fruits of Macedo-

NOTES.

13. All that he had faid from chap. i. 4. to this place, was gently flid into, as if it had been only a digression; and, having, as it were by the by, infinuated what he chiefly intended to say, how handsomely does he wind up his discourse, and (as returning to chap. i. 4.) thank God again for the faith and sted-saltness of the Thessalmans, which would end in their salvation, though so many would be led away, and perish in the general apostaly:

Hereby he softened the terrible things which he had said of the man of sin, and son of perdition, &c. and intimated in a most admirable and opportune manner, that all would not prove apostates; and peculiarly his Thessalonian converts would escape such delusions, and the condemnation that would follow. See like instances of his address, Rom. viii. 8, 9. Eph. iv. 19, 20. Phil. i. 6. Heb. vi.

8, 9. and x. 38, 39.

See Note on a Thest. i. 4.

h 'Aw' & 2 x x x x from the beginning,] may either fignify, (1.) From the beginning of the preaching of the gospel, and planting the Christian church in the world; as it appears to fignify, 1 John i. i. and ii. 7; 13, 14; 24. and iii. 11. and 2 John ver. 5, 6. Or, (2.) It may fignify, From the beginning of the world;

as it does, 1 John iii. 8.

For God had determined to take all the penitent Gentiles into the Messac's kingdom (not only from the first planting of the gospel, as was intimated by several of our Lord's parables, but also, before the gospel dispensation commenced, as the Old Testament prophets had often foretold. And, if we allow the divine prescience, we may reasonably conclude this to have been a part of the original plan of the Messac's kingdom. St. Paren therefore might well say, that they were chosen according to the foreknowledge of God the Father, through santissication of the spirit unto obedience of the gospel, &c. 1 Pet. 1. 1, 2. which is like the expression here in the text. And St. Paul also might as justly tell the Christians in Asia, that had been idolatrous Gentiles, that they had been chosen in Christ Fesus (we) nalleans not consider the foundation of the world, that they should be holy and without blame before him in love, Eph. i. 4, 5. And indeed, these expressions are so very like to this in the text, that I am dubious whether we ought not to understand this place in the same sense.

How-

An, Christi 52. Claud, 12.

PARAPHRASE.

T E X T.

Chap II. Macedonia, properly so called, and (that from the beginning chosen not in order to your perishing with the careless and the wicked, but) that you might

YOU

NOTES.

However, I will mention another interpretation (which pleases me much, and does not feem wholly improbable) and leave the reader to chuse which he thinks to be must agreeable to the Arost Le's defign.

Either, (1.) suppose an dexis to signify the same thing with endexis in compressio, in the beginning of the gospel, Phil. iv. 15. by which St. PAUL did nor mean the beginning of the gospel in the world, but the beginning of it among

them of Macedonia, then fo called: Or,

(2.) Suppose we follow the reading of several MSS, and versions mentioned by Dr. Mills, i. e. endexno, he andexas, in one word, which by ignorant or careless transcribers might casily be mislaken, and written in two words, and agying Then the Arost LE's meaning would be, "We ought to praife Goo incessantly, " because he has chosen you Thessalonians, from the beginning of the gospel, or " as the first fruits, i. e. of that province": For Philippi did not anciently belong to Macedonia.

Agreeably to this fense of the words, we find it mentioned, to the honour of Espenerus, and the houshold of Stephanus, that they were the first fruits of

Achaie, Rem. xvi 5. 1 Cor. xiv. 15.

This interpretation will naturally lead us back to the history prefixed to the former epifile, p. 1. where 'tis observed (from Ads xvi. 6, Ga.) " That St. PAUL, " in his fe and apostolic journey, having got as far as Galatia, had a design first " to have gone into the preconfular Afie, and afterwards into Bithynia, to have " planted the golpel there; but by a divine impulse he was ordered to defer go-" ing to either of them: And arriving at Tross, he had in the night a vision; " a man in the habit of a Macedonian seemed to approach him, and in the Ma-" cedonian dialect to speak to him, and beg of him to go and instruct them; " for probably the all-comprehending wildom of Gon faw that things were then " riper for planting the gospel in Macedonia, than they yet were in the procon-" fular Afia, or in Bithynia. And accordingly the Arost LE went, attended " by Silvanius and Timothy, and then planted the gospel there". See Note on chap. 1. 5. of this epifile.

So that the Theffalonians, by an immediate direction from heaven, had the gospel more early than several other places: And, they had the singular honour of being the first fruits in that province; so that from them sounded out the everlasting gospel in the adjacent Countries of Macedonia and Achaia. See

1 The ff. 1. 8. and the Paraphrale and Note upon that place.

But their early conversion, and their being honoured with propagating the gofpel in the neighbouring countries, was not all: But (as they had plainly teffified the extraordinary probity of their minds, by for readily and chearfully receiving the golpel, upon its first appearance in that province, and that norwithflanding the general prejudice against it, and the many and great inconveniences

T E X T

PARAPHRASE.

An.Chrifti Claud, 12.

you to falvation, through functification of the Spirit, and belief of the truth. Whereunto he called you

might obtain this great falvation by that Chap. II. holiness which the gospel requires, which holiness must be founded upon a firm belief of the truth of this excellent religion.

And to these exceeding great privile- 14. ges God has called you of Theffalonica, by my gospel in particular (for unto me has

NOTES.

that were likely to attend the profession of it ---- As they had thus evidently manifelted a most excellent disposition) they had prohably, what the Arostee calls the draggie to were una @, the first fruits of the spirit, Rom. viil. 23. i. e. the choicest and greatest plenty of spiritual gifts. For so the first fruits, or the most early disciples which the Apost LES made in any place, seem generally to have had.

As every thing was managed, in the old creation, with the most exact harmony and proportion; fo were they in the new creation: For the Apostus, who were the first fruits in the highest sense, or the most early converts to Chriflianity, had the first fruits of the Spirit, i.e. the choicest spiritual gists, and the greatest plenty.

So also, perhaps, it was in proportion with the first fruits both of the devous and idilatrous Gentiles. And in any particular province, the first church seems to have been honoured with the most and the choicest gifts in that province.

In this view, compare the church at Jerufalem with the churches in Judea, Samaria, and Galilée; and the hints which we have concerning the churches at the two Autionis, Ephefus, Corinth, and Rome, with respect to the surrounding churches.

Yea, the first converts in any particular church appear (cateris paribus) to have had the greatest honour and the choicest gifts in that single church; and ac-

cordingly the bifups and deacons were commonly chosen out of them.

Thus Clemens Romanus (the companion of St. PAUL) in his excellent epifle to the Corintaians, feel. 42. fays, "The Arostrus have preached to us from " the Lond Jesus Christ, Jesus Chaist from Gop. Christ therefore " was fent by Gon, the Aposities by Christ. So both were orderly fent ac-" cording to the will of Gop. For the Aros runs having received their commands, " having a full affirance through the refurrcation of our Lord Jesus Christ, and faith in the word of Gor, and a falness of the holy Spirit, they went - abroad publishing the gospel of the kingdom that was to come; and preaching through countries and cities, they appointed the first fruits of their conver-" from to be Liftees and descens over fuch as should afterwards believe, having " first proved them by the Spirit.

1 1 Pet. 1. 2. Root. viil. 1. Eph. 1. 3, 4. 1 Theff. iv. 1 _____7, and v. 8, 9. .

2 Pet. i. 5 _____ 15. Rev. xxi 27. and xxii. 14.

See Preface to a Theff, verfus finem, and Note (1) on a Theff. ii. 12.

14. k P.om. .

An. Christie 52. Claud, rz.

PARAPHRASE.

T E X T.

.15.

Chap, II. has this great favour been granted, that I thould have the first discovery of the terms upon which the idolatrous Gentiles should be received into the Christian church, as well as a particular message to go and preach the gospel among you of Macedonia) and that to this great end and purpose, that you should finally obtain falvation, even that transcendent * glory and felicity, which the LORD IESUS CHRIST, at his coming, will beflow upon all his fincere and faithful difciples; how nigh or how distant soever the time of his coming may be.

As therefore you have fuch well grounded hopes, and fuch an affured prospect of glory and felicity with him who is the head of all: Let not any bold pretences, or weak miltakes, unfettle or diffurb you; but continue firm and stedfast in the profession, faith, and practice of Christianity, and in a patient suffering for righteoufness sake, adhering closely to the doctrine which you have received from us, whether " by our difcourfe.

by our gospel, to the obtaining of the glory of our Loan TESUS CHRIST.

Therefore, brethren, fland 15 falt, and hold the traditions which we have been

NOTES.

14 k Rom. viii. 17. 1 Theff. v. 9. John xiv. 3. 15. 1 Cor. xi. 2. and xvi. 13. Phil. iv. 1. 1 Theff. v. 21. ver. 3; 6. of thu

chapter, and chap. iii. 6.

If one could be equally certain of the truth and authentickness of any other apostolical traditions, as of those contained in the writings of the Apostess; they would undoubtedly deferve a great regard. But after the Apost ces had · preached by infipiration, they wrote their doctrines (or traditions) under the conduct of the fame infallible spirit, and that very much to prevent the Christians being imposed upon by other, and false traditions.

And indeed, all other traditionary doctrines and schemes of religion, besides what we have in the fcriptures, which are the only true apoficial traditions, have (by being swallowed, by many, without examination, or imposed upon all by ex-

Claud, 12.

T E X T.

PARAPHRASE.

raught, whether by word, or our epiltle.

16 Now our LORD JESUS CHRIST himfelf, and Goneven our Father, which hath loved us, and hath given us everlasting confolation, and good hope through

Comfort your hearts, and flablish you in every good word and week.

course, whilst we were at Thessalonica, Chap. II. or by the letter which we have fince wrote to you.

And may our LORD JESUS CHRIST 16. himself, and Goo, even our Father, who has loved us in a very fignal manner, and has a manifested that love most conspicuoully, by giving us fuch comfortable hopes, and so entertaining a prospect, as that of a glorious refurrection to eternal happiness ----- May those great and ex- 17. cellent persons (I say) in whom you hope and truft, comfort your hearts under your darkeft prospects in this world, and establish you in every o good doctrine and practice, against all the mistakes of. weak persons, or delusions of impostors!..

N O T E S.

ternal force) been found, by frequent and fatal experience, to do more harm. than good; and to bury, under an heap of rubbish, that inestimable pearl of the pure and unmixed Christian revelation.

16. " Rom. v. 5 -- 10. Epb. ii. 4 -- 8. 1 Theff. iv. 13, 14. 1 Pet. L 3.

17. Ver. 15. 1 Theff. iii. 13. 2 Theff. iii. 3, 4. 1 Pct. v. 10.

SECT. IV.

The 2d PART of this Epiftle. .

Chap. iii. Ver. 1 ----- 5.

CONTENTS.

YE now proceeds to wind up this epiftle, and (as he had fo often and to ardently prayed for them) He, in this Section, hegs their prayers for him and his fellow-labourers in the gospel!

And∵

2.

An.Christi And (as having upon his mind a continual sense of their di
Claud. 12. stresses) he again intimates, that under all their discouragements,
they ought to remember, that though so many of mankind would

Chap. III. prove faithless, the LORD JESUS CHRIST would prove faithful,
and him they ought to imitate, obey, and depend upon, as well
as patiently to wait for his second coming.

PARAPHRASE.

T E X T.

1. Having finished the main design of this my second epistle, I would repeat some particulars which I mentioned in the sormer, and which the state of your church does still but too much want.

In the first place (as we cease not to pray for you, chap. ii. ult.) I defire that you, in your prayers, would be mindful of me and my fellow-labourers, particularly Silvanus and Timothy, that we may be a publick bleffing to the world, by fpreading the gospel 4 with swiftness and fuccess, that it may run into every country and nation, and be as readily imbraced, as honourably esteemed, as sincerely believed, and as carefully practifed, as 'tis among ' you at Theffalonica; and that we our felves may be delivered from the power of perverse and malicious men, particularly the 'unbelieving Yews, of whose virulence towards us for preaching the Christian doctrine, you your felves have in part been eye witnesses;

Finally, brethren, pray to for us, that the word of the Lond may have free course, and be glorined, even as it is wish you;

And that we may be de-2 livered from unreasonable and wicked men: for all

NOTES.

^{1.} P To Anadr, finally.] See Note (4) on 1 Theff. iv. 1.

Mass. ix. 37, 38. Eph. vi. 19. Col. iv. 3, 4. 1 Theff. v. 25.

See Note on chap. 1. 4.

a. Acts xiii. 45; 50. and xiv. 2; 5; 19. and xvii. 5; 13. and xxi. 27, 28, &c. and xxiii. 12, &c. Rom. xv. 30, 31, 1 Theff. ii. 14, 15, 16, 18.

T E X T

PARAPHRASE.

An .Chrifle Claud. 12.

men have not faith. 3 But the LORD is faithful, who shall stablish you, and keep you from evil.

4 And we have confidence in the Lord touching you, that ye both do and will for, though you are so wise and happy Chap. III. as to be influenced by it, yet all men will not be perswaded to imbrace the doctrine of the gospel", and sincerely obey it. But, though men prove faithless and wicked, and persecute, or deceive us, or you, never so much; let not this discourage you; for the LORD JESUS CHRIST is 'faithful, who will (if you make conscience of persevering in his ways) establish you in your Christianity, and finally preserve you from the power and malice of ' the evil one, and all his wicked instruments.

And we have that opinion of you as * Christians, that you will do so, and that the things which we have recommended.

NOTES.

' Matt. xi. 25. John iii. 18-- 21. and vii. 17. Alls ii. 40, 41. and xiii. 48.

and xxviii. 24, 25. Rop. x. 16. 2 Cor. iv. 3, 4.

Whether he here referred to the unbelieving Jews, who (when they ought to have incouraged and affilted him in promoting the knowledge of the true Gon) rejected the golpel themselves, and treacheroully and maliciously opposed him in the spreading of it among others : Or, to such false Christians as he hinted at when he faid, That the mystery of iniquity was then working; -- cannot certainly be determined. I think the former more probable, if we confult the texts mentioned in Note (f) on this verse, and consider also what treatment he and his companions had lately met with from the unbelieving Jews, both at Thessalonica and Corinth; and what they had still just reason to scar from their rancor and ungoverned zeal.

3. * See Note on chap. ii. 9. and Note (*) on 1 Theff. v. 10. As to the

import of this verse, see 1 Cor. i. 8, 9. and x. 13. 1 Thess. 111. 13. and v. 23, 24.

And The Tweek, from the evil one.] The Hebrews commonly speak of the Devil as the fource and author of all evil (and of Gon, as the author of all that is good:) And when they would describe any great evil in a most emphasical manner, they mention the apostate himself. See Note on 1 Thess. 11. 18. and Matt. vi. eq. John xvii. 15. 1 John v. 18, 19.

4. Tleneibandy is aveir io suas. See the Paraphrase, and chap. ii. 15. 2 Cor. vii. 16. Gal. v. 10. 1 Theff. iv. 9, 10. and v. 11. See also Note on

rbap. i. 4.

2THESSALONIANS.

An,Christi 52. Claud, 12.

5.

PARAPHRASE.

T E X T.

Chap. III. mended, you both practife already, and will continue to practife.

And may the LORD JESUS CHRIST direct your * hearts more and more to love and obey God, and patiently to suffer for Christ's fake at present, as well as patiently to wait for his second coming, how nigh or how distant soever that solemn day may be!

do the things which we com-

And the Logn direct; your hearts into the love of Gon, and into the parient waiting for Christ.

NOTES

5. 2 1 Chron. xxix. 18, 19. 1 Theff. i. 3. and iii. 6; 13. and iv. 1. and v. 23.

b Phil. iii. 20, 21. 1 Theff. i. 10. and iv. 19——18. 2 Theff. i. 7; 10. 2 Pet. iii. 15. Rev. i. 9.

SECT. V.

Chap. iii. 6-16.

CONTENTS

T. PAUL had (1 Theff. iv. 11, 12.) ordered the idle persons among them to work, and maintain themselves in a creditable manner.

As his directions had not been complied with, but (instead of reforming) they were rather grown worse; he here repeats what he had there said, rebuking, with more severity, such idle and officious persons, as were a scandal to Christianity, and trouble-some in civil society.

Claud, sa.

T E X T.

PARAPHRASE.

Now we command you, brethren, in the name of our Lorn Jesus Charer, that ye withdraw your felves from every brother that walketh diforderly, and not after the tradition which he received of us.

7 For your felves know how ye ought to follow us: for we behaved not our felves diforderly among you,

8 Neither did we cat any mans bread for nought; but wrought Another thing which we think our Chap. III. felves obliged to prefs with all imagina- 6. ble earnestness, is this;

We have heard, that the idle and officious bufy-bodies among you, are not reformed by our admonitions, but rather grown worse; as therefore they will not be perswaded to amend, and peaceably imploy themselves in some honest and lawful business, ---- We charge the rest of you, by the love and authority of our Lord Jesus Christ, that you would abstain from all free conversation and familiar fociety with them, and fo testify to the world your dislike of such a behaviour; for you ought by no means to countenance them in their loofe and diforderly life; a life, fo directly contrary to the rules and directions which you received from us!

Nor ought the Christian name to suffer upon this account, for you your selves know very well that our example led you to no such thing; no, we did not live irregularly among you, eating any man's bread without paying him for it, or officiously prying into other people's

NOTES.

6. Chap. ii, 13. 1 Theff. iv. 11, 12. and v. 14. Als xvii. 21. 1 Tim.

⁴ See Note (4) on 1 Theff. v. 12. and Note on v. 13. and Note (4) on v. 27.

Ver. 11; 14. Rom. xvi. 17. 1 Cor. v. 9; 11; 13. 2 John ver. 10.

7. I Theff. i. 6. and ii. 9, 10. compared with iv. 11. 1 Cor. iv. 12, 16. and x uit. and xi. 1. Epb. v. 1.

* Ωυκ πτακ πσάμθη, we did not go out of our rank.] An allusion to foldiers thanding or marching in their proper ranks, out of which 'tis a great irregularity to depart, though never so little.

7.

8.

Au.Chrifti 52. Claud, 12.

PARAPHRASE.

TEXT.

Chap. Ut. ple's affairs; but, with hard labour and great fatigue, and in the midst of restless and malicious enemies, we worked for an honourable subsistence, day and night, diligently and almost incessantly: And this we did that we might not be burdenfome to any man, nor incourage any of you from our example, in a lazy and scandalous manner to devour other people's substance. Though our case, indeed, differs very much from that of the ille persons among you; for I could, by my apostolic power and authority, have demanded i a maintenance; and as to my companions also, the maxim holds good, the labourer is worthy of his hire.

But we gave up our own just claims, to cut off all pretences to such a life from our k example, and worked in that assiduous manner on purpose to show you how you ought to imploy your selves.

For

wrought with labour and travel night and day, that we might not be chargeable to any of you:

Not because we have not 9power, but to make our selves an ensample unto you to follow us.

For

MOTES.

8. h Alls xvii. 5. and xviii. 3. and xx. 34. 1 Cor. ix. 13, &c. 2 Cor. xi. 23, &c. and xii. 13. 1 Theff. ii. 6, 7; 9. See Note (?) on 1 Theff. ii. 9. and the

Notes on Philem. ver. 18, 19.

Ting, a pattern.] See Note on 1 Theff. i. 7.

52.

Claud. 12,

T E X T.

PARAPHRASE

10 For even when we were with you, this we commandcd you, that if any would not work, neither should he eat.

For we hear that there are fome which walk among you diforderly, working not at all, but are bufy-bodies.

12 Now them that are fuch, we command, and exhort by our Lond Jesus Chaist,

For when we were at Thellulonica, we Chap. III. observed something of this humour in fome of you, and therefore we then charged you, not to maintain in idleness any of your fraternity that should refule (when they are able) to maintain themselves in an honest and reputable way: But, though we gave you such orders when we were with you, and have fince wrote to you and repeated the in- 11. junction, ---- yet we' understand, after all, that there are some among you, who still live in a loose and disorderly manner ", neglecting their own proper business, and going about tatling from house to house, and officiously medling with other people's affairs, in which they have no manner of concern:

Now, such persons we once more 12. charge and exhort by the love and authority of our Lord Jesus Christ, that they would not spend their time so idly, being a hurden to the society, and bringing a fcandal upon Christianity, which strictly injoins all the duties of social life, and the greatest prudence in fuch as profess it, especially up-

072.

NOTES.

11. Hence it appears that Sr. PAUL had had an account of the state of this church, fince his former letter: Thereby he found that they had milfunderstood him about Chaist's coming; and that the idle persons were yet unreformed.

Without fuch an information he would hardly have wrote a fecond letter fo foon; for (as we may reasonably suppose) he had faid in the first all that the

then state of this church required.

m Mustir tegralculus anna Generalculus, not working, but zoing about as buly bodies;] So the words fignify; therefore I have called them officious as well as idle persons; and indeed these two vices frequently accompany one another.

12. There

An, Christi 52. Claud. 12.

14.

PARAPHRASE.

T E X T.

Chap. Ill. on its being first a planted in any place:

We therefore beseech and charge them, that in a peaceable manner they would stay at home, and a work at their own proper imployments, doing something that may turn to the good of the community, providing for themselves and their families, in a lawful and decent manner, and thus adorn that religion which of late they have professed.

will none of you ever cease to be induftrious, as long as you are able to do any thing; or ever be " weary of doing good to the indigent and deserving; though the loose and idle are unworthy of your liberality.

> But if any of your church should be fo foolish and obstinate as not to obey this our seperated order; be sure to

that with quietness they work, and eat their own bread.

But ye, brethren, be not 14 weary in well-doing.

And if any man obey not 14 our word by this epiffle,

NOTES.

12. " There was no danger of the Tieffalonians forgetting that Christianity had been lately planted among them, when St. Paul wrote these tree epistes; and therefore he has not mentioned that circumstance; but as we are apt to forget it, I have inserted it more than once; for it was actually a very material circumstance, which we ought to keep in our minds, through both the episies, if we would put our selves in the very situation, in which the Thessalonians were, when the Apostus wrote to them.

. Gen. iii. 19. Eph. iv. 28. 1 Theff. iv. 11, 12.

13. 9 Gal. vi. 9.

14. Whether the Apostles had any particular orders from the Lord in such a particular case as this, or knew, from the light of nature, and the general scheme of Christianity, that idleness, and every vice deserved reproof, is not very material: I think the latter is most probable. But (however that be) the Apostles were the only persons that gave commandments or orders immediately from the Lord Jesus Christ, Matt. x. 40. John xvii. 6, 7, 8; 14; 26. and xx. 21. 1 Corvii. 6; 10. Heb. xiii. 7. Phil. ii. 12. 2 Pet. iii. 2. Jude ver. 17. Others (even evangelists and prophets) received commandments from the Apostles, and delivered them to the world, 2 Tim. ii. 2. and iii. 14.

See Note (°) on 1 Theff. iv. 8. and Mifcel. Sac. Eff. i. p. 85. and Eff. ii. p. 46.

T E X T.

PARAPHRASE

An.Cheifti Claud, 12.

note that man, and have no company with him, that he may be assumed.

15 Yet count him not as an enemy, but admonish bim

as a brother.

16 Now the Lorn of peace himfelf give you peace al-W278,

let 'a mark of difgrace upon that man, Chap. III. and have no intimacy with him, that by your shiness and distance, and by his being as 'twere dislowned by your society, he may be brought to shame and repentance.

But I would not, by all this, be understood to mean, that I would have you treat him as an enemy, and never come nigh him, nor permit him upon any occasion, to come nigh any of you; ----No, this would be carrying the matter too far; for as long as there is any hopes of reclaiming him, I would have you converse with him to far as to admonish him of his fault, and treat him as a brother Christian, with as much affection and tendernels as the case will bear.

And may the LORD JESUS CHRIST 16. himself, who is the author of peace, and lover of concord, grant, that such as reprove

NOTES.

" Some would have the comma placed after have, and read feet a consolie term rearrest, take notice of him by an epifile, i.e. they were to write about fuch as

person to the Arastel.

For 'tis alledged that summing of emerging is a more usual phrase than xing held It emesting and that outside fignifies (not to brand with infamy, but) to show, destare, or give notice. In deference to the great men that have thus pointed, and interpreted this phrase, I will alledge what appear to me, at present, as objections; (1.) Though once se di concente, figuify this (or it) by an epifile, miv be a proper phrale , yet di emessies retes onventes, fignify him by an epifle, is not to proper. (2.) Why may we not suppose St. Paur to use adjusted I's constant, as well as ros abal'some - hi consents much, chap. 11. 15. (3.) The articles are expressed in both places, The say which did it emeane; as if he had defigured to fay, This our order (in, or) by this very epifile. And (4.) Twas a very common thing for our Lond and the aposites, to give orders that the obilinate and incorrigible thould, by the churches, be marked with infamy, and avoided, Mass. xviii. 17. 1 Cor. v. 9; 11; 13. Rom. xvi. 17. 2 Jebn ver. 10.

15. Lev. xix.17. 2 Cor. ii. 7. and x. 8. and xiii. 10. 1 Theff. v. 14. Tit. iii. 10.

nd. ' See Note (1) on 1 Theff. v. 13.

Es .

2 THESSALONIANS.

An Chrifti 52. Claud, 12.

40

PARAPHRASE.

T E X T.

Chap. III reprove may do it with prudence and tenderness; and that such as are reproved may take it kindly, and thereupon reform! and that you may always, and " on every side, have a well-grounded and settled peace in your church, as well as all other blessings! And may he always be with you all, to guide, direct, preserve and bless you abundantly!

ways, by all means. The-Loan be with you all.

NOTES.

"Ev παι]ι τείπφ, by all means.] In several MSS, and versions, 'tis is ται]ι τόπφ, in every place; (which the Greeks, and particularly Chryfostome explains by παι]αχόθω) As it follows, διὰ παι]Θ, it seems to be the true reading, and to answer to the common phrase, semper & ubiq; i.e. always and every where.

SECT. VI.

The CONCLUSION.

Chap. iii. Ver. 17, 18.

PARAPHRASE.

T E X T

17. Though hitherto I have dictated, and another has wrote for me; yet this that follows is the falutation of me 19 21 11 with mine own hand; and I write it in this particular manner, that you may always know it; for fo * I write in

The falutation of PAUL 17 with mine own hand, which

NOTES.

17. * 1 Cor. xvi. 21. Col. iv. 18. compare with this verse, chap. ii. 2. Twas always his custom to write his name thus at the conclusion of his epifiles: But as they had not sufficiently attended to his writing it to in the conclusion of the former epifile, and he was a little suspicious of their being deluded by forged epifiles:

2 THESSALONIANS.

T E X T.

PARAPHRASE.

An-Christi Sz. Claud. 12.

is the token in every epiffle: fo I write;

18 The grace of our Load
Jesus Chaist be with you
all. Amen.

in the conclusion of all my epifles, to Chap. III. prevent any forged letters being imposed upon any of the Christians under my name. And, if you have received any letter as mine, wherein 'tis afferted that the day of the Lord is just at hand! you will find that it wants this mark and attestation of its being genuine; and therefore you will know how little 'tis to be regarded.

' May the favour of our Lord Jesus Christ, and all the bleffings that flow from his love, be granted unto you all, and that abundantly. Amen.

NOTES.

epifiles: He now not only writes his name so, but likewise tells them that that was a mark of distinction. See Appendix to Philemon, p. 34.
28. 7 See Note on 1 Thess. v. 28.

The End of the EPISTLE.

DISSERTATION I

ON.

2 THESSALONIANS i. 5.

Concerning the kingdom of GOD, &c.

*Ενδειγμα જે δικαίας κείσεως το Θεθ, એς το καθαξιωθώναι ύμας જે δασι-

'Tis an instance of the impartial judgment of God, that you were accounted worthy of the Kingdom of GOD, for which you even suffer.

PON the creation, the whole fiftem of reasonable creatures had God for their head and king, and paid him a voluntary subjection: They therefore might justly be called, THE KINGDOM OF GOD.

By revelation we are informed, that some of God's reasonable creatures, called angels, apostatized from God, and set up the head of that apostasy, as another king, lord, or chief; voluntarily acknowledging his supremacy: And that he, or one of his aps-

flate subjects, drew man over to their party.

The merciful Father of the universe (though he turned him out of Paradise, and reduced him to a state of mortality, by banishing him from the tree of life, yet) took a method to recover man to his allegiance, and to restore all such as will comply, to their happiness and immortality, or to the inheritance of eternal life.

As some of mankind have all along complied, and others refused to comply, there have, from the first ages, been two beads

over the two opposite families.

The wicked family of Cain were the children of the apostate; but the pious family of Seth were the adopted children of God, and are faid to have called upon the name of the Lord, Gen. iv. 26. The two families were mixed, when the sons of God married the daughters of men, Gen. vi. 2. and the apostass prevailed so much, that Noah's was then the only righteous family upon earth.

Upon this mixture, and spreading degeneracy, THE GREAT GOD (who had taken care to separate his family from the apstates, and who would have had them kept separate) by the most wonderful connexion between the natural and moral world, brought the delage, when the fins of men were grown to so very enormous an height, and called aloud for judgment: Thereby he swept off at once that whole apostate generation; but in a miraculous manner saved rightcous Noats, and his family, to people the earth with a pious seed.

In about nine or ten generations from the flood, a deluge of impiety had broke in again, and idelutry had infected the greatest part of mankind; so that once more men were, almost universally,

the children of the apostate.

THEN it was that God fingled out Abraham, a man of diflinguished probity, and ordered him to depart out of his idolatrous country, and from his idolatrous kindred; and when he was come as a stranger into a strange land, God there again appeared unto him in the cloud of glory, and revealed himself to him in a most plain, remarkable, and affecting manner, that the knowledge and worship of the one true God might be preserved, at least in one family, and the earth not be intirely subject to the apostate.

By the remarkable and amazing providences that attended him and his descendants, particularly the family of *Ifrael*, they were set up as a light to inlighten the earth, exalted like a city upon an bill, an illustrious and standing monument against an apo-

flate, idolatrous world.

When they, by their long stay in Egypt, were in great danger of falling into like idolatry, God brought them out by illustrious and repeated miracle; and in the solitary wilderness he formed them into a kingdom: They, by a willing subjection, becoming his people, or subjects; and he, by a peculiar covenant, becoming their Head, Lord, or King.

To that bis temporal kingdom: Gon gave laws by Mofes, his tervant, which were binding to that one nation. But as the

terms of that law (viz. Do this and live; but disobey in any particular, and die!) were what none of them came up to; they could not thereby attain to the everlasting inheritance. And therefore it led them to look back to the Abrahamic, or patriarchal covenant, or forward to the future kingdom of the Mcfliah.. For the law was only an intermediate state, given because of transgressions (or to prevent their falling into like idolatry and wickedness, with their furrounding neighbours) till Messiau, the promised seed, should come; GoD at that time purposing, and from time to time foretelling, that he would, at a proper feafon, transfer his kingdom into the hands of the Meshab, his anointed fon, a most illustrious person, that should arise in that Theocracy, or from among his own people Ifrael; and, that under him perfons of all nations should be incorporated into the kingdom of God; though the nation of Ifrael alone were the subjects of the Theocracy, or temporal kingdom. 'Twas also intimated that the Melliab's kingdom was to be a spiritual kingdom; for then the earth was to be full of the knowledge of the true God, as the waters cover. the feas; by his knowledge be was to justify many; and to be a light to inlighten the Gentiles, as well as the glory of God's people Israel; to restrain transgression, to make an end of sin, to make reconciliation for iniquity; and to bring in everlasting righteousness; to promote univerfal peace, justice, and charity among men. This was prophetical of, as the grand defign of the coming and kingdom of him, who was called, THE LORD OUR RIGHTEOUSNESS.

Both the kingdoms were erected according to the counsels of infinite wildom; and therefore both calculated exactly to answer their great end. As the wife Governor of all, at once formed the plans of both, and as we that have them both before us, upon comparing them together, find that they do actually, in many respects, bear a resemblance to each other; there is great reason to believe that this resemblance was designed, and that the one was erected as preparatory to the other.

Whether our Lord governed the Theocracy, as the angel of the LORD, the angel of his presence, the angel of the covenant, the angel in which God bad put his name, and Jehovah, &c. is, by some, called in question: I am apt to think, indeed, that he that tabernacled in the cloud of glory, did afterwards tabernacle in our nature, John i. 14. but I have not room here to inlarge upon this particular. However,

Tis evident that at his incarnation, for this purpose was the son of God manifested, that he might destroy the works of the devil; and that upon his ascension, all power was committed unto him, both in heaven and upon earth: From which time he is plainly represented as an head, or chiestain, in opposition to him who is at the head of the apostasy.

The contest between the two kingdoms is not a contest of power with power (for if that were the case, as our Lord's power is infinitely superior, Satan's kingdom must immediately come to ruin) but 'tis a contest of knowledge, truth, and virtue, with ignorance, salshood, and wickedness. Accordingly the one is represented as a kingdom of darkness, the other as a kingdom of light, Acts xxvi. 17, 18. Col. i. 13. As idolatry and wickedness so much prevailed, Satan was called, The god of this world, to whom the children of disobedience were subject; and the prince, or ruler of the darkness of this world: Nay, the whole world was said to be subject to the wicked one, I John v. 19. Him did our Lord judge, his works he condemned; he cast out that strong man armed, and spoiled his bouse; made his kingdom to sall swiftly, like lightning from heaven; and destroyed (the dominion of) him that had the power of death, i. e the devil.

Every fingle convert that was brought over from idolatry and wickedness to the fincere love of truth and holiness, was a destroying the apostate's kingdom, and the promoting the kingdom:

of God.

That the kingdom of God, and the kingdom of heaven, are, in the New Testament, synonymous terms, will appear from comparing Matt. xiii. 31. with Mark iv. 30. and Luke xiii. 18, 19. for what in the first place is called, the kingdom of heaven, is, in the two last places called, the kingdom of God. Nay, what is called the kingdom of heaven, Matt. xix. 23. is ver. 24. called the kingdom of God.

'Tis sometimes simply called the kingdom. And so the Christian doctrine is called the gospel of the kingdom, Matt. iv. 23. and ix. 35. and xxiv. 14. and the word of the kingdom, Matt. xiii. 19.

But, whether the kingdom, or the kingdom of heaven, or of God, be the phrase made use of; it has not one constant and uniform meaning. It may possibly sometimes include God's universal government over the whole system of reasonable creatures, whether virtuous or not; in which large sense his kingdom ruleth over all:

To this his extensive regal power we are to ascribe his punishing the wicked,

wicked, as well as his rewarding the righteous. And in this sense the kingdom is in the hands of the Messiah, John v. 22; 29. Phil.

11. 9, 10.

At other times it may imply the whole system of virtuous creatures, who are now reduced under the government of the Messiah: Though the word kingdom is not mentioned, yet there is something like this afferted in several places of the New Testament. As to the holy angels, some think this to be afferted, Col. ii. 15. but as to virtuous men upon earth, 'tis evident, Col. i. 18. and they seem both to be included, Eph. i. 10. Col. i. 20.

In some few places of the New Testament it may signify the Theocracy, or God's kingdom over that one nation of Mael, Matt. viii, 12, and xxi. 43. But in this sense it does not often occur. For,

As far as I am yet able to judge, it most commonly fignifies the spiritual kingdom of the Messiab; or, that gracious method, which God has taken, and published in the gospel, for the recovery of mankind from the general apostase, i. e. by sending (after many patriarchs and prophets) his own son, as the prince and sather of the last age, to bring men of all nations to repentance and boliness here, and bereaster to the inheritance of eternal life.

'Tis fometimes called, the kingdom of God, even the Father; and that, (1.) Because 'twas his originally, and he gave it to the Son, Matt. xi. 27. and xxviii. 18. Luke xxii. 29. John iii. 35. and v. 19———24. Alls ii. 36. Phil. ii. 9, &c. And, (2.) Because at last, the Son shall deliver up the kingdom to God, even the

Father, Matt. xiii. 43. compared with 1 Cor. xv. 24. But,

cause he has the immediate rule and government of it.

'Tis ascribed to both, Rev. xi. 15. and said, that the kingdoms of this world shall become the kingdoms of the Lord, and of his Christ.

'Tis most commonly represented as the kingdom of the Son, be-

In some texts it includes only the preparatory kingdom, or the Christian church bere upon earth, Matt. xiii. 24; 47. This preparatory part of the kingdom of God is the grand receptacle of such as would most advantagiously prepare for the kingdom of glory; which kingdom of glory, and compleat felicity, is what the phrase must, in several other texts, be understood to signify, Matt. xiii. 43. and xxv. 34. And lastly, It sometimes includes the whole duration of this kingdom, i. e. as preparatory bere, and glorious and basing bereafter: The one of these is as the aptest means to the other, which is the ultimate and best end.

The

The careful reader will easily see in which of the abovementioned senses 'tis any where used, by considering the scope and connection of the several places: And ought to remember, that the preparatory part of it can deserve the name of the kingdom of God, and of heaven, only as 'tis the way and means to reconcile men to God, and to bring them to the glorious kingdom of heaven, that inheritance of eternal life.

In the text I apprehend it to include the whole duration of the kingdom, i. e. both as preparatory upon earth, and glorious in the future world; for 'tis evident, that the Thessalonians then suffered upon the account of their Christianity, or for their having imbraced the preparatory, spiritual kingdom of the Messiah. I Thessalonian in the everlasting inheritance, or the glorious and happy kingdom of God, that animated them to suffer so bravely, and so stediastly to adhere to the preparatory, spiritual kingdom, I Thessalonian in 12; 19. and iii. 13, and iv. 13—18. and v. 4; 9, 10; 23, 24.

2 Theff. i. 7; 10, and ii. 13, 14; 16. and iii. 3; 5.

But that this phrase, the kingdom, the kingdom of God, or of bedven, does not always fignify, the whole fiftem of virtuous creatures with God at their bead, appears plainly from Matt. viii. 12, where 'tis declared that some of the children of the kingdom (i.e. of the Theorracy, or temporal kingdom, as I apprehend shall finally be cast into outer darkness; where shall be waiting and gnashing of teeth. And, Matt. xiii. 24, &c. the kingdom of heaven is compared to a field, where tare sprung up among the good wheat; and; ver. 47, &c. to a net, that catched had fish as well as good. In these and such places, we ought to understand it only of the preparatory part of God's kingdom, to which hypocrites profess themselves to belong, as well as sincere Christians; and the advantages of which many had men might have, if they would but improve them.

I have brought these observations together, that, by appearing at one view, they might mutually give light to one another; and that I might not have occasion to be frequently returning to them, in thort notes, and broken, impersect hints, where one

cannot have room to handle so large a subject.

I would only add a few remarks concerning the laws of the kingdom of God, and who, at present, are his people.

The Theocracy (or temporal kingdom) was confined to one nation; and the law of Moses was the law of that kingdom. The death

death of the Meffiab abolished, at least, the positive part of that law. And,

God had as good a right to prescribe the laws of his spiritual kingdom, as he had of the temporal; and, to accept whom he thought proper as its subjects, as well as upon what terms he saw fit.

Whilst the other nations were idolatrous, and subject to the wicked one, Israei, and all that would be subject to that Theocracy, were the people of GoD; his family, or kingdom upon earth.

Thus things stood with the two great bodies of mankind, i.e. Jews, and idelatrous Gentiles, till the coming of the Messah.

When the Messiah came, and crected his spiritual kingdom, with new laws, and upon other terms,—then, the law, which God had given by Moses, ceased to be the law of God's kingdom: And, the honours and privileges of this spiritual kingdom were offered to all men, that would comply with the laws of it, whether Jews or Gentiles, i. e. whether they had, or had not, belonged to the temporal kingdom. Only the subjects of the Theocracy were favoured with the first offers; and the Gentiles postponed, till the great harvest of the Jews (especially in Jerusalem and Judea) was gathered in. But then, to the Gentiles also were the offers made, that God might either provoke the Jews to jealousy, and preserve them still as his subjects; or that, upon their resusal, he might have a people, and kingdom, in their stead: For all such as would not comply, whether Jews or Gentiles, were of course rejected from being members of the kingdom of God.

From confidering mankind of old in this occumental, or national capacity; the subjects of the spiritual kingdom, and such as rejected it, came to be thus considered. Accordingly such phrases are used of the body of Christians in the New Testament as were anciently used concerning the body of Jews, the subjects of the Theocracy; such as the cleet or chosen people of God, the holy nation, the saints of the most high, that were to take and possess the

kingdom, Dan. vii. 27. the boly and beloved, &c.

But all fuch as will not have this man to reign over them, are aliens to the people and kingdom of God.

Men were excluded the temporal kingdom by idolatry; because

it was a Theocracy, and idolatry was high treason.

Idolaters are likewise excluded the *spiritual kingdom*; and not they only, but such also as reject the *Messiab*, even the *fews* themselves not excepted.

In this light (upon farther confidering that place) would I understand that sentence, istant de (according to the vulg. 28) en autes i open els rend, which I would translate thus; For the wrath bath at last seized upon them, i. e. upon the unbelieving Tews, of whom he had just been faying, That they pleafed not God, and were contrary to all men; and, that they had forbidden him and his affiftants to preach the gospel to the Gentiles; though it was in order to their being faved: And thus the wicked Tews compleated their own fins; For (fays he) the wrath is come upon them, q. d. " Hitherto the Gentiles have been the children of " wrath; and the Jews, for many ages, the peculiar people of " Gon: But, now, the tables are turned; for the Gentiles have " repented of their idolatry and wickedness, and submitted to the " kingdom of the Meshah: And therefore (though formerly they " were not his people) they are now become the people of Gop, " and the true members and subjects of his kingdom: But, the " wrath of God is come upon the unbelieving Jews (not for their " idolatry, but) for their rejecting the Melliab, now he is come " into the world. And they, as well as the unbelieving Gentiles, " are for the future to be looked upon as the children of wrath, " and aliens to the people and covenant of GoD."

As God, by his infinite wisdom and goodness, has made inanimate and brute creatures as well as reasonable and intelligent, and higher, as well as lower ranks of intelligent beings; and has given different men different capacities for making discoveries in the natural as well as moral world: So may he, very consistently with the same infinite wisdom and goodness, make different discoveries, at different times, or to different persons, or nations, by immediate revelation, or authentic tradition; but, always upon this condition, that they stand accountable for their superior advantages; and use all the positive institutions of any revelation in an intire subordination to things that are of eternal, unalterable obligation, viz. justice and charity, temperance and piety.

I have faid above, that the preparatory kingdom is the grand receptacle for such as would most advantagiously prepare for the kingdom of glory; and indeed, such as are more virtuous and holy, in proportion to their superior privileges in the Christian church, or the preparatory kingdom of God, shall be sinally exalted to higher degrees of glory. But, I would all along be understood to mean, that whatever promises God has at any time made, or whatever privileges he has granted, to the professed subjects of bis

king dom

kingdom (whether under the Theocracy; or fince, under the spiritual kingdom of the Messiah) are always to be so interpreted, as that infincere and wicked persons, of whatever family or nation, or whatever profession of religion, shall finally be cut off from the people of God, and excluded the kingdom of glory: And that all sincere and virtuous persons, who (without their own sault, and merely because of their birth, education, country, or other like circumstances) are unavoidably deprived of the advantages of the preparatory kingdom of God, shall come from the East, and from the West, and from the North, and from the South, and shall be accepted instead of such as had those advantages, but abused them.

Though therefore Abraham was fingled out of an idolatrous world, and Ijaac out of Abraham's family, and Jacob out of the family of Ijaac, yet it was not for their own fakes only; nor would they have been bleffed in consequence of such a separation, had they not been virtuous, and carefully improved their superior advantages; for, though Ijrael alone was a Theocracy, yet all were not Ijrael that were of Ijrael; and, though the number of them were as the fand of the sea, yet a remnant only was to be faved, i. e. such alone as were sincerely pious and virtuous.

On the other hand, there have been some remarkably wise, brave and good men, that have not had the privileges of the kingdom of God: Epidetus at Rome, and Socrates among the Greeks, appear to be signal Instances of this kind; and Job, among the Eastern nations, is an instance which the scripture mentions, and

most justly applauds.

To conclude. The professed people of God, and the subjects of his kingdom have the best advantages; but at the same time God is no respecter of persons: For, from the creation to the confummation of all things (whether men have, or have not the advantages of the preparatory kingdom) in every nation, he that feareth God, and worketh righteousness, is accepted of him.

The End of the first Dissertation.

DISSERTATION II

Concerning the Man of Sin, &c. 2 Thest. ii. 3----12.

N the former differtation, the apostasy of intelligent creatures from the kingdom of God, was considered in the most general view of it.

At present we are to inquire into an apostasy, which (tho'

not fo general) is a most figual and remarkable one.

Since St. Paul had left the Thessalonians, they had fallen into a mistake concerning the coming of the day of the Lord, imagining that St. PAUL thought it to be then just at hand. that mistake, he wrote this second epifile; wherein he acquaints them, that that day could not be so near; for a great apostasy was first to happen in the Christian church; and in describing the person that should be at the head of that apostasy, he seems to have had his eye upon Dan. vii. 24, 25. and xi. 36, &c. That that day, and coming of the Lord cannot refer to his coming to the destruction of Jerujalem, but must refer to the day of judgment, when the dead are to be raifed, and the living transformed, hath been shown in Note (*) on chap. ii. 2. And therefore, there can be no neceffity (upon that account) to look for the man of fin, &c. before the destruction of Jerusalem; as they are obliged to do, who understand this coming of the Lorn to refer to the destruction of that city.

None of the fix following interpretations of this prophefy ap-

pear to me to be well grounded.

1. Gratius would persuade us, that C. Caligula was the man of fin, &c. here prophesied of: But, according to all the best accounts, this epistle was written about 12 years after the death of that emperor.

2. Dr. Hammond would have S. Magus, and the Gnofficks to be here designed. But S. Magus had already shewn himself an G 2 enemy

enemy to Christianity at Samaria, and therefore was not yet to be revealed; and as to his conflict with St. Peter at Rome; and many of the Dollar's stories about the Gnosticks; they seem to be built upon too weak a foundation, to deserve any great regard. Dr. Whithy and Mr. Le Clerc, have abundantly confuted this interpretation.

Grotius's introducing S. Magus, ver. 8, 9. is as groundless; for the Apostle does evidently continue to speak of the same person, ver. 8, 9. that he had begun with, ver. 3, 4. And if Grotius saw that the whole prophesy would not agree either to Caligula, or S. Magus, and his deluded followers; I think he ought, in his interpretation, to have referred no part of it to either of them.

3. Others would have the unbelieving Jews, who revolted from the Romans, and the Jewish converts that apostatized from the Christian to the Jewish religion again, to be the persons here

prophefied of.

Answer, What the Apostle is here speaking of, appears to have been an apostasy from religion; (see ver. 10, 11, 12, and Note (1) on chap. ii. 3.) But, the unbelieving Jews could not apostatize from the Christian religion, because they had never imbraced it: And the Jewish Christians, that did apostatize, had no eminent head, or leader, that deserved the name of the man of sin, &c. Dr. Whithy, who is the most eminent advocate for this interpretation, plays between the two; and brings in the unbelieving Jews revolting from the Romans, or the Jewish Christians falling away from Christianity, just as may best help him out in his interpretation: Whereas the prophesy it self is uniform, and describes one fort of apostasy quite throughout.

4. Though Mahomet himself did never profess the Christian religion, and therefore could not be called an apostate; yet as he made many Christians to apostatize, he might (in some sense) be said to sit in the temple of God: He likewise shewed himself to be, in reality, no prophet, but a temporal prince; and he rose after the downsal of the Roman emperors, which I take to have

been (the to railyer) that which letted, &c.

All this may be faid in favour of them that understand this as a prophesy of Mahomet. But then, (1.) Supposing St. John, and St. Paul to have prophesied of the same thing; 'tis evident that Rome must be the seat of this grand impostor, Rev. xvii. 9; 18. (2.) Whether the former answer be well grounded or no; 'tis sufficient to say, That the wicked one was to come after the working of Satan, with

all power and figns, and lying wonders, &c. i. e. with great pretensions to miracles: Whereas Mahomet did not pretend to establish himself and his impossure by miracles: For, though several miracles are ascribed to him, by the sabulous and legendary writers among the Mahometans²; yet their learned men renounce them all; as does Mahomet himself, who, in several places of his-Alcoran, owns that he wrought no miracles.

5. Though Rome beathen opposed Christianity very much; and the emperors exalted themselves above all the kings and princes upon earth; yet this their exaltation was not a thing then to be revealed; neither did they apostatize from Christianity; nor sit in the temple of God; nor pretend to establish their power by

miracles.

6. The Papists, in their annotations to the Rhemish New Testament, interpret this apostaly to be the failing away of the protestants from the church of Rome; and so (by a strange legerdemain) we are to be the man of sin, &c. or his fore-runners at least.

Whereas it does not appear that there was then any Christianchurch at Rome; nor are we united under any one common headupon earth; nor do we pretend to establish our doctrine by mi-

racles, &c.

As we have rejected these missinterpretations, the next thing is to point out the Apostle's meaning. And, however difficult it may appear, upon a transient reading, to fix the sense of so short and general a prophesy as this: I will venture to say, That no prophesy could have been more exactly sulfilled than this hathbeen in the bishop of Rome and his adherents. And therefore, as it agrees to them, and the whole of it to them alone, there is the greatest reason to think that it was designed for them; especially as 'tis a singular event, the like to which never happened before, and most probably never will happen again.

But, let us go over the feveral parts of the prophefy:

Before the day of the LORD there was to happen an apostasy, &c. Ver. 3.

And accordingly, what an apostaly from the true Christian worship, doctrine and practice, is supported by the church of Rome!

Instead of worshipping God with simplicity, and in spirit and truth, they have introduced external point, and numberless ceremonies, that ingage the attention without mending the heart. Nay,

^{*} See Dr. Prideaux's life of Mahomet, p. 31-

Instead of worshipping God through Jesus Christ (the only Mediator between God and man) they have substituted the doctrine of demons, i. e. the spirits of men departed out of this life, who (as they pretend) intercede with God for us; and invoke the Virgin Mary more frequently than God himself. They have not only succeeded beathen Rome in the seat of empire; but have also apollatized into their imagery and idolatry; though they have indeed disguised it with new names, and different pretentions.

Instead of the Christian doctrine, they have (apostatized from the faith, and) taken from the common people the liberty of reading the feriptures in their mother tongue, that they might, with more ease, propagate their own delusions. For having, in a forcible and violent manner, restrained the liberty of private judgment; they have, with less difficulty, substituted (instead of the most excellent doctrine of the gospel) their own articles of faith, and the forged traditions, and lying legends of their church. And, not content barely to propagate ignorance, they have dared most impudently to commend it, and called it the mother of devotion.

Their incouraging the apostasy in practice will be taken notice of, in explaining the sentences that immediately follow.

This grand apostafy was to proceed gradually to its height; but when it came to such a pitch, then was to be revealed, one that

should defervedly be called, the man of fin, &c.

That this phrase may denote a succession of persons, one after another, though but one at a time, appears from Deut. xvii. 14—20. where that phrase, the king of Israel, must be understood not of one king only, but of a succession of kings; and from Lev. xxi. 10. Numb. xxxv. 25; 28. Josb. xx. 6. where the Jewish bigh-priest is spoken of as one person; though any one in the succession of bigh-priests is there meant.

And, to whom can the title of the man of fin, &c. so properly belong, as to the succession of the bishops of Rome, for many past centuries? There have not only been among them some of the vilest of mankind, notorious for their insidelity, debauchery, and all manner of wickedness: But, by their indulgences, pardons, and dispensations (which they have sold in so infamous a manner) they have incouraged all manner of vile and wicked

b See the account given by Dr. Middleton, who was himfelf feveral years at Rome.

practices. Instead of showing men the necessity of sincere repentance, unseigned faith, and an holy life and conversation; they have contrived numberless methods to make an holy life intirely needless, and to indulge men in the greatest and most abominable vices; and yet assure them of beaven, even without repenance, provided they would sufficiently pay them for their admission.

The form of indulgences a little before the reformation, was so ample, that rich men were unconcerned what fins they committed; as knowing that they could, living or dead, purchase a pardon: For suppose they neglected it in their life-time, it was but leaving so much money, by will, at their death, for masses and indulgences; and they were assured that all would be forgiven.

The story of 'the French gentleman is well known, who, being admonished by his friend of his horrible cursing and blaspheming, answered; "There's no fear, man; Can't I buy my pardon of "the Augustin Friars? Yes, I should be forgiven for an ounce of gold, though I had ravish'd the mother of God, and cut off both "her breasts."

Can such notorious wickedness always escape without an eminent perdition?

How justly may present Rome, for her persecution, idolatry, and notorious wickedness, be deemed mystical Babylon, and (spiritually, or figuratively) called Sodom, and Egypt (where the people of God have been under a long and cruel bondage) and the mother of fornications, and of the abominations of the earth?

Who opposeth himself, i. e. to Christ and true Christians: Ver. 4, And who hath done this more than the church of Rome? Their infamous Groisadoes, the cruel massacres of the Albigenses and Waldenses, of whom they are said to have slain above nine hundred thousand.

In about 30 years from the first founding of the order of the Jesuits, above eight hundred thousand of the protestants were put to death, by the hand of the executioner only; besides great numbers that perished several other ways, of whom we have now no particular account remaining: The duke of Alva boasted of his having, in a few years, cut off six and thirty thousand in Belgium.

E Rev. xi. 8. and xvii. 5.

The horrible and infernal court of inquisition is said, in about 30 years to have consumed 150,000 by various kinds of torments; and still remains in Spain, Portugal, Italy, and other places, on purpose to hinder all free inquiry, and to keep mankind in the greatest ignorance, and most slavish subjection to an hierarchy of ambitious, lazy, and debauched priests.

The cruel burning of the martyrs in England; and the horrid and prodigious massacres in France, and Ireland, can never be lorgot: No benevolent person can read the accounts without

weeping eyes, and a bleeding heart.

Perfecution is a distinguishing part of the character of this apostate. If to wear out the faints of the Most High, and to slay such as are witnesses for truth, liberty, and holiness, and against impositions, violence, and persecution; if to make war with the saints, and frequently to prevail against, and evercome them, and even to be drunk with the blood of the saints and of the martyrs of Jesus—can possibly be accomplished; it has been, and still is, accomplished by the cruel and tyrannical thurch of Rome.

And exalteth himself above all that is called a god, or even above the Imperial Dignity; that he himself, in the very temple of God, may sit upon his throne as a god, shewing that in reality he is a god.

The particular words and phrases are explained in the Notes on this fourth verse. And 'tis easy to point out the accomplish-

ment of this part of the prophely also.

How proudly have the bishops of Rome thus exalted themfelves; and with pleasure heard themselves called, by their flatterers and vile dependants, king of kings, and lord of lords! by whom princes reign, and upon whom the right of kings depends! Nay, the canonists stile him, Our lord god, the pope. And they have acted accordingly, absolving subjects from their allegiance to their lawful prince, fomenting and raising rebellions, deposing or murdering rightful princes, and setting up others in their stead. With what pride and haughtiness have they called emperors their vassals, and even obliged some of them to hold the bridle, or stirrup, till the pope has mounted his horse; or to bear up his train

Dan. vii. 25. f Rev. xi. 7, 8. 8 Ib. xiii. 4-7. h Ib. xvii. 6. Diftin R. 96. c. fatis evides ter.

Such as would fee an authentic account of the rife and progress of the Inquisition, and of the inhumane treatment, that such as differ from the church of Rome, there meet with; let them read Limborch's History, &c. lately translated by Mr. Chandler.

after him, when bis boliness has pleased to walk in a pompous procession? Nay, with what amazing insolence have they whipt kings and sovereign princes; and even set their foot upon an emberor's neck? They have claimed the sole right of nominating, investing or confirming, the princes and rulers of the earth. And,

If this was not to exalt himself above all that is called a god, or an emperor; there can be no event to answer this, or any prophely whatever. But, suppose that by \(\sum_{od}\sigma_p\alpha\) should be understood, objects of, or things pertaining to religious worship; does not the bishop of Rome claim the sole power of ordaining sacraments, confecrating alters and images, canonizing whom he pleases for saints, and to appoint what fort of religious worship shall be paid, as well as to whom? otherwise, how comes it to pass that the Virgin Mary is more frequently worshipped than the

GOD AND FATHER OF OUR LORD JESUS CHRIST?

Is not this evidently a religious tyranny, founded in, and still supported by the pretence of religion? Others have sometimes called in religion for a pretence; and laid afide that pretence, when their purpose has been served; but none besides this have been intirely founded in, and all along carried on, merely under a pretence to religion: Of this the Apostle has exactly prophefied, by faying, that he would fit in the temple of GoD (not a GoD, but) as a God; i. e. (in ordine ad spiritualia) under a pretence of being the head of the true ' church, and having all spiritual power, he would thus exalt himself. And, I need not say, That under this colour, the bifbops of Rome have claimed a most exorbitant power: And that this their kingdom is diverse 1 from all kingdoms. For other princes rule, in their own dominions, by their temporal power; but they, under the notion of spiritual power, claim obedience in kingdoms and countries, where a foreign temporal prince could have no claim. So that (though he does not directly pretend to be a god, or a temporal prince, yet) he shows himself to be one, and, in reality, possessed of equal, or greater power.

Vain and frivolous is the argument that Bellarmine would draw from our faying, That the Christian church is the temple of the true God: "Then (says he) the church of Rome must be the church of

" Gon; for there the Pope litteth upon his throne.

'Tis fo, indeed, just in the same sense that an madulterous womanmay be called a wife: Or, as the greatest corruptions may retain the names that were given in the times of the primitive simplicity

and purity.

Ver. 6. And ye know what now hindreth, that he may be revealed in his own proper season.] That the Roman emperor was the obstructing power, is highly probable. (See Note on this verse.) And 'tis very remarkable, that upon this account the primitive Christians used to pray for the continuance of the Roman empire, viz. to hinder the appearance of Antichrist. Tertullian (who flourished in the conclusion of the second century) says, "Now the mystery of iniquity worketh; only be who letteth, will let, until he be taken out of the way: What is this (says he) but the Roman empire? And St. Jerome, when he heard that Rome was taken by Alaricus, the Goth, showed that he expected the appearance of Antichrist, upon the removal of the Roman empire; and wondered that it was not more speedy: For (says he) be that hindered is taken out of the way; and yet we don't understand that Antichrist approaches.

I might quote more from the fathers; but these expressions are so remarkably plain, that (if one could depend upon any oral traditions) one would almost believe that the primitive Christians had

received this by apostolical tradition.

It may be worth while to compare, with what has been faid, Rev. xiii. 2, 3, and xvii. 9, 10, 11, and if St. John there prophesied of the same thing, their tradition was not merely oral.

Ver. 7 For the mystery of iniquity already worketh; only there is one that obstructeth, until he be taken out of the way: Or (as some would

render it) until he ceases to interpose.

'Tis impossible for us to know more of the tendency towards this grand apostass, in the Apostles days, than they have mentioned in their writings. Hymeneus and Alexander subverted the Christians by teaching false doctrines. Diotrephes aspired after the preheminence. Demas overloved the present world. Some, by a salfe humility, fell into the worship of angels: Others are charged with making a gain of godliness; and others again, with placing religion in a distinction between meats and drinks, and in the observation of days, and weeks, and months, and years; not considering that the kingdom of God consists in righteousness, and peace, and joy in the Holy Ghost.

m Rev. xvii. 1, 2, &c. 2 De Resur. Carn. c. 24. 2 Ad Geront. de Monogam,

As we know what the apoftafy is, at its height; we may justly conclude, that every corruption in worthip, faith, or practice, was a making way for this apoltaly, somewhat of the spirit of the man of fin, &c. or the myslery of iniquity then working.

And (according to this part of the prophets) 'tis well known that they have not arrived to their grand corruption, but step by

flep; and at the first by flow, and almost infentible degrees.

And then shall be revealed that wicked one, or lawless person. And Ver. 8. 'tis notoriously plain, that the removal of the Roman emperors did open the way for the advancement of the hishop of Rome, to his power and grandeur. Then was the wicked one fignally revealed.

O žve u.S., That lawless person. How proper a title for him, who hath been declared to be subject to no law; but by the plenitude of his power to make right wrong, and wrong right; to make virtue vice, and vice virtue; to dispense with all laws, human or divine; and that he may do all things above law, against law, and without law!

(Whom the LORD will destroy with the Spirit of his mouth, and Ver. 8. reill utterly abolish with the brightness of his coming.) This ought to be read in a parenthesis (see Note (*) on this verse) and then it can't hence be inferred, that the man of fin, &c. was to be destroyed immediately upon his appearance. Possibly the first sentence may refer to the destruction of him, and his kingdom, in this world, and answer to Rev. xi. 13. and xiv. 6-10. and xv. 1, &c. and xvii. 16, 17. and xviii. 1, 2, &cc. and xix. 15-21. and the latter sentence to his final destruction at the last day, and answer to Rev. xx. 10. But I lay no stress upon this conjecture, only mention it as what deferves to be inquired into; nor was it uncommon for our LORD and his Apostler, first to hint a thing more generally and obscurely, and afterwards to explain it more largely and clearly.

As the two last sentences were in a Parenthesis, we may go on

as if they were not there; and then the sense will run thus:

When the obstructing power is removed, then shall be revealed Ver. o. that wicked one; Whose coming shall be, by a diabolical energy, with all power, and figns, and lying wonders;

And with the most fraudulent and unrighteous cheats; though none Ver. 10. 11, 12.

need be deluded thereby, if they are lovers of truth and virtue.

The many pretences to miracles in the church of Rome has abundantly fulfilled this. They affert, that churches have been moved into distant countries; that images have nodded, smiled, H 2

frowned or spoken upon occasion; that blood has been annually liquested on a certain day of the year; that the first p convert St. Gaul made in Germany, was a bear; that St. Anthony of Padua preached to a vast assembly of sish, whom he had miraculously called together, to bear the word of the Lord. That St. Francis preached with great success to birds and beasts; which he thought our Lord had commanded, Mark xvi. 15.

Numberless have been the fictitious apparitions of souls departed, in order to prove such a state as purgatory; nay, what have they not pretended to? Voices from heaven and hell; cures at the shrines of their saints; or by their bones and relicks, to which they have sometimes ascribed a power to raise persons from the dead? All the legends, and lying wonders, that the most diabolical invention could contrive, have been made use of to

found and support this notorious apostass.

For my own part, I greatly question the reality of all their miracles: But suppose any of them to have been real; a miracle only shows that some being interposes, that is superior in power to man: And, as we must judge by the destrine they would promote, whether the miracles are worked by a good or bad spirit; 'tis evident, that (if they work any real miracles) they are assisted by a malevolent and wicked spirit, because they would thereby promote ignorance, salshood and wickedness.

They have likewise, by the most unrighteous deceit, appeared as protessed friends to Christianity, though really its greatest enemies; have canonized men for faints that have been the most slagitious sinners; and consecrated murders, treasons, massacres, and rebellions, by promising their votaries immediate entrance into heaven, suppose they should be cut off in perpetrating those black

and horrid crimes.

'Twere endless to mention their pious frauds, and specious and astonishing methods to draw in the worst of men, and to discourage the best, to gratify their own exorbitant lust of power, riches, and ambition!

And must they not believe lies, that can delight in their monstrous and lying legends; and tamely give up the scriptures? and be under the strongest delusion and infatuation, that would defend or support such an amazing apostasy?

^{*} Addison's Travels, p. 284. Ibid. p. 47, &c.

Thus I have briefly gone through the several parts of this prophesy, and shown (I think) that no prophesy can be more exactly accomplished. It may possibly be thought an objection to this interpretation, that St. Paul has taken no notice of this prophesy in his epistle to the Romans; tho' that was the very place where the man of sin, &c. was to appear.

Anjwer. I will lay no great stress upon what he hath said. Rom. xi. 17-22, because it can't certainly be made appear that he had there any view to this grand apostaly. But it may be justly alledged, that St. PAUL had not planted this church himfelf, and therefore he speaks in a more condescending and reserved manner; that they had not fallen into this miltake about the feedy coming of the day of the Lord; and therefore there was no fuch particular reason to mention this prophesy in writing to them, as he had here for writing expresly to the Thessalonians about it. church of Rome was not then an apostate church; nor the Christians then alive in any danger of so eminent an apostasy: And finally (what appears to me to be a confideration of great moment) the Apostle was cautious of speaking out, in an epiflle to a church where he had never been, concerning the & zallyar, that which letted; which he must have done, or else they would not have understood him: Though I doubt not but, that when he came in person to Rome, he acquainted that church with this proplefy, as plainly and particularly as was wife and proper.

Corollaries. 1. From what hath been faid, 'tis easy to judge concerning popery, and the reformation. 'Tis not the largeness of a church, nor her external pomp and grandeur, that makes her the true church; nor are they always the Schijmaticks that are the fewer in number. No, suppose all the nations of the earth should, generally, conspire together in maintaining absurd doctrines, immoral or unreasonable practices, uncharitableness and impositions; they are properly the Hereticks and Schismaticks: And let the number that separates from them, in defence of truth and virtue, liberty and charity, be never so few——they are, in reality; the true church; and the other, only a grand schism, or worldly saction; even the their party be as numerous, as that with the

foles of their feet they could dry up rivers.

Holding the truth in love, is a mark of the true church: And fuch as for sake this are apostates. Such is the schiss, faction, and apostasy of the present church of Rome, that mother of idolatries; and of the abominations of the earth: And reformation is a most glorious

glorious thing, when founded upon its right basis, of reason and scripture, liberty and charity.

2. How strong an argument may what hath been said, assord us for the truth of the christian religion? Here was a most signal event forctold, and that many ages before it came to pass: An event, the like to which had never happened since the creation of this world (and probably, there will never happen such another:) "Twas therefore an event that was out of the reach of all human conjecture, or fore-sight; and yet experience hath shuwn that the prediction was exact.

Neither enthusiasts nor impostors could possibly have guessed so agreeably to so uncommon an event; nor can we, that have lived to see so much of the accomplishment, describe this apostasy in a more concise, or lively manner, than St. PAUL has here done,

and St. John (as I apprehend) in the Revelation.

They therefore must have been true prophets, and divinely infpired, or else they could never have uttered such remarkable pre-

dictions; which time and fact have so exactly verified.

Some other arguments for the truth of the Christian religion (though just and conclusive) may be of a more subtle and difficult nature: But the rife and progress of this apostaly is a fact, a plain fact! an argument that cannot easily be evaded, but must strike all the virtuous and attentive! All church biltory, for feveral centuries past, is full of it; and we need but open our eyes, and we may behold too much of it: For the man of sin, &c. is even now upon his throne, exalting himself (as much as he can) above the kings of the earth; and with such strong delusions seducing the nations, as to make many of them to believe a lye: How often do we hear of the difmal effects of their cruel and perfecuting spirit? Our ancestors felt it; and we have been in danger: Though the fnare was broken, and we have escaped. Yet all pious and benevolent persons are daily mourning over it; and ready to say, How long, O LORD, boly and just, wilt thou permit thine enemies to triumpb; and not require the blood of thy martyrs at their bands?

CHRISTIANITY is a religion reasonable in it self; promotes the purest virtue; was at first planted by miracles, and great plenty of spiritual gifts: And here is a remarkable prophesy, which (after so many hundred years) is exactly verified by a notorious event. What evidences would be sufficient, where all these are

rejected!

3. We ought not to be shocked at the present state of the Christian church; for such did THE APOSTLES OF OUR LORD prophely that it would be. Tho' the best things are liable to corruption; yet one would hardly have thought it possible, that so great, so notorious a corruption, could, by any pretences, have sprung out of the Christian religion.

Look into the New Testament, which contains the religion of Jesus, and look into the polity and constitution of the church of Rome; and you may easily perceive that light and darkness are not more unlike. The gospel every where requires the greatest virtue and purity; and this wicked church (that schissmatically calls herself, The only true church) hath gotten so many arts to make men very religious, without any virtue or goodness at all, that it does every where incourage all manner of wickedness and abomination.

Daniel 2 prophesied that the God of heaven would creek a kingdom, &c. that should be subject to the fon of man. And we say, That this kingdom of rightcousness was actually erected by our

LORD AND SAVIOUR JESUS CHRIST.

Now, upon looking abroad into a great part of Christendom, 'tis natural to inquire, Is this the kingdom prophesied of? No, to prevent such a difficulty, 'twas also prophesied, that out of this spiritual kingdom should arise one of the greatest apostasies and corruptions, that ever appeared in the world: Though true Christianity (as contained in the scriptures) hath all along been invariably the same.

4. How ought we to rejoice that this tyrannical and unrighteous power shall come to an end? and think our selves obliged in
gratitude to do every thing in our power, towards bringing
about so happy an event? Blessed be God that we are delivered
from this worse than Egyptian darkness and slavery! Particularly,
let us reflect, with gratitude, upon our late narrow escape, under
the auspicious conduct of King William, of immortal memory; who
(by the favour of a kind providence) laid the foundation for
bringing in among us, the illustrious bouse of Hanover; a family, that were among the first protesters against popery, and that
have ever since been Protestants; and (which is in a distinguishing manner, the glory of our present happy government, and attended with the greatest and most disfusive blessings—they are) strenuous assertors of liberty, both civil and religious: Blessed be God
for such a royal family,—And let all the people say, Amen. May

they, and their descendants, continue friends to mankind, and lovers of truth, virtue, and liberty throughout all generations!

What madness must possess such as would bring us back again into this spiritual Egypt? when all wise men would avoid her, for fear of, at last, partaking in her plagues. Tis owing to our deliverance from this mother of abominations, that we have the scriptures so common, and in our own language; that we are allowed the liberty of private judgment, and blessed with so many excellent helps to understand our Bible; that we are not required to believe the grossest absurdities, and practise the most slagrant idelatries; and that upon pain of forfeiting all that is dear to us in this world, and of being sentenced to eternal damnation in the next.

The most acceptable way of testifying our gratitude to At-MIGHTY God, for so great a deliverance, is to study the feriptures with care, and practife accordingly; and to allow others that liberty of private judgment that we our felves defire; to avoid uncharitableness towards fuch as differ from us, and a perfecuting spirit in all the branches and degrees of it; to lay the great stress of religion where the scriptures have laid it (not in abstruse notions, and unintelligible subtleties; not in forms and ceremonics, or any politive inftitutions; nor in an empty profeltion of the pureft and best religion, but) upon the sincere love of God, and one another; upon a due governing our passions and fenfual appetites, and the habitual practice of universal holiness. For what fignifies it, what church any man belongs to, what profession of religion he makes, or what advantages he enjoys; if he don't love God and keep his commandments; if he abuse his liberty to licentiousness, and, in the midst of such light, show that he loveth darkness, by leading a scandalous and wicked life; which, of all others, is the blackest berefy, and most flagrant and notorious corruption and apollaly!

The END.

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PARAPHRASE

AND

NOTES

ON

St. PAUL's In EPISTLE

TIMOTHY:

IN

Imitation of Mr. LOCKE's Manner.

WITH AN

A P P E N D I X

INSPIRATION,

Occasioned by

St. PAUL's Advice to Timothy, 1 Tim. V. 23.

By the AUTHOR of the PARAPHRASE and Notes on St. Paul's Epiftles to Philemon, and In and II to the Theffalonians.

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THE

HISTOR

OF THE

STATE of THINGS

WHEN

St. PAUL wrote his First Epistle to Timothy.

F we would have a full account of the state of things when St. PAUL wrote this his first epistle to Timothy; we must carefully confider the three following particulars.

I. Timothy's life and character.

II. The planting of the Christian church at Ephefus. And, III. The time when, and the occasion upon which, this epistle was written.

The enlarging upon these particulars, will be the more properand necessary, (not only as the two epistles to Timothy have occafioned many and warm controversies, but) as this will, in a great measure, serve as an history to them both, and be frequently refer'd to in the notes, in order to render them the shorter.

I. As to Timothy's life and character.

He appears to have been a native of Lystra, (which St. Luke has called a city of Lycaonia, Acts xvi. 1. compared with chap. xiv. 6.) Some think that his parents came from Theffalonica, because he is reckoned among the messengers of the church of the Thessalonians, Acts xx. 4. A 2.

His:

The History of the State of Things

His father was a Greek, or Gentile; but his mother was a fewesse. Most probably, his father was a devout Gentile, or proselyte of the gate, as he had married a Jewesse.

According to an ancient reading, (see Dr. Mills on Alls xvi. 1.)

Timothy's father was dead, and his mother now a widow.

His grandmother, whose name was Lois, and his mother, whose name was Eunice, being fewesses, and both of them very pious women;—they had given him a virtuous and religious education, and had taken particular care to acquaint him with the scriptures of the Old Testamenr. But,

As his father was a Gentile, (and, perhaps, would not confent

to it) he was not circumcifed in his infancy.

An.Chrilli St. PAUL, having preached eight or nine Years as a Christian Claud. 4. prophet, was fent along with Barnabas to Jerusalem, with the charitable collection made by the Christians at Antiocb, and then was, by his rapture into paradife and the third beavens, admitted to see our LORD JESUS CHRIST in Person, after his resurrection from the dead, and to receive the revelation of the gospel, which he was to preach unto the Gentiles, immediately from him, 2 Cor. xii. 1, 2, &c. Aets xxii. 17, &c. * Then was he constituted APOSTLE OF THE GENTILES; and Barnabas did most probably receive his apostolic commission at the same time, Acts xi. 30, and xiii. 2. compared with 1 Cor. ix. 6. and Gal. ii. q. As there were only elders, and no Apostle, then at Jerusalem, there could be no suspicion of their having received their revelation of the scheme of the gospel, or their apostolic commission, from such as were Apostles before them.

When they had deliver'd the charity of the Christians at Antioch to the Christian elders at Jerusalem, (which is called the fulfilling their ministry, Acts xii. ult.) they returned to Antioch; and then the Holy Ghost, by the mouth of some of the prophets there, said, "Separate me Barnahas and Saul for the work to "which they have been lately called;" i. e. at Jerusalem, Acts xiii. 1, 2, &c. And,

They accordingly recommended them to God for success and a blessing, by fasting and prayer, accompanied with laying on of hands.

Barnabas and Saul, thus commissioned, qualified, and recommended to the divine bleffing, left Antioch in Syria, and set out upon their first apostolic journey.

2 See this proved more at large, Mifcel. fac. Effay III.

at writing the first Epistle to Timothy.

When they had pass'd through Cyprus, and were come to Pam-Ao.Christi phylia, John Mark, who was an evangelist, or a prime minister to Claud. 5. those two Apostles, left them, and went back to Jerusalem, (Acts xiii. 13.) either in quest of St. Peter, for whom he seems to have had a particular affection, or as discouraged at the prospect of the work in which they were engaging.

However, the two Apostles went on, and coming to Antioch An. Ch. 46. in Pifidia, they there gather'd the first Christian church from Claud. 6.

among the idolatrous Gentiles.

From thence they went to *Iconium*; and, after some stay there, they had private intelligence that the *unbelieving Jews* and *Gentiles* had conspired, with some of the *rulers* of that city, to use them in a base and cruel manner; upon which, they evaded their malicious project, by sleeing to *Derbe* and *Lystra*, and to other places in that neighbourhood; and there also they preached the gospel: For Gov, who brings good out of evil, has often spread the gospel by the persecutions raised against such as preach it.

At Lysera, I suppose, that Loss, Eunice, and Timothy, were all converted to the Christian faith at this time: But if Timothy was now converted, 'tis highly probable that he had not, as yet, any of the gifts of the Holy Ghost imparted unto him, by the laying on of the hands of the Apostles. They did, indeed, usually impart the Holy Ghost (as I apprehend) to all adult Christians immediately after baptism; but Timothy seems now to have been some years under twenty, and therefore could not be reckoned among the adult.

Some illustrious evidences attended their mission and doctrine, during their present abode at Lystra; and particularly their instantaneous cure of the man that had been lame from his birth, which made the idolatrous Gentiles imagine, that the two Apostles were two gads. And their modesty and humility in refusing the sacrifices and excessive veneration of the people, was another beautiful circumstance, almost equally remarkable and

affecting.

We are frequently obliged, in giving an account of the first planting of Christianity, to draw an horrid picture of the unbelieving Jews; and particularly, as to the case before us, we are told, that when Paul and Barnabas had been for some time at Lystra, the unbelieving Jews in the neighbouring towns had got notice of it, and sollowed them from Antioch and Iconium, even to Lystra, incensing the rabble against them, by representing

The History of the State of Things

them as impostors and ill designing men, till at last they prevailed with that rabble, in a tumultuous manner, to stone St. Paul (upon the same account as he himself had formerly confented to the stoning of St. Stephen) and when they had stoned him, they dragged him out of the city, as thinking that he was quite dead. 'Tis to this, very probably, that he himself alludes, 2 Cor. xi. 23; 25. in saying, that he bad been in deaths often, and particularly, that once be bad been stoned.

But though his enemies left him for dead, the Christians would not leave him; and whilst they were standing about him with much anxiety, he, to their great joy, revived, and got up, and went privately with them into the city, and the next day he departed with Barnabas to Derbe, where (with all his fores and bruises about him) he began, with his wonted vigour and fortitude, to preach Christianity; and there again he made several

converts.

To his treatment in those places, and at this time of his being there, does St. Paul evidently refer, 2 Tim. iii. 10. where he faith to Timethy, Thou hast fully known, —my patience, and the persecutions and afflictions which befel me at Antioch, at Iconium, and at Lystra, what and how much I endured; but out of them all the Lord delivered me.—As Timothy was a Listrian, he was, perhaps, an eye-witness of St. Paul's being stoned there, and one of them that stood by him when he revived after stoning.

Ar.Ch.47. St. PAUL and Barnabas revisited the churches which they had Claud. 7. planted, and ordained their elders to be bishops and deacons; and then they returned to Antioch in Syria, from whence they had fet

out upon that their first apostolic journey.

Anno 48. Now the famous dispute arose about the Gentile converts subclaud. 8. mitting to circumcision, and the whole law of Moses; and this occasioned St. PAUL and Barnabas to go up to Jerusalem: And when that affair was decided by the Apostles, elders, and bre-

Anno 49. thren, they returned to Antioch in Syria, and delivered unto the claud. 9: church that unanimous determination; and there they stay'd for some time.

Anno so. When they had refolved upon a fecond apostolic journey, in order Glaud. 10. to visit again the churches which they had already planted, Barbas, out of his very great natural affection for his cousin John Mark, insisted upon it that he should be permitted to go along with them a second time, as an evangelish, or their minister: St. Paul, judging more impartially, and without the biass of

confanguinity, refused to admit him, because he had, at Pamphylia, (either in a cowardly or humoursome manner) left them
in their last apostolic journey, and would not accompany them in
their necessity, as he ought to have done.

And the contention grew so warm between those two excellent men, that they parted company; for, though they were inspired as to the whole scheme of the Christian doctrine, and may so far be depended upon as infallible; yet 'tis unreasonable to expect that they should be inspired in their ordinary conduct, or divested of all human infirmities: And it would be ridiculous to make such things any objection to the truth of the Christian religion.

It appears abundantly, that they were afterwards reconciled,

and acted again in concert for the spreading of Christianity.

In the mean time, God, in his good providence, made their feparation turn to the more extensive benefit of mankind; for hereupon they went to plant the gospel in different places, Barnabas taking his nephew, John Mark, along with him, and failing to Cyprus, his native country; and St. Paul chose for his minister Silas [Silvanus] who had been lately sent as one of the messengers of the church of Jerusalem to the church of Antioch, and who had, since that, chose to tarry at Antioch with St. Paul, rather than to return with Judas (the other messenger) to Jerusalem.

Being recommended to Gon for his bleffing by the prayers of the church at Antioch, (accompanied, perhaps, this second time also with laying on of hands) he went, with Silas, through several parts of Syria, and through Cilicia, his native province, to confirm the Christians, and to make more converts. And,

Wherever it was proper, he delivered the *epiftle* from the church at *ferufalem*, concerning the freedom of the *Gentile converts* from a subjection to circumcision, and the whole *law of* Moses.

Arriving again at Lystra, among other agreeable circumstances, he found young Timothy to have made a very great progress in Christianity, and to have arrived to such a degree of virtue and piety, that he was much taken notice of, and greatly admired and respected by the Christians in general at Lystra and at Iconium.

One of such early zeal and distinguished piety was not to be lost in the croud; nor would St. PAUL suffer such talents to lie buried in a napkin. No, he knew mankind too well, and had

fuch an ardent and unwearied zeal for propagating Christianity, that (as Barnabas and he had parted company, and Jobn Mark had forfaken him when he had most need of him) he, with great earnestness, desires to take Timothy along with him, as his minister. But the Apostle's fagacity and zeal was not all; in this case there was also something supernatural: For some of the Christian prophets (most probably at Lystra) prophesied of Timorby's great usefulness, and directed the Apostle to the choice of him for a companion, 1 Tim. i. 18. and iv. 14.

Thus, directed of heaven, St. PAUL took Timothy along with him: But first, with his own consent, he circumcised him; for

he was now at age to do it voluntarily.

The Apostle did not think it absolutely necessary to Timothy's falvation; but he did it to take away all occasion of offence from the Yews in those parts; for they knew well enough that Timothy's father was a Gentile, and that he had not been circum-

cited in his infancy.

The reason why St. PAUL circumcised Timethy, and would not consent that Titus should be circumcifed, was, because both Titus's parents were Gentiles: And the Apostles, elders, and brethren at Yerusalem, had given it as their unanimous opinion. that there was no necessity for such to be circumcifed upon their becoming Christians; for unto them Christianity was the perfect law of liberty, or of freedom from the ceremonial law: But Timothy's mother was a fewesse; and 'tis a rule with Jews, both ansee Lim- cient and modern, That (Partus fequitur ventrem, i. e.) if the borch on father be a Jew, and the mother a Gentile, the son is no Jew, but a Gentile; but though the father be a Gentile, if the mother be a Jewesse, the fon ought to be looked upon as a Jew, and as such ought

to be circumcifed.

'Tis probable that Timothy had been baptized upon his conversion to Christianity; but (as has been already hinted) it does not appear that he then received any fpiritual gifts, or miraculous powers; most likely, because of his unripe age. However, having, fince his baptism, approved himself in a very remarkable manner, and much beyond his age, and being now pointed out by prophefy, the Apostle lays his hands upon him, and imparts unto him the Holy Gboft, i. e. to qualify him for that great work whereunto God, by the mouth of his prophers, had appointed and called him, 1 Tim. iv. 14. 2 Tim. i. 6.

at writing the first Epistle to Timothy.

And along with the APOSTLE, or foon after him, the elders of that church laid their hands upon Timothy, (not to impart the Holy Ghoft, for that none but an APOSTLE could do, but) to fignify their concurrence in prayer for the divine bleffing upon him and his future labours.

Having added Timothy to his company, St. PAUL went through Anno st. Phrygia, Galatia, and Troas, (where St. Luke seems to have Chand. 12. joined company with them, Acts xvi. 8, 9, 10.) From thence they went to Macedonia, and at Philippi St. PAUL and Silas [Silvanus] are stripped and scourged in an ignominious and cruel manner; but Timothy and Luke (those two young evangelists) are not yet called to suffer in so great a degree.

It does not appear that St. Luke went any further with them at this time; but from Philippi the Apostle went with Silvanus and Timothy, and planted a church at Theffalonica, and another at Berwa; in both which places they were persecuted, in a

violent manner, by the unbelieving fews.

A greater storm was still gathering, which seemed chiefly to threaten the Apostle, and therefore he was sent away to Athens, by the Christians of Berwa, Silvanus and Timothy tarrying behind him; but he sent orders that they should follow him with all speed: Accordingly Timothy came up with the Apostle at Athens, but Silvanus tarried still at Berwa.

From Athens St. PAUL fent Timothy back to Thessalonica, to take care of the affairs of that church, about which he was in so

great anxiety; and he himself went to Corintb.

There Tinothy came up with him again from Theffalonica, as Anno 62. well as Silvanus from Berwa, and they joined with him in wri-Claud. 122.

ting his two epiftles to the Theffalonians.

Most probably, the epistle to the Galatians was written from Corintb, not long after the two epistles to the Thessalonians. From Corintb they went to Kenchrea, and from Kenchrea to Ephesius; which leads me,

II. To confider the planting of this Christian church at Eplefus. When he came thither the first time, St. Paul brought Anno 54. with him Aquila and Prifeilla, whom he left there behind him; Chaude 14. for he himself did not then tarry long at Eplefus.

While he did ftay among them, he (as his manner was) frequented the fynagogue of the Jews, and endeavoured to convince them, and the decout Gentiles, that Jesus was the Meffah; but

he

he did not, at this time, attempt to preach to any idolatrous Gentiles.

As he had shorn his head at Kenchrea, and was under the Nazarite's vow, he refused to tarry longer with them, even though they requested him to stay: But when he took his leave of them, he told them, that, though he was now hastening to Jerusalem, to keep the approaching feast there, he would (God willing) after that, return to them again.

From Ephojus therefore he took ship for Casjarea, and from Casjarea he went up to Jerujulem, to pay his respects to the church there; for that was the mother church of all the Christian churches, and is therefore called, Acts xviii. 22. The

CHURCH, by way of eminence.

After he had visited THE CHURCH, and made his offering at the temple, as a Nazarite, he departed from ferusalem, and went down to Antioch in Syria, and there ended his second apo-

flolic journey.

When he was at liberty, he took the church of Antioch in his way before he fet out upon any of his apostolic journies; and feems to have regarded that, as the mother church of the Gentile churches, as Jerufalem was of the Jewish, or indeed of all the Christian churches.

After some stay at Antioch, he set out again (Silvanus and Timothy being, as I apprehend, his constant companions in this journey) and they went over all the country of Phrygia and Galatia (1286) in order, from church to church, confirming such as they had converted in their former journey, and convert-

ing others.

Since the Apostle had left Epbejus, there was come thither one Apollos, a native of Alexandria in Egypt, one of John Baptiji's disciples, who was a very eloquent man, and one that had made a great progress in the study of the scriptures of the Old Testament: But he knew no more of the Christian religion than John Baptist had taught, whose preaching was only to prepare men for the kingdom of the Messiah, though he also intimated that that kingdom was then at hand, and that (though he baptized only with water) the Messiah would baptize with the Holy Ghost, attended with a glory like a stame of fire.

Apollos therefore did not know that the Messiah was come, nor who the person was, nor what progress the Christian religion had since made; but, heing inflamed with a zeal to do good, he

went to the fynagogue, and taught accurately, and with great eloquence, as far as he understood; whom when Aquila and Priscilla heard, and observed his fervency and eloquence, they very wisely judged that he might be of great service, and therefore they took him and instructed him more fully in the Christian religion, i. e. concerning the nature of its doctrines, and the grand sacts which had happened since the imprisonment and death of John Baptist: But Apollos, soon after, lest Epbesus, and went to Carintb, where he was recommended to the Christians by a letter from Aquila and Priscilla.

So that the church at Ephejus was planted by St. PAUL, (accompanied by Silvanus and Timothy) and watered in his absence by Aquila and Priscilla; but it does not appear that Apollos ever preached in the synagogue at Ephejus, after Aquila and Priscilla

had more fully instructed him in the Christian religion.

When St. PAUL had finished his journey through the upper Anno 55 parts of Alia Minor, he (according to his promise) returned to Neron. 1. Ephefus, and there he found twelve persons that were the disciples of John Baptist. And (being willing to impart unto them some spiritual gifts, if they had not received any already) he asked them. Whether they had received the Holy Ghoft? They replied, That they had not fo much as heard that the Holy Gbolf had been poured out; or that any persons had been baptized therewith, as John the Baptist had predicted. " No, (fays the Apostle, not " without wonder and furprize) What, not so much as heard of " the effusion of the Holy Gboft! Pray, into what then were ye " baptized?" They answered, "We have been baptized only " into John's baptism, in hopes that the Messiah would shortly "appear." The Apostle faid, "John did, indeed, prepare "the way for the coming of the Messiah, by baptizing with the " baptism of repentance for the remission of sins; and warned " the people not to take him for the Messiab, nor to rest in what " he had done, but to look further, and to believe on him who " was then just ready to appear; for he was the promised and " long-expected Meffiab.

"This Messiab, of whom John Beptist spoke, is actually come, and Jesus of Nazareth is the Person; and he baptizes

" with the Holy Gbost, as it was foretold he would do.

When they understood this, they were baptized again, and that in the name of the Lord Jesus Christ, as the Melfiah actually come; for they already believed in God, the Father: and;

B 2 after

after baptism with water, St. PAUL laid his hands upon them, and baptized them with the Holy Ghost, whereby they were immediately endowed with spiritual gifts, or miraculous powers; for presently they some of them spoke languages which they never understood before, and others prophesied, i. e. spoke by inspiration, concerning some suture contingent events, or rather uttered something by inspiration that was for edification, or exhortation, or comfort.

Perhaps these twelve had been converted by the eloquent Apillos, before he met with Aquila and Priscilla; but 'tis a query of some difficulty, Whether they had been Jews, or devout Gentiles? For St. Paul was the Apostle of the Gentiles, and glories in his being so, Rom xi. 13. and was acknowledged as such, by James, Peter, and John, the three most renowned Apostles of the circumcision, Gal. ii. 9. And he kept so closely to his commission, that we have no instance of his conferring the Holy Ghost upon any Jewish converts, unless we reckon this such an instance, which one would not readily do, as 'tis a singular and dubious case.

On the other hand, it may be alledged, that John Baptist's ministry was among the Jews; and that notwithstanding all that he and our Lord had said and done, the Apostles scrupled the reception of uncircumcised Gentiles, seven or eight years after our Lord's attention; and that 'tis unlikely that the disciples of John Baptist, who had heard nothing of the effusion of the Holy Ghost, should have heard of the conversion of the Gentiles, and therefore it was not at all probable that they should attempt the conversion of Gentiles.

This difficulty I leave to the examination of the learned, and

proceed to the remaining part of the history.

It has been observed, that when St. PAUL was the first time at Epbesius, he made no long stay, because he hastened to be at Ferusalem at the approaching feast: But now he is willing to tarry as long as they could in reason desire; and accordingly he, for three months, frequented the synagogue of the Fews, publickly, and with fortitude, declaring that Fessia was the Messiah, and preaching the other great doctrines of Christianity. And,

When feveral of the Jews were hardened beyond all conviction, and not only refused to believe themselves, but even cast injurious reflexions upon the Christian religion before the multitude, and would thereby have hindered others from believing, the Apostus

left

left the fynagogue, and taking the Christians along with him, he went and kept his assembly in the school of Tyrannus, (or Turnus) whose school was, perhaps, what the Jews called Beth-Midrash, or a divinity school, in which they used to handle intricate questions and difficult doctrines.

There St. Paul preached the Christian doctrine for two years together, and, according to some of the bancient MSS, he taught five hours a day, i.e. from eleven a-clock in the morning to four in the afternoon.

By his indefatigable diligence for so long a time, Christianity spread greatly; for all the inhabitants of the *Proconfular Afia*, whether Fews or Gentiles, had thereby an opportunity to learn the true Christian doctrine, and to see it confirmed by mighty and convincing attestations.

Now, most probably, Philemon was converted, and Epaphras, or whoever it was that afterwards converted the Christians at Colosse, Laodicea and Hierapolis. See the History before Philemon.

St. Paul says of himself, I Cor. xv. 32. That after the manner of men be had fought with wild heafts at Ephesus. That hath, indeed, been frequently interpreted of the riot made there by Demetrius, in which Gaius and Aristarchus, two of the Apostle's companions, were hurried into the threatre; and St. Paul himself would have ventured in after them, had it not been for the 'masters of the theatre, who were so much his friends, as to advise him to the contrary. But that the sirst epistle to the Corinthians, was written before that riot happened, appears from 1 Cor. xvi. 8. and therefore what he says, of sighting with wild heafts, I Cor. xv. 32. must refer to something else.

Another, and a more probable interpretation of that text, is, that the Apostle thereby refers to the opposition which he met with from the Jews of Ephejus, before he lest the synagogue; and that he calls them wild beajts, in the same sense that he himself called Nero, or his lieutenant, a lion, and that our Lord called Hered Antipas a sox.

But the following reasons induce me to think that St. PAUL actually sought with some wild beagls in the theatre at Ephesius:

b Sec Dr. Mills on Alls xix. 10.

That the Ajin robe were such as presided over their games and solemn rites, in honour of their gods, and confequently were (most properly) masters of the liveaire; see Dr. siamanid on Asis xix. 31.

The

The Afiarchæ, or masters of the theatre, seem to have been well acquainted with St. PAUL in the riot that Demetrius afterwards raised, and (like true friends) perswaded him not to venture himself into the theatre, possibly as knowing to how much danger he had already been exposed in that place.

Again, he fays, 2 Cor. i. 8, 9, 10. I would not have you ignorant, brethren, of the trouble which befel us in Asia, how we were pressed out of measure, above strength, in so much that we despaired even of life; but we had the sentence of death in our selves, that we should not trust in our selves, but in God, who raiseth the dead, who delivered us from so great a death, and doth still deliver;—in which expressions, 'es probable, he might allude to what he had hinted, 1 Cor. xv. 32. and I am not singular in thinking so.

But the argument of the greatest weight is his using that phrase, After the manner of men, i. e. according to the barbarous custom of the men of that age; which Dr. Lightfoot and Dr. Whithy have shewn to be the proper meaning of the phrase.

To this conflict he himself doth perhaps allude, 2 Cor. xi. 23. in saying, That be bad been in deaths (or in danger of death)

often.

The silence of St. Luke, in the AEIs of the Apostles, is an objection against this interpretation: But, it is evident, he has not mentioned several of the remarkable sufferings, which the Apostle himself has mentioned, 2 Cor. xi. 23, &c. and in other

places.

Fighting with the wild beasts, and being thrown to them, were different things. The manner of their fighting with wild beasts was thus: The person condemned to that dangerous combate, was allowed armour to defend himself against the lion, bear, or whatever wild beast was let loose upon him; and the combate was in the theatre, as a public spectacle to the people, after they had been entertained with other diversions, (and to this there is an allusion, 1 Cor. iv. 9.) If they were killed in the fight, there was an end; but if they vanquished the wild beast, and came off victorious, the judge of the games commonly granted the prisoner his pardon.

If the Apostle thus fought, that God, who delivered Daniel from the hungry lions, and who had employed this Apostle in fo vast and beneficent an undertaking, took care to deliver him

from so great and dreadful a death."

St. Paul, during his abode at Epbefus, did not only preach the Christian doctrine most faithfully and diligently; but rouzed the people to attention, and confirmed his mission and doctrine, by many and signal miracles; particularly he instantaneously and perfectly cured many diseased persons, and such as were possessed or lunatic: And the manner of working some of his miracles was very remarkable; for he never saw several of them whom he cured, but only sent handkerchiefs or aprons, that he himself had touched; and when the sick persons were touched by them, their diseases were removed immediately and entirely.

Yet more to augment his fame, and exalt the credit of Chriflianity, there happened the following remarkable occurrence:

Certain vagabond Jews, that pretended to exorcisms, and expelling demons, observing that St. PAUL, by invoking the name of Jesus, did successfully what they only pretended to, they resolved to do so too, and accordingly commanded a lunatic person to be healed, and the evil spirit to depart out of him, in the name of that Jesus whom Paul preached. Particularly,

Seven sons of one Sceva a Jew, who was a priest of the first of the four and twenty courses, tried this project; to which the possessed person replied, "Jesus and Paul I know very well, "and greatly revere them. But, pray, who are ye, or whence "have ye your authority? that I should in the least regard you! "or your impotent attempts!"

And, having faid this, he leaped upon, overcame, and wounded them; nay, tore off their clothes, and handled them in so terrible a manner, that they were glad to escape with their lives.

The same of so remarkable an occurrence soon spread through all that large city of *Ephesus*, both among *Jews* and *Gentiles*, and it struck an unusual awe upon all that heard of it, and not only put a stop to the abusing the sacred and venerable name of Jesus, but made it to be greatly revered. And,

Thereupon, many that were ready to embrace the Christian religion, confessed that they also had formerly been guilty of pretentions to forcery and exorcisms, and such-like foolish and wicked practices; nay, several of them even brought their books, (which contained the ipsour year \mu 21a d, the mysteries and institutions of that pretended art, such as the methods of incantation, the

^{*} Plut. Sympof. Lib. VII. Qu. 5. 1. 706. D. Edit. Franc. 1610-

words to be made use of, and the proper seasons and places for making use of them) and threw them into the fire, and burned them publickly, and in the sace of the whole city; and the value of them was computed and found to be fifty thousand pieces of filver, i.e. (according to the Hebrew valuation, of one shekel's being equal to three shillings) it amounted to seven thousand five hundred pounds of our English money: So mighty was the evidence of the Christian religion, and so great and amazing its effects!

An.Christi Having staid so long at Ephesus, and laboured with so much fuccess, the Apostle was now thinking to leave Asia, and to Norm. Take Macedonia and Achaia in his way to ferusalem; for he had resolved, after he had been once more at ferusalem, to go to Rome, the seat of empire, and mistress of the world, 2 Cor. i. 15, 16. Rom. xv. 23, 24. He was not asraid to appear in the greatest cities, and among the most acute people; for he knew that he had truth and evidence on his side, which always recommend themselves to the impartial and inquisitive.

However, finding it as yet improper for him to leave Ephefus, he fent away two of them that attended him to go to Macedonia, (and to Achaia, 1 Cor. iv. 17. and xvi. 1, 2; 8, &c. 2 Cor. ii. 1.) to rectify any disorders that had happened in those churches, and to forward their collections for the use of the poor Christians in Judea, which was what St. Peter, James, and John had reseable to Quested of him, and a thing most agreeable to St. Paul's own benevolent spirit; for he had purposed to make such a collection before ever they mentioned it to him.

His beloved Timothy was one of the messengers, and the other was Erastus, who had been chamberlain of the city of Corinth, Rom. xvi. 23. and who, though he was now with the Apostle at Ephejus, appears to have lived at Corinth, 2 Tim. iv. 20.

Participants wherein they defined to know the Apostle's opinion concerning feveral doctrines and practices.

While St. Paul was still at Epbesus, and (as I suppose) Title comments with the good for Macedonia; there came from the swill be church of Corintb three messengers to the Apostle, viz. Stephanus, Fortunatus, and Achaicus, (and along with them Apollos, the eloquent Alexandrian) bringing him a letter from that church, and some still the concerning the same feveral doctrines and practices.

Some of the house of Chlor had informed him of their divi-Cor. i. fions and contentions; and possibly 1 Cor. v. 9. does only refer

to

to a letter which he had begun to write upon that information: But these three messengers coming, and giving him a more particular account, and likewise bringing him a letter with so many queries in it, he began and wrote another letter, without sending what he had wrote before.

A fewish Christian, a false apostle, who was, probably, a Sadducee, had made a great disturbance in the church at Corinth, and very much occasioned his writing the first epistle to the Corinthians.

'Tis finely conjectured from 1 Cor. v. 8. compared with xvi. 8. that that epifle was written about the time of the 'fewish Passover; and 'tis evident that he fent it by the hands of Stephanas, Fortunatus, and Achaicus: But though he pressed Apollos to go back with them, he refused, as knowing too much already of their factions and contentions.

The Corinthian messengers being dismissed, the Apostle proceeded in his great work at Epbejus; but, whilst he was employing his diligence there, and had his head and hands sull of the care of all the churches, he is molested, and driven from thence in a violent manner.

I should have told you before, that Ephesus was the metropolis and noble mart, not only of Ionia, but even of all the Proconsular Asia, situated upon the river Layster; and that it was famous for the magnificent temple of Diana, which was two hundred and twenty years in building, and was reared at the common charge of all Asia, properly so called: It was two hundred and twenty five foot long, two hundred and twenty broad, supported by one hundred and twenty seven stately pillars, each of them sixty foot high; the work of a king, who erected them as a token of his piety and magnificence: and, indeed, so admirable and grand was the structure, that it was commonly esteemed one of the seven wonders of the world.

It had been twice burnt down; the first time was on that very day on which Socrates was possoned; and the second time was on the night in which Alexander the Great was born. This last time it was set on fire on purpose by Erostratus, who, being condemned to die for it, consessed, that he had destroyed so exquisite a structure, purely that he might be remember'd in suture ages; upon which they not only put him to death, but the common equicil of Asia made a decree, that his name should never be

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mentioned more: It would have been a pity to have robb'd h im of that fame, for which he had to ardent a defire, if he had fought it by a more virtuous and benevolent action: And, indeed, 'twas out of their power to do it; for most of the Hiftorians that have wrote of those times, have, among other things, recorded this his extravagant love of fame.

'Twas again rebuilt, the famous Denocrates being archited,

and wonderfully adorned, especially by the Ephefians.

According to some travellers, there is still a large heap of stately ruins, supposed to be the remains of that once magnificent temple.

In that idolatrous city of Ephefus was St. PAUL perfecuted by

some of the retainers to the temple of Diana. For,

One Demetrius, a filver-sinith, made silver shrines for Diana, i. e. little models of that temple, with the image of the goddess placed therein, and sold them to such as used to come and worthip her there; and he, being a leading man in that business, employed a great many artisicers under him, to whom he gave considerable wages: Them did he call together, and thus bespoke them.

"Brethren, ye know very well that by this trade we get our bread, and all our riches; and therefore it greatly concerns us how we let the making of images be represented as a foolish or a wicked thing; whereas here is one Paul, who has been in this city for some time, and who is become famous by his works and doctrine; and he has perswaded a great many people, not only at Ephesus, but also through all Asia, that they are no gods which are made by the hands of men, and so has hinder'd their frequenting the temple of Diana, as usual, and has turned them aside from our ancient religion, and from buying up of our shrines.

" If things go on thus, and all run after this Paul, as several have done, our business is at an end, and the public religion will suffer; for the temple of Diana is in danger of being flighted, and her deity contemned; though hitherto all Asia,

" and the world it felf, hath adored her.

The company of filver-smiths understood him, and betaking themselves to the common method of concealing private resentment, and a finister design, under the mask of public zeal; and gathering together the sabble, they can about the city in a most

tumul-

tumultuous manner, crying out, "Our religion is in danger!" " The magnificent temple of Diana! The temple! the temple!

" Great is Diana of the Epbefians!

This, in a little time, put the whole city in an uproar, and they scized upon two of the Apostle's companions, viz. Aristarchus the Macedonian, and Gaius, (who descended from a family that came from Derbe, but he was born at Theffalonica, and lived at Corinth) and hurried them into the theatre, to throw them to the wild beafts: And St. PAUL had so much fortitude, as that he would have ventured in after them to have made his defence before the people, but the Christians would not consent to his attempting any fuch thing; nay, even fome of the Afiarchs, (the masters of the theatre, who presided over their solemn rites, and the games that used to be celebrated in honour of Diana) were so much his friends, as to send privately to him, and beg of him not to venture himfelf into the theatre; for it might not have been in their power to have faved him among fuch an incented rabble:

The tumult still continued, and they seemed mightily enraged, though the greatest part of them knew not for what: However, Demetrius and his companions continued to blow up their zeal, and they perfitted in their clamour, some crying out one thing, and others another.

At last they, by force, singled out Alexander, and the Yews also pushed him forwards; for they would gladly have had him speak to the people, perhaps as hoping that he would throw off

the odium from them, and fix it all upon St. PAUL.

I take this to have been Alexender the copper-smith, who was one of the most violent Judaizing Christians, and consequently one of the greatest enemies to St. PAUL, and most in favour with the unbelieving Jews, of any that pretended to Christianity; and no wonder then that the Yews should be desirous of his making an oration to the people: But when he himfelf would have spoke, and beckoned with his hand for filence, the people would not hear him; for they knew that he was a Jew, and confequently an enemy to Diana, and to their idolatry; they therefore began to bellow out again, " Our antient religion! The goddes Diana! " Great is Diana of the Ephelians! But,

Though Alexander was thereby prevented from speaking in public, he afterwards did the Apostle and the Christian in-C 2

terest :

terest a great deal of harm, by his treachery and opposition in

private.

When the multitude had spent their zeal and their breathe, and could be spoke with, the town-clerk quashed the tumult, by saying,

"O, ye Ephesians, what has moved you to make such a rior, as if the temple, or our antient religion, were in danger? Does not all the world know that the city of Ephesis takes care of, and adorns the temple of the great goddes Diana, and worships that image of her, which (according to tradition) fell down from Jupiter? As no man can contradict this, ye ought to have been quiet, and not to have acted so rashly and irregularly. Why have you apprehended these two men? They have neither robbed your temple, nor blasphemed your goddes, that I know of; for suppose they have spoken against images made by the hands of men, 'tis well known that this image of Diana sell down from Jupiter himself, and was not made by the hands of any man.

"Demetrius and his companions have imposed upon you, and engaged you in their private quarrel; but they ought to have taken another method: For, if they have just accusations against any man, let them proceed in a legal manner before a court of justice, and they will have right done them.—But if you enquire about other matters, (as whether the temple is in danger or no, or what persons, or religions, shall be tole-rated in the city) you ought to inquire in a regular and lawful assembly; for I can assure you we are in danger to be called in question for this day's uproar, and, I am assaid, we shall not be able to give any good account of the matter.

And, upon hearing this, the people immediately dispersed. This was the state in which St. Paul lest the church at Epbesus; for he made what haste he could from that city, for sear of occastioning such another tumult, or of drawing any further odium

upon the Christians.

III. We proceed to inquire into the time and occasion of St. PAUL's writing this his first epistle to Timothy.

As he found it unsafe to tarry any longer at *Ephesus*, and his savourite, *Timothy*, was now returned from *Corinth*, as he expected, 1 *Cor.* xvi. 11. he prepares for his departure, as has been hinted above.

During

During his long stay there, it appears that many of his friends and attendants had come up to him from divers parts, ex. gr. Eraflus, Stephanas, Fortunatus, Achaicus and Apollos from Corinth; Gaius and Aristarchus from Macedonia, and perhaps Titus from Syria; and them he fent to feveral places and churches, as he judged most conducive to the interest of Christianity; particularly he fent Titus and another Christian brother to Corintb, to fee what reception his letter had found among them; and he himself designed to have tarried at Epbesus till Titus returned, and then to have gone directly to Corinth, from thence to Macedonia, then back again to Corintb, and from thence to Judea; but this riot forced him to alter his scheme.

As therefore he himself was forced from them sooner than he had defigned, and the unbelieving Jews and Gentiles, and the Judaizing Christians, were all bent against the true Christian doctrine, -he defired Timothy to stay behind him, that he might take care of the Christian church at Ephefus, in his absence; at least, till true Christianity was a little more rooted and established there. And after having called together the Christians, and taken leave of them in a folemn manner, he fet out for Macedonia, having

already dispatched orders to Titus to meet him at Troas.

As he went along the road, 'tis highly probable that he ruminated very much upon the state in which he had left the church of Epbefus; and that in his journey, or as foon as he arrived at Troas, he delivered Alexander and Hymeneus over to Satan, that they might be tormented with some bodily pains and diseases, to teach them not to blaspheme or rail at the true Christian doctrine, of which they had been notoriously guilty. They had both of them in profession embraced the Christian religion, but they were notorious Judaizers; and, to support their pretensions, they had proftituted their own consciences, and made shipwrack of the true Christian faith: But, bad as they were now, they afterwards grew worse; for Hymeneus came at length to affert that the rejurrection was already pass'd, and caused some professed Christians to despair and apostatize: And Alexander opposed the Apostle, and did him a great deal of harm, either by venting erroneous and wicked doctrines, and fathering them upon St. PAUL, or rather, perhaps, by contending that the doctrine of the Judaizing Christians was the true Christian doctrine; and that not only the Jewish, but the Gentile Christians ought to be subject to the whole law of Moses, as necessary to their salvation.

The

The riot of Demetrius, which was raised against St. PAUL, but especially the sierce opposition of the unbelieving Jews at Epbesus, appear to me to have affected them considerably. This was plainly the case in Galatia, Gal. vi. 12. and 'tis evident, from this epistle, that they had a party at Epbesus, that gave heed to sables and endless genealogies; and some among the Christian converts there, that pretended to be doctors of the law, though they understood it not, nor the design of it.

One so deeply engaged, as St. PAUL was, in spreading true Christianity, and that had so lately left a church of his own planting, that was yet in its tender infancy, and in the midst of such enemies,—must needs be very anxious for Timothy, and that church at Ephesus, and therefore no wonder that he should write

to them.

To them, I say; for 'tis evident, from many passages in it, that he wrote this epistle not for Timothy's sake alone, but for the sake also of the Christian church at Ephesus, and with a design (most probably) that he should read it to them. This therefore may be looked upon as the true epistle to the Ephesus; whereas what we commonly call so, appears to be St. Paul's epistle to the Laodiceans.

In the beginning of the year <8. of Nero 4. That this first epistle to Timothy was written from Troas, and at this time, is what I am apt to believe, for the following reasons.

1. What is faid, 1 Tim. iv. 12. Let no man despise the youth: For, supposing Timothy to have been sixteen (Anno 46.) when he was converted to Christianity, he would only be twenty (Anno 50.) when St. PAUL took him along with him as an evangelift, and younger than that we can't well suppose him to have been. He was now therefore (i. e. in the beginning of the year 58.) about twenty feven; and this age was much more likely to occasson such an injunction than thirty four or thirty five, which he must have been, Anno 65, the time that has been pitched upon by many for the writing of this epifile. A man at thirty years of age, or above, is in no great danger of being despised for his youth: Thirty is reckoned a mature age. 'Twas the year' in which the Levites under the lew entered upon their office, and about that age our BLESSED LORD (as well as John Baptist his forerunner) began his ministry. If Timpthy therefore was above thirty in the year 65. we may reasonably suppose this epiffle to have been written before that time.

^{*} Numb. iv. and viii. 24.

This is so evident, that I wonder how the acute bishop Pearfon, Monsieur Le Clerc, and others, could overlook it. And,

What may help to confirm this is, I Cor. xvi. 10, 11. If Timothy come, i. e. to Corinth,—Let no man despise him; most probably he was afraid of it there also, upon the account of his youth. Now that epistle was confessedly written about the time that we would date this. And these two cautions seem to have proceeded from the Apostle's anxious concern for his young friend, who was so deeply engaged in so arduous a work.

2. This first epittle to Timothy does well suit the state of the church at Ephesus, and agree with the history of St. PAUL'S travels and labours, if we suppose it to have been written at this

time; but will not fuit the state of things, Anne 65.

By the strain of this epistle, it appears that corruptions were just creeping in at Ephesius; that they were beginning to swerve from the charity which they owed to the Gentile Christians, and turning aside to vain jangling, desiring to teach the law, in order to please the fewish Christians and the unbelieving fews. Accordingly Timothy was desired to tarry there, and warn them that they should teach no other doctrine than what the Apostle had taught. This advice he gave, in hopes of returning shortly to Ephesius, and back it with his own authority; or, if he was prevented, that Timothy might not want directions for his behaviour in such a situation.

When St. PAUL came afterwards to *Miletus*, and fent for the elders of Ephejus, he intimates that the corruptions among them would yet grow worse; and, when he wrote his fecond epifle to Timothy, they were actually grown worse; see 2 Tim. i. 15. and ii. 17—26. and iii. 6—9. But 'tis probable, from Rev. ii. 1, 3c. that they were afterwards in a great measure recovered

from this corruption.

Another strong circumstance to the present purpose is this: "Twas common with the Apostles not to ordain bishops and deacens upon the first planting of a church; but after they had made some progress in knowledge, and were established in the saith; then the Apostles, or some of their attendants, went and ordained the most knowing and distinguished of the first converts to be bisheps and deacens, and to manage the affairs of that church; see note (1) on 1 Thess. v. 12. Now, it does not appear that there were any bishops or deacens at Ephesius when St. Paul lest that city; for Timethy is told (1 Tim. iii.) what qualifications he

muſt

must look for in the persons to be set apart for those offices; and is charged, chap. v. 22. to lay bands suddenly on no man; whereas tis evident that there were bishops at Ephesus not long after, whom St. Paul sent for to Miletus, such, I suppose, as Timothy had ordained, Acts xx. 28. Now that was in the conclusion of this year 58. in the beginning of which year, we suppose this first epistic to Timothy to have been written: A long time before the year 65!

3. The dating of this epifle, Anno 65. appears to be grounded upon a mere mistake; i. e. because St. Paul had sent Timothy with Ernstus to Macedonia, a little before the riot raised by Demetrius; therefore 'tis objected that Timothy could not be with the Apostle when he was leaving Ephesus, nor be then desired to

tarry behind him.

Answer. 'Tis plain that St. PAUL expected Timothy to return to him at Ephelus, I Cor. xvi. 10, II. And St. Luke's filence about his return, is no sufficient objection against it; neither does it appear that his return was impossible. On the contrary, the state of things renders it highly probably that he did return:

For, 'tis generally agreed that St. PAUL wrote this his first epistle to Timothy as he went from Ephesus to Macedonia; and, indeed, I Tim. i. 3. makes this highly probable: Now two such journies are all that are contended for. The first is undeniable, from Acts xx. 1, &c. viz. in the beginning of this year 58. For the latter, there are only conjectures, viz. because he had told the Philippians and the Colossians that he designed them a visit, after he had his liberty, (for he was then confined the first time at Rome) Philip. 1. 23—26. and ii. 24. Philem. ver. 22. therefore its conjectured that he took this journey, and took Ephesus in his way between Philippi and Colosse.

That he did take this rout, after he had got his liberty, is a mere conjecture; but that he took Epbesus in his way, is utterly improbable, because it directly contradicts a plain and express prophesy of the Apostle's, Acts xx. 25. viz. that he knew that

the bishops of Ephesus should see his face no more.

And if the first be the only journey, and this epifle was written in (or soon after) that journey, the date is fixed at the time for which we contend.

Estius, Baronius, and Dr. Lightsoot, do all date it about this time; and Dr. Hammond not only dates it at this time, but fixes Troas for the place where the Apostle wrote it; but the ingenious author of Miscel. sac. has carried the

thought

thought farther in his *Postfoript* to the *Preface*, which is well worth the perusal, as is, indeed, the whole book, to such as prefer the study of the scriptures to any temporal considerations whatever. What arguments are here added to consist that account, may easily be seen, by such as think it worth their while to compare that *Postscript* with this *History*.

The Coptic version, indeed, has these words at the conclusion of this epistle, Aux Tire matthe ause, intimating, that St. PAUL sent this epistle by Titus, his convert; Vid. Mill. in I Tim. vi.

ad fin.

If this were an authentic tradition, this epifle was written (not from Troas, but) from Macedonia; or if the Apostle wrote it at Troas, he must have carried it into Macedonia, and have sent it from thence to Epbesus; for Titus did not meet the Apostle at Troas, as he expected, but at Macedonia, 2 Cor. ii. 12, 13.

But if this be only an ingenious conjecture, (and that is all that it appears to be) no argument can be drawn from it. However, I am more concerned about fixing the time than the place; and the Coptic version rather confirms what has been said upon

that head.

I reckon that this was written the fifth of St. PAUL's epifles; but by whom it was fent, does not now appear, unless we may depend upon what has been produced from the Coptic version.

THE

SYNOPSIS.

In the be- "

E begins with afferting his apostolic authority, and directs

sinusing of "

the epistle to Timothy, his own convert, wishing him of Nero 4." all imaginable happiness: And then he immediately falls upon " the grand defign of the epiftle; acquainting Timothy, that when " he fet out for Macedonia, he left him at Epbefus, to oppose the " (unbelieving Jews, and especially the) Judaizing Christians, " to warn them to keep close to the apostolic doctrine, and to lay " no stress upon their birth and genealogy; but to exercise cha-" rity, especially towards the Gentile converts; for charity (he " declares) is the defign of the whole Christian doctrine; and " fuch as turned afide from it to teach and impose the law of " Mojes, did not duly confider what they did, nor what was the " grand defign of the law. A law is made to restrain and " condemn (not the good, but) fuch as are wicked; and the " gofpel condemns wickedness, and, in the best manner, pro-" motes the greatest purity, therein excelling even the law of " Moses, as well as in its gracious offers: That he had been made " an Apostle of this most excellent dispensation, even after he " had been an enemy and a persecutor, which he can't mention " without transport and the greatest gratitude; and, from his " own instance, he invites all sinners to repent, as having " now no reason to doubt of mercy and acceptance; and then " he breaks out again in praise to the great God, the King of " the several dispensations, as astonished at the wisdom and good-" ness that shone through them all. In this rapturous strain, he " lets Timothy know that he committed this work to him, re-" membring that he had been pointed out by prophefy, as " one that would be fit for fuch fervice, and he doubted not but " Timothy would preferve the purity of the Christian faith, and " a good conscience, though some of the Judaizing Christians, " and particularly Alexander and Hymeneus, had preserved nei-" ther "ther of them, but had acted so vilely, as that he had delivered them over to Satan, that they might be humbled with some bodily disease, and reduced to repentance for their wilful mississer representations of the Christian doctrine; and, by telling him of this, he intimated that the other Christians should avoid and disown them.

" The Jews and Judaizing Christians confined their charity " very much to their own nation, and would not converse with, " nor pray for, the uncircumcifed Gentiles; and they were like-" wife of fuch a mutinous spirit, as to despife the princes of " other nations; in opposition to which, he (according to the " benevolent spirit of Christianity) orders that the Christians " at Ephelus should pray for all men, for governors or subjects, " Yews or Gentiles; for Gon would have all men to be faved, " and to that end to embrace true Christianity; and why then " should men confine their charity to a few? There is one and the " fame Gon, and one and the same Mediator to fews and Gen-" tiles, which Mediator died as a ranfom for all: From him " St. PAUL had his commission, as Apostle of the Gentiles, and " therefore his injunctions came with authority. According to " this authority, which he had received from to great a Person as " the LORD JESUS CHRIST, he further ordered, that the men-" should offer up the public prayers, and that in any place, as " well as in the lynagogue or temple, if they prayed with holi-" ness and charity.

"That the women should wear decent and modest apparel, and not delight too much in finery; that their glory and chief or-

" naments ought to be their own good works.

"That the women should never teach in the church, but be in subjection to their own husbands, as the woman was created for the man, and helped to seduce him; though, after all, they should be preserved in child-bearing (even though pain and forrow in conception was part of the curse pronounced upon the woman for eating the forbidden fruit) provided they centified continue to be pious, modest, and virtuous.

"It does not appear that the Aroste himself, during his long stay at Ephejus, had appointed any to be hishops or deacons, but he left Timothy to do this, as well as other things; and he now advises, that such as are admitted to be hishops, be perfons of prudence and piety, capable of teaching and govern-

1.

" ing the church, and that would behave so as to recommend "Christianity; not novices, but men of some standing in "the Christian church, lest they should grow proud and inso-"lent.

"As to the deacons, they also were to be men of prudence and integrity; and that he might chuse such, the Apostle orders

" that they first be approved as private Christians.

"The wives both of the bifloops and deacons were likewise to behave well, lest their folly or wickedness should be a resterition upon Christianity. If the deacons behaved well in private life, as well as in their public station, he assures them the

" office was not contemptible.

" These directions he gave Timothy, that if he should not re-" turn to Ephejus so soon as he expected, Timothy might know how to behave. And fuch strict injunctions were not given " without reason; for the mystery of godliness was great, and " the mystery of iniquity was then beginning to work: And he " feems to point out the Judaizers, as making way for that " grand apostasy, though the apostasy was not to come to its " height till the latter times. Such distinctions of meats, and " other external or bodily exercises (he says) are of no account " in comparison of true godliness, and that folid, substantial vir-" tue to which Gop has annexed a bleffing, both in this and a " future life; and he is, indeed, the Saviour of all men, whe-"ther Yew or Gentile, if they believe and obey the gospel. "These things Timothy was to teach in such a manner, as that " no man might despise his youth; and to take care that he be-" haved with fuch prudence and gravity, as to be an example to "the Christians, for that was the best improvement of his spi-" ricual gifts. In one word, he ordered Timothy to make these "things his business, and, by private study, and public in-" structions, to make his progresse appear to all around him, that " he might save himself, and such as he instructed.

"His prudence was particularly to appear in his intreating aged persons, in a filial and modest manner, to comply with what was their duty; and in his dealing with younger persons in a familiar and affectionate manner, but without levity or

" any indecency.

" If any widow had children, or grand children, they were to maintain her; but such as were intirely desolate, and pious,

were

" were to be maintained by the church. Not that fuch as were " able should burden the church with their indigent relations; " for to refuse the relieving of such, was to behave worse than " the Infidels.

" The widow to be relieved by the church, was to be fixty " years old at least, that had lived a pious, prudent, and useful

" life, and approved her felf a person of virtue and charity.

" The younger widows would be more able to maintain them-" felves, and, if taken into the number of fuch as were restrain'd " from marrying among the Christians, they would be under a " temptation of marrying to fuch as were not Christians, and of " casting off Christianity it self: They therefore were to marry, " that they might bear, and piously educate children, and so " behave, as that Christianity might not suffer; for (probably) " fome had, by such restraints, been made to forsake the Chri-" stians.

" The elders that prefided well, and also taught Christianity, " were (like the first-born) to have a double portion; for 'tis " a most reasonable thing that the labourer should bave bis re-" ward.

" The character of the elders was of great importance, and " therefore Timothy was not to hear any accusation against them. " unless it could be attested by two or three credible witnesses: "But fuch as were convicted, were to be reproved publickly, to

" deter others from offending.

" In ordaining persons, Timothy is warned against rashness. " and told that some cases are plain, and others more in-" volved; and therefore mens characters are to be carefully con-" fidered, before he ordained the good, or reproved and rejected " the bad.

" The flaves that were converted to Christianity, were to con-" tinue faithfully to serve their Insidel masters; or if their ma-" sters were Christian brethren, they were not to despise them, " as if Christianity made any alteration in temporal things, or " raised slaves to an equality with their masters.

" If the Judaizers, or any other persons, taught otherwise, " they did not understand Christianity, but loved contention, " and, from a covetous humour, fell in with the prejudices of " their hearers, accounting that the best doctrine which would " bring them in the most money; whereas a good conscience, " and a contented mind, are preferable to all the enjoyments of this world; but covetousness will, in the end, ruin such teachers: Do you therefore, O Timothy, (says he) avoid such arts; and act with the sincerity and faithfulness which you have hitherto manifested.

"Such Christians as were rich already, were to be put in mind of their obligations to be generous and beneficent, that their riches might turn to the best account, and they themselves at

" last obtain the inheritance of eternal life.

"And, as full of the grand subject of his epistle, he leaves "Timothy with a caution against the Judaizing Christians, "charging him to mind his directions, and avoid their idle dreams; and then concludes as usual, the favour of our LORD.

" JESUS CHRIST be with you. Amen.

A

PARAPHRASE

AND

SECT. I.

Chap, i. Ver. 1, 2.

INTRODUCTION.

T E X T.

PARAPHRASE.

IDAUL, an Apostle of JESUS CHAIST, by the commandment of God our Sa-

TOtwithstanding my doctrine is de- Chap. I. spised, and my authority called in question by some at Epbesus; yet I PAUL am an Apostle of b Jesus Christ,

accord-

NOTES.

1, * See Note (2) on Philemon, ver. 1.

b His call to the apostlessip is mentioned in general, Chap. ii. 7. 2 Tim. i. 11. Gal. ii. 7, 8, 9. His call from God, Gal. i. 15, 16. Epb iii. 237, 8. Col. i. 25; 27. I Theff. ii. 4. 2 Cor. iii. 5, 6. His call and commission from the LORD TESUS CHRIST, ver. 12. Acts ix. 15. and xxii. 21. and xxiii. 11. and xxvi. 16. Gal. i. 12. From God the Father, and from the Load Tesus Chaist, Gal. Lob. III. 1, 2;4.

Our LORD JESUS CHRIST is called the Aposter and High Priest of our profestion; and was more peculiarly the Arostile, or Minister of the circumcition. Heb. iii. 1. Rent. xv. 8. as he converfed among, and preached to, the nation of

the Jens. And,

He fays himfelf, as his Father had font him, so he fent the Arostus, John xvii. 18. and xx. 21.

Clemens

In the beginning of the year of Christ 58. Of Nero 4.

ı.

An.Ch <8. Neron. 4. Chap, I.

PARAPHRASE.

TEXT.

according to the appointment of the Saviour, and LORD JESUS GREAT God, who is our Saviour.

CURIST.

and

NOTES.

Clemens Romanus, the most antient of the Fathers, and even the companion of St. PAUL, thus expresses it: " The Apostus have preached to us from the " LOND JESUS CHRIST, JESUS CHRIST from Gop. CHRIST therefore was sent " by God, the Apostles by Christ; so both were orderly sent according to the " will of Gon: For the Apolles having received their commission, &c." Ep. ad Cor. 6. 42. See the rest of the 6. quoted in the conclusion of the Note (6)

on 2 Theff. 11. 13.

As the LORD JESUS CHRIST choice the twelve Apolles of the circumcition after a night spent in prayer to the Father, Luke vi. 12 -- 16. and choic them only whom the Father had given him, or directed him to, by the Spirit which he had without measure, John xvii. 12. Alls x. 41. (and, perhaps, Alls i. 2. ought to be so construed, as to refer to this also,) -- So St. PAUL does here, and frequently elsewhere, intimate that he was chosen of God, or given to our LORD, as well as the other Apostles, Acts xxii. 14. Rom. xvi. 26. 2 Cor. i. 1. Gal. i. 1; 15 Eph. i. 1. Col. i. 1. 2 Tim. i. 1. Tit. i. 1, 2, 3. Hereby he infinuated, that whatever the Judaining Christians might think of him, he was not a whit behind the chief of the Apostles.

d I suppose I scarce need observe that this is to be understood of Gop, even the Father, as he is here to evidently diffinguished from our Loan Jesus Chaisn. There is, indeed, fome variety in the readings of Dr. Mills's antient MSS. But as God, the Pather, is, in many other texts, called our Saviour, 'tis probable that ours is a genuine and authentic reading: See Luke i. 47: 1 Tim. 11. 2, 4. and iv. 10. 1. Tim. i. 8, 9. Tit. i. 3, 4. and ii. 10. and iii. 4:6. compared.

Jude, vet. 25.

This may teach us not to look upon Gon, the Father, as all justice, and our LORD JESUS CHRIST, as all mercy. No, we frequently read of the love of Gonin giving and fending his only begotten Son, that subofaever believeth on him should not perish, but should have everlasting life, John iii. 16. 1 John iv. 9. Rom. v. 8, Sc. And we likewife read of the wrath of the Lamb, Rev. vi. 16. even of that Lamb of Gon, who is also said to take away the fins of the world, John 1. 29; 36. and to have given himself for our fins, that he might deliver us from this present will world, according to the will of Gon, even our father, Gal. 1. 3,. 4.

The original of our redemption, through Jesus Chaist, was the love and goodnesse of the Father; and hence he is called Gop our Saviour: He contrived and proposed it, and fent bis Son to effect it. And, as the LORD JESUS CHRIST (who is the Propisiation for our fins) came and executed this great and good defign in so condescending and benevolent a manner, he is also justly stilled the Saviour of all-men, i. c. if they will believe and obey him, Matt. i. 21. Tit.

11. 14. Heb. v. 9.

Our Saviour, Possibly the Apostal questioned whether he would be the Saviour of fuch Judaining Christians, as willully forbifficated the pure Christian

doctrine.

Chap., I:

TEXT.

PARAPHRASE

CHRIST, which is our hope;

Unto Timothy, my own fon in the faith: Grace, mercy,

and of the LORD JESUS CHRIST, in and through whom we shope for mercy and acceptance with God, though others found their hopes upon an observation of the law of Moses.

As I have received such a commission, I not only do what I can to further the gospel my self; but I now also write unto you, Timothy, whom I account my genuine h son, as I my self converted you

NOTES.

doctrine, and represented it as insufficient to save men without the addition of the law of Moses: In his reproving St. Peter, he declares that justification by the law, was an impossible thing to the fewish Christians that had been under the law, Gal. ii. 15, &c. and assures the Gentile Christians, Gal. v. 2, &c. that if they were circumcifed, and fought justification by the law of Moses, after they had imbraced the gospel, Girls would prosit them nothing, neither would they be justified at all.

f Of God our Saviour, and the Loan Jesus Christ, See Note (h) on I Theff. i. i. From God our Saviour, and from the Loan Jesus Christ, he had his commission as Arostle: In them both he and Timothy believed; and in them the whole church at Ephefus professed to believe, though some of them

afted inconfistent with such a prolession.

* Col. i. 27. This, also, I take to have been defigned, as a reproof to the Judaizing Christians, who did not make Jusus Christ, and the method of inlvation through him, their tope, and only tope; but seemed to place their tope in the observation of the law of Moses; and would have persuaded the Gentile Christians to have done so too, as if the gospel method of it self, and without the addition of the law of Moses, had been insufficient to justify and save men. See Note (*) above.

Does not this text likewife reprove the church of Rome, which trusts in the intercession and merits of the suints, and sometimes calls them their loope?

2. h Gel. iv. 19. 1 Theff. ii. 7; 11. Tit. i. 4. Philem. ver. 10. 3 John, ver. 4. From this text, compared with 1 Cor. iv. 14, 15. and Philem. ver. 10. I infer, that St. Paul himself converted Timothy: See the history prefixed to this epi-file, p. 5. But, possibly, he might also hereby design to intraine how much Timothy's temper and behaviour was like his ewn, as if he had really been his own son, as well as his convert, (for son, in Jewish language, often signifies an imitator, John viii. 44. Alls wiii. 10. 1 John iii. 8, 9, 10; 12.) so St. Paul says of Timothy, Phil. ii. 20. I have no man like minard rathe will naturally take care of your affairs; where we find the very word prostag answering to grasse, here in the text; and ver. 22. But ye know bow fully be bath exp.

2.

An.Ch. 58. Neron. 4. Chap. I.

PARAPHRASE.

TEXT.

you to Christianity, and as your temper and disposition is as like to mine, as any son's can be to that of a father: And I wish you shavour, mercy, peace, and every blessing from those great and glorious persons, who gave me my apostolic commission, and in whom both you and I believe and hope, i.e. from God our Father, and from Jesus Christ our Lord.

mercy, and peace from Gon our Father, and Jesus . Chaise our Lord.

NOTES

ved bimfelf; for as a fon serveth his own father, so hath he served me in spread.

ing the go/pel.

He might also call him his for, pastly upon the account of his age: But which ever of these senses he had in view, he often called Timothy by that tender and affectionate appellation, Son Timothy, 1 Cor. iv. 17. 1 Tim. i. 18. 2 Tim.

As to Timothy's character, see the History, &c. and Note (') on 1 Theff. L 1.

with which compare I Theff. iii. 2. and 2 Tim. iii. 10.

See Note (*) on 1 Theff. i. 1.

* See Note (*) on 1 Theff. i. 1.

See Note (h) on 1 Theff. i. 1. and Note (8) on 2 Theff. i. 1.

" See Note () above.

SECT. II.

Chap. i. Ver. 3——20.

CONTENTS.

E here immediately falls upon the grand design of this epistle, which he tells Timothy was what he lest him at Ephesius for, viz. to oppose the Judaizing Christians, and to warn them against laying any stresse upon their fabulous traditions and far-fetch'd genealogies; to teach them to be charitable towards the Gentile Christians, and that they should not offer to impose circumcision, and the observation of the law of Moses, upon

upon them, but consider that the true design of that, and indeed An.Ch. se. of all laws, is to be a restraint to the wicked, for which the go-specified is admirably calculated; the revelation of which gospel (he Chap. I. mentions it with transport) was committed to him, who had formerly persecuted the Christians; and, if he obtained mercy, what need the Gentile converts be dissident? He presses Timothy to preserve the pure Christian doctrine, by reminding him that his sidelity and usefulness were prophesied of, and it concerned him to sulfil the prophesy. And he concludes this Section with acquainting him, that Hymeneus and Alexander, in particular, were under the chastisement of the apostolic rod, for their hypocrify and wilful misrepresentations of Christianity.

TEXT.

PARAPHRASE.

As I befought thee to abide still at Ephesus when I went into Macedonia, that thou mightest tharge some that As I defired you to stay behind me, when I set out for *Macedonia*, and lest you in such an hurry, as that I had not time to give you particular directions,—

"I now write to you, and desire principally, and in the first place, that you would charge some of the professed Christians at "Epbesus, and especially " such

NOTES.

3. Either we must leave out zabes, as the Syriae version does, or consider the expression as elleiptical, and supply it after this manner, zabes ταςεκάλεσά, εξε. (Στω νύν γραφώ τι παερκαλώ τε) ίνα παερκγγαλος, εξε. the sense of which is given in the Paraphrase.

o This shows where Timothy was when St. PAUL wrote this epifile to him, and the time when it was written, viz. when that Arostle lest Ephesus to go to Macedonia, which he appears to have done only once; see the History prefixed, &c. p. 24.

P Tist, some,] What fort of persons are here aimed at, appears from what sollows; and the prophety, Alls xx. 29, 30. refers to the fame fort of men.

How tender was this Apostle of mentioning the names of his fiercest enemies, notwithstanding the great provocations they gave him! The Judaining Christians are evidently the persons designed, and Hymeneus and Alexander, as two eminent ring-leaders among them; but he would not mention those two, till he was obliged to it, in order to prevent the other Christians troin being as familiar with them as usual; and though 'tis highly probable that there were several others of that party, yet he would not mention their names with infamy, as hoping still to reclaim them.

3.

An,Ch.58. Neron. 4. Chap. I.

PARAPHRASE.

TEXT.

as Judaize, to teach no other doctrine than that pure and unmixed Christian revelation, which I faithfully taught them; nor to regard the fabulous traditions of the Jews, and their endless genealogies: These are of no account under the gospel, though upon such things they value themselves, and for want of them they despise the Gentile Christians, and so raise debates and unhappy contentions, to promote the Jewish instead of the

that they teach no other dostrine:

Neither give heed to fables, and endless genealogies, which minister queftions, rather than godly edify-

NOTES.

In the same tender manner does he often speak of his own nation, the Jews, especially in the epistle to the Romans. After the like prudent manner does he also avoid mentioning the name of the false apostle at Corinth, and rather in a figurative sense made use of his own name, and that of Apollos, 1 Cor. iv. 6.

As to the incessure Corintbian, he never mentioned his name at all; but when he was reformed, he never gives him so much as any hard name, or disobliging title; but speaks of him in such soft terms, as any one, or such a one.

Sec Locke on a Cor. ii. 7.

What the other doctrines were, which the Judaizing Christians taught, has been hinted in the Notes (°) and (°) on ver. 1. and may be further seen, ver. 6, 7, 8; 19. and chap. vi. 2, 3; 5; 20, 21. and, indeed, from most of St. Paul's epister, we may see how very much he was perplexed from the opposition which he met with from them. They within the church, and the unbesieving fews without, were his sercest and most implacable enamies, Gal. i. 6, 7. Col. ii. 4; 8; 16, &c. 1 Tbess. ii. 14, 15, 16. 1 Tim. iv. 7. 2 Tim. ii. 14; 16; 23. and iv. 4. Tit. i. 14. and iii. 9. Remarkably apt to our present purpose are the words of sgnatius, in his epistle to the Magnesians, §. 8. Be not deceived with strange doctrines, nor with old fables, which are unprostable; for if we still continue to live according to the sewish law, we confess our selves not to have received grave, [or the gospel.]

cave received grace, [or the gospel.]
4. The Fewift Christians valued themselves very much upon their descent from Abraham and the Patriarchs, though possibly some of them could hardly make out the whole genealogy; but if they could have done is never so exactly, Christians were to regard no man, according to the slesh, nor to reject, or despite, the Gentile Christians, for want of such a genealogy, or extra-

Étion.

Holinesse and charity were chiefly to be looked after in a Christian; be that had these, had all that was truly valuable; and he that wanted them, was of no account in the sight of Gop.

Neron, 4.

Chap I.

TEXT.

PARAPHRASE.

edifying, which is in faith: 10 do.

Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned:

5 From which fome having fwerved, have turned afide unto vaio jangling;

Defiring to be teachers of the law, understanding

the Christian dispensation, the progresse of which all Christians ought to help forward: For the fum and great end of the Christian doctrine, is to cultivate fuch love and charity, as flows from a purified heart and a good confeience, and an " undiffembled faith; from which grand defign of Christianity some of the Christians, (I mean the Jewish Christians) at Ephefus, having wandered, they have turned alide to vain and fruitlesse contentions; affecting to be doctors * of the law

5.

6.

Z∙.

NOTES.

Direcular Gen the diffensation of God in saith, or the Christian dispensation, This appears from a very general consent of the ancient MSS, to be the true reading.

5. The raceyyestae, of the commandment, dyyesta, 1 John iii. 14. and racayyetia, ver. 18. of this chap, and t Theff. iv. 2. is used for the gospel, or what relates to it; and fo, I think, macry raise ought here to be underflood, for it produces love, Rom. xiii. 8. 1 Cor. chap. xiii. Gal. v. 6; 14. 1 Pet. ii. 1. 1 John in. 18. fuch love as proceeds from faith, as its root and principle; and as the following, and all other fins, are faid, ver. 10, 11, to be condemned by the gospel, certainly uncharitablenesse must be condemned.

The reason why he here calls the gospel by the name of (The Taery) saids) the commandment, was, probably, because he had used the word masayy sixes, ver. 3. See the conclusion of the Note (4) on Philem. ver. 10. and Note (4) on 1 Theff. v. to. and Note (1) on ver. 13. and Note (2) on 2 Theff. ii. 9.

and Note (*) on a Theff. in. 5.

" The Apostle had (at fome times, and in fome cases) the gift of discerning the foirits of men, and their focret thoughts and intentions; and from what he fays here, and ver. 19. I am apt to think that he was fully affured that fome of the Tereith Christians at Ephefus acted hypocritically, differibling what they knew to be truth, and broaching doctrines which they knew (or strongly suspected) to be false, in order to curry favour with the other Judaising Christians, and (perhaps) partly with the unbelieving Jews, who were fuch violent onemics to Christianity, and especially to such as took in the Gentiles without first requiring them to be circumcifed, and to become fubiost to the whole law of Moies. And, indeed, it required fincerity and fortitude to adhere to the truth against fuch zealous persons, who were the most common and bitter persecutors of the Christians; see Atts xix. 9; 33. and the History, &c. p. 12; 19; 21, 22, 23

7. * The gofpel alone was too simple a thing for the Judaizing Christians, and their prejudice for the law of Mofes, was fo very great, that they did not only

continue.

An.Ch.§8. Neron. 4. Chap. I.

8.

g.

PARAPHRASE.

TEXT.

of Moses, which they would impose upon the Gentile Christians, though they understand not the scope and great design of that law, nor the things which they so considently affirm concerning it, and the continuance of it: For as to ' the law of Moses, we know, and readily acknowledge, that 'tis exceeding good, provided it be used to * the end for which it was given: And, for what end is a * law made? Not to condemn or restrain a righteous man, as long as he lives righteously; neither what they fay, nor whereof they athrm.

But we know that the S law is good, if a man use it lawfully;

Knowing this, that the 9 law is not made for a righte-

NOTES.

continue to observe it all, even the ceremonial part, themselves, though they had imbraced the profession of Christianity; but they would have taught it to the Gentile converts, and imposed it upon them, though they understood not the grand design of the law with respect to the Jews, much less the freedom of the Gentils converts from any subjection to it, chap. vi. 21. 2 Tim. ii. 16. and iv. 4. Tit. i. 10, 11. The law was given because of transgressions, or to restrain the Jews from illolatry, and other vices, and to prepare them for the reception of the Messiah and his gospel: When therefore the gospel was come, there was no longer any occasion for that severe tutor, Gal. iii. 19;24, 25. Rom. iii. 20. and vii. 7. and x. 4. somosis anal means a Dossor, Rabbi, or Father, Luke 7. 17. Alls v. 14

8. γ O νόμ, site law, When the article is prefixed, it most commonly sig-

nifies the law of Moles, as here, and Rom. vii. 12; 14.

² Nouipes, larrfully,) Because he had used rough in the beginning of the ver. See Note (*) ver. 5. Whether he hereby designed to intimate that those very persons that pretended to teach others the law, were themselves the most notorious breakers of it, ______is uncertain; he charges some such therewith, Rom.

.ii. 17--- 24. Gal. vi. 13.

9. *Nough, a lace,] So it ought to have been translated, to distinguish it from a rough, the law, ver. 8. for so the Aroster appears to have designed by prefixing the article in the former place, and leaving it out in this latter. All the laws of nations generally condemn such notorious vices; and the grand outlines of the eternal difference between good and evil, are so plain and evident, that no nation ever made laws against virtue in general, or to promote such stagrant vices, Rom. xiii. 3. Gal. iii. 19. and v. 23. Rom. ii. 14, 15.

The APOSTLE feems here to have had the same thought that is expressed in

the common maxim, Ex malis moribus nascuntur bone leges.

TEXT.

PARAPHRASE.

An.Ch.5S. Neron. 4. Chap. I.

ous man, but for the lawless and disobedient, for the ungodly, and for finners, for unholy and prosane, for murderers of fathers, and murderers of mothers, for man-flayers,

o For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to found doctrine,

According to the glorious galpel

ously; but to restrain or condemn the blawless and cliforderly, the impious, and such as are apt to transgresse, the unholy and profane, such as would murder their fathers or mothers, or even any man, the unclean and abusers of themselves with mankind, such as would steal men, in order to use or sell them for slaves, lyars and perjured persons; and if there be any vile practices contrary to sound doctrine,—to condemn, and restrain men from such things, is a law made: And all such wicked practices were not only condemned by the law of Moses; but they are also most expressly

COR-

I1.

NOTES.

Tis thought, by some, that the Apostle, in enumerating the following sins, bad his eye upon the Ten Commandments, though the ways of reducing them under the several Commandments have been different. For my part, I should think that if he bad any such view, he has not followed the order in which the Commandments are ranked; but that idolatry, profanenesse, dishonouring of parents, murder, uncleannesse, these, perjury, and false witnesse, and every other sin is here condemned,—is very evident: And, in the conclusion of ver. 10. and ver. 11. he, in effect, tells us, that the law of nature, or the moral law, is adopted into the Christian law.

· Deut. xxi. 18, &c. Lev. xx. 9.

4 Lxod. xx. 12; 14. Lev. xxiv. 17. Deut. xix. 11, 12, 13.

10. Exod. xx. 14. Lev. xviii. 6-20. and xix. 20; 29. and xx. 10, 11, 12; 14-21. Deut. v. 18. and xxii. 21, &c. and xxvii. 20, &c.

f Lev. xviii. 22. and Ex. 13.

Exod. xx. 15; 17. and xxi. 16. Deur. xxiv. 7.

" Exed ux. 7 ; 16. Lev. xx. 12. Deut. v. 11.

That was found dostrine in St. Paul's account that condemned wicked practices, and promoted virtue and holinesse: That therefore must be unfound dostrine that incourages wicked practices, Matt. v. 19; 21, 22. Rom. iii. 31. and vi. 1, 2. 2 Tim. i. 13. and iv. 3. Tit. i. 9, 10. and ii. 11———14. and iii. 8———11. Here then is a proper test, or standard, given by an Arostle, by which to judge of the soundnesse or unsoundnesse of any dostrine.

12.

PARAPHRASE.

TEXT.

condemned * by the 'glorious gospel of Gop, that infinitely perfect and happy being, who intrufted me with this holy and excellent revelation. But when I think of my being intrusted with it, you must allow me to expatiate a little; for how can I ever render sufficient thanks unto " our Lord Jesus Christ, that he should think of me with so much regard, as to qualify me with so many and fuch extraordinary spiritual gifts and miraculous powers, in order to inable me for so great and useful an undertaking; and that he should account me one of sufficient a fidelity to be intrusted with the apostolate; ---- considering that I was for-

gospel of the blessed Gon, which was committed to my truft.

And I thank CHRIST 12 Jesus our Lord, who hath inabled me, for that he counted me faithful, putting me into the ministry;

Who was before a blaf-13
phemer,

NOTES.

11. k All that the Apostue had faid from ver. 5. to this ver. 11. ought to be read in a Parentvefis, unless we suppose such a connection between ver. 10. and ver. 11. as that in the Paraphrase. St. Paul overslowed with matter, and he often let in thoughts that arose from something which he had been saying, and sometimes dwelt upon such incidental things for some verses, before he returned to the main subject. See the Paraphrase in the beginning of ver. 18.

1 See Note (") on t Theff. i. 3.

12. To endicate at the Kerse, Ec. To him that inabled me, i. e. Christ Jesus our Lord, I take St. Paul, by the word inducate, to refer to the Image, mentioned Alls i. 8. the word made use of when the Holy Gloss was promised to the Aposles of the circumcisson. Thereby was signified all that illumination and power that inabled them to understand the gospel, and to spread it with successe. All this St. Paul received not from man, neither by men, but immediately from our Lord Jesus Christ, Alls ix. 17. Rom. xv. 19. 2 Cor. iii. 5, 6. Gal. i. 1; 11, 12. This was very properly and pertinently mentioned here, to make his injunctions have the greater weight in a church where the Judeizing Christians opposed him so much; and, in effect, questioned this his aposlesic authority. See Note (2) on Philem. ver. 1. And the mentioning this is also a proof that this episte was designed for the church of Ephesus, and not for Timathy only. See the History, Ec. p. 22.

" Alls ix. 15. 1 Cor. iv. 1, 2, 3, &c. and vii. 25. 2 Cor. ii. 17. and iii. 1, 2,

Er. and iv. 2, Es. and v. 10, 11.

Neron. 4.

T E X T

PARAPHRASE.

phenser, and a perfecutor, and injurious. But I cbtained mercy, because I did it, ignorantly in unbelief: 14 And the grace of our Loan was exceeding abundant, with faith and love,

which

Chap. 1. formerly a blasphemer of him and his doctrine, and a persecutor, that, in my rash and ungoverned zeal, dealt very cruelly and injuriously with some of the Christians, his disciples and brethren: Though I can fay this for my felf, that I did not act contrary "to my own conscience, nor out of malice and enmity to truth and goodnesse; --- had I done so, I am fatisfied, I should never have been favoured as I have been: But I obtained mercy, because I then acted out of ignorance, and opposed Christianicy, because I did not believe nor suspect it to be true. However, the p favour of our Lord JESUS CHRIST hath exceedingly abounded towards me, fince I, that was formerly an unbeliever, have believed the Christian

14.

NOTES.

13. A man of fincerity, though at present in some very great error, is sar more likely to be reclaimed, and to find mercy, than such as are infincere, and malicious opposers of truth and goodnesse, Luke xxiii. 34; 40, 41, &c. John ix. 39 ; 41. and xvi. 2, 3. Acts iii. 17 ; 19. and ix. 5, 6. and xxvi. 9. Gal. i. 17. 1 Cor. ii. 8. Heb. vi. 4. and x. 26. 2 Per. ii. 20, 21. compare with this, Note

(d) on 2 Theff. il. 11.

14. "Though the word xdess does often fignify favour, in general; yet 'tis put for zaeioua, Rom. xii. 3. 2 Cor. i. 15. and xii. 9. Gal. ii. 9. Eph. iv. 7. And if I Cor. xv. 9, 10. be considered as a parallel place to this text, xees will, perhaps, be thought to stand here for xaesoua; for I am the least of the Aro-STLES, that am not worthy to be called an Apostle, because I persecuted the church of Gon; but by the favour, or gift, of Gon, (the supernatural gift of the Holy Ghost) I am what I am, and that divine gift was not bestowed upon me in vain, for I have laboured more abundantly than they all; get not I'my felf only, but that gift of Gov (the Holy Ghost) has co-operated with me. And when he prayed that his thorn in the flesh might be removed, our Load anfwered, 2 Cor. xii. 9. (1 xdes ut) my favour is sufficient for thee, and the gift of the Holy Ghost shall inable thee to surmount all difficulties; the weaker therefore thou thy felf appearest, and the more unsit for such an undertaking, the more will it appear that thou half aid from above; upon which he gloried in his own weaknesse.

4 When

An,Ch.58. Neroa. 4. Chap. 1.

PARAPHRASE.

TEXT.

ftian doctrine, and I, who was a cruel persecutor, am possessed of that spirit of love which Christianity requires. Nor do I say all this purely with a view to my over case only: For 'tis an important doctrine, that may be firmly depended upon, and ought to be greatly regarded; nay, 'tis worthy of universal acceptation, viz. that Jesus Christ came into this world to 'fave such as had been 'sinners, of whom I acknowledge my self to have been formerly one of the greatest, especially as I was so sierce and zealous 'a perse-

which is in CHRIST IL

This is a faithful faying, and worthy of all acceptation, that CHRIST JESUS came into the world to fave finners; of whom I and chief.

16 How-

NOTES.

* When he was a bigotted Jow, he had no love to the Christians, or to the Gentiles; but love found flowed faith in Curaisve Jesus: The benevolent Spirit of Conditionity live tened his temper, and altered his conduct.

Perhaps this may be an allumon to the name Jojus. See Matt. i. 21.

[Augstries, finners,] This was one of the winds that the Jews used to apply to the idelatrous Gentiles, and is so used frequently by St. Paul; see Locke on Rom. v. 8. and on Gal. ii. 15. where he calls them (augstries) finners of the Gentiles. But the Jews would not allow the body of their nation to be so called, Matt. ix. 10, 11; 13, and xi. 19. Mark ii. 15, 16. Lake v. 30; 32 and vii. 34; 39. and xv. 1; &c. and xix 7. Possibly the word ought to be understood of the idolatrous Gentiles, Matt. xxvi. 45. Mark xiv. 41. Luke xxiv. 7. but its commonly used of Heathers, or of such as the Jews accounted as Heuthers, Luke vi. 32, 33, 34. compared with Mats. v. 46, 47. and xi. 19. and xviii. 17.

St. Paul does here use the word in a somewhat larger sense, vis. for such aswere not members of Gon's preparatory kingdom here upon earth. Under the law, the idolatrous Gentiles were such. Under the gospel, undelievers, whether yours or Gentiles, are such therefore was St. Paul himself, whilst an unbeliever and a persecutor. See Differtation I. annexed to 2 I bess.

The Jests were art to think that an idolater was the greatest sinner possible; Sr. Paul does here intimate, that to perfecute the Christians was to be the chief of sinners, as bad, if not worse than an idolater. What need the unbelieving Jesus had of such an intimation, see the History, &c. p. 12, 13.

* Atts vii. 58. and viii. 1; 3. and ix. 1, 2; 4, 5, and xxii. 4, 5; 19. and

xxvi. 9, 10, 21. 1 Cor. xv. 9. Gal. i. 13;23.

TEXT.

PARAPHRASE.

Howbeit, for this cause I obtained mercy, that in me first Jesus Chaist might thew forth all long-fuffering, for a pattern to them which flould hereafter believe on him to life everlatting.

Now unto the King eternal, immortal, invitible, the only wife Gon, be honour

persecutor. But as I was to be an Apo-STLE, even to the idolatrous Gentiles, there was this peculiar fultablenesse in the favour and mercy of our Lord lesus CHRIST shown to me first, that in me, their Apolile, he might show a pattern of his great patience and readinedle to forgive, unto all fuch as are willing to believe and oney him, in prospect of that " eternal life, which he hath fo clearly revealed, and fo expressly promised in the gospel.

To that great Cop, the King * of the ages, or various dispensations, who prepared the way for the gospel, and hath now at lift to plainly revealed it; unto him who hath shown me such unspeakable favour, and who is so ready to receive all returning finners; unto Gop, who is incorruptible, invisible, and the only being

NOTES.

16. An everlasting life in such glory, perfection, and happinesse in the chird beavens, is a discovery that is wholly owing to the Christian revolution, and promifed there to the penitent, believing, and holy, in confequence of the death

and mediation of our Loan Jesus Christ.

17. * To Bestan tur aiwwr, to the King of the ages,] The three grand ages, or dispensations, were (1.) the patriarchal age, or that before the law. (2.) The age, or dispensation, under the law. (3.) That under the Messiah, which is often called, The last age; and under the law was commonly called, The age to come. Unto him that disposed these three grand dispensations, so as that one should make way for another, he here, very pertinently to his main discourse, as well as very piously, ascribes praise. In Seder Tephilloth (laudat. a Lud. Capell. in loc.) we find this was one of the Jewish doxologies, Let Gon be bleffed for ever, who hath created this [age] and the age to come.

v God, even the Father, is often called invisible, and our Long Jesus Christ represented as his visible image, 2 Cor. iv. 4. Col. i. 15. Heb. i. 3. John vi. 46.

compared with John xiv. 7 --- 11.

In giving such titles to the true God here, he might possibly glance at the absurdity of idolatrous Epbelus in worthipping such a visible, corruptible image as that of Diana. See the History, p. 18, 19, 20. What feems Chap. I. 16.

18.

IQ.

PARAPHRASE.

TEXT.

being that is infinite in wisdom,—be honour and glory, throughout all ages, and for ever, Amen.

But, to return to what I began with, (ver. 3.) * this charge (concerning your preaching the pure and unmixed Christian doctrine, and injoining others to do so) I commit unto you, fon Timothy; for, as you have been so much honoured, as to be pointed out from heaven by immediate prophesy, I hope you will answer the expectation; and, according to those prophesies, valiantly and steadily stand up for the truth against all opposers, retaining the pure Christian saith, as well as a good conscience and since-rity

and glory, for ever and ever. Amen.

This charge I commit 18 unto thee, ion Timothy, according to the propheties which went before on thee, that thou by them mightest war a good warfare,

Holding faith and a good 19. confeience; which fome ha-

ving

NOTES.

to confirm this is, that some (wife) is wanting in some of the best antient MSS, and Versions, (see Dr. Mills) so that then the Apostle plainly intimated that God is God alone, and there is none besides him. However, as 'tis used, Rom. xvi. ult. Jude, ver. 25. and is justly applicable to God, and very pertinent to the scope of this place, we have retained it in the Paraphrase.

18. * Tadrer the magazyesiae, this thange,] He had used magazyeine, ver. 3... and megazyesiae, ver. 5. and by repeating it here, he shows that he is resuming his subject after a very long but pertinent digression. See Note (2) on.

ver. 11.

* "to advais, according to them,] i.e. according to the prophetisth it were delivered by the prophets concerning you, before I took you along with me to plant the gospel: So it is used, Matt. vi. 7. or it may here signify, because of, as it does, Matt. vi. 6. and xxvi. 31; 33. compare with this text, thap. iv. 14.

b Perhaps Timothy was of a meek spirit, as St. Paur animates him so such, and so frequently, to fortitude, chap. vi. 12. 2 Tim. ii. 3. and iv. 5. Er And highly probable that there was occasion for resolution and sortitude in such a

fituarion.

19. Here is another oblique reproof of the Julaizing Christians, who neither retained the pure Christian faith without adding Jewish mixtures, nor a good confeience (especially the two persons here mentioned) for they suppressed what they knew, or suspected to be truth, and probably, to please the sience unbelieving

TEXT.

PARAPHRASE.

ving put away, concerning faith have made shipwrack. 20 Of whom is Hymeneus and Alexander; whom I have delivered unto Satan,

rity in the professing and teaching it, which (I know) some at Epbesus have parted with, and so have made shipwrack of the true faith: And two of the most notorious of them I can't a forbear mentioning, i. e. Hymeneus and Alexander; for they have so basely and wilfully misrepresented the Christian doctrine, that I have exercised my apostolic power, and thereby delivered them over to Satan,

NOTES.

unbelieving Jews, had broached what was erroneous and destructive of true Christianity.

20. Sce Note (*) on ver. 3.

"That this was not what is now called excommunication, or a church censure, may appear from the Apostle's doing it himself alone, and without the knowledge of the church at Ephesus. And in the case of the incessuous Corinthian, it could not be done without the Apostle, and the Spirit and power of our Loan

JESUS CHRIST, I Cor. iv. 21. and v. 4, 5.

that

If we would understand the state of things in the apostolic age, we must always remember that they had gifts and powers peculiar to that age; and we ought likewise carefully to distinguish between their spiritual gifts and miraculous powers. The spiritual gifts were internal; they resided within them as a fund of useful knowledge. The miraculous powers were external; for, upon their speaking by a divine impulse, the things (about which they spoke) came to pass by the immediate power of our Lord Jesus Christ; or, in other words, the power did not reside within the Apostures, or other Christians, (as the gifts did) but only accompanied their words or actions.

Such an external or miraculous power was the power of the apoficit rod. I call it a rod, because St. Paul calls it so; for, speaking of the incostumes Corinthian, and such as patronized him, he asks, I Cor. iv. 21. Which do you desire? Shall I come unto you with a Rod; or in love and in the spirit of meeknesse? He might possibly call it s rod, in allusion to the rods and axes of the civil magistrate; but I rather think he alludes to the samous rod of Moses, by
which he called up plagues upon hardened Pharaob, and idolatrous Egypt.
This power is referred to by St. Paul, 2 Cor. x. s. For he declares he was fully
able to revenge all disobedience, after as many of the Corinthians, as would
take the warning, were reduced to obedience; and that he had such a power,
is likewise evident, from 2 Cor. xiii. 2, &c. for he there assures them, that if he
came again, and sound any of them intractable, he would not spare them, but
would give them so remarkable a proof of his baving such a supernatural power,
as they would have reason to repent that they had questioned it so long, and
that they had been hitherto so very audacious and incorrigible.

20.

An Ch. 68, Neron, 4, Chapi I,

PARAPHRASE.

TEXI.

that they may learn nor to

tan, to torment and mortify them, that they may be brought to repentance, and learn, for the future, not to rail against true-Christianity, or reproach this excellent religion, of which they make an external profession: And I give you this notice of my having thus chastisfed them, that you, and the other Christians at Epbejus, may carefully avoid all familiar conversation with them, and thereby testify to the world that you disown them.

NOTES.

blaspheme.

As the Apostues had feels a power, 'tis most reasonable to refer to this head the remarkable death of Ananias and Sapphira, which was inflicted immediately from heaven upon St. Peter's reprimarding them, and as the divine feel and atteilation to his apostolic mission and anthorney, Ass. v. 1—11. So likewise Elemas the forcerer was struck blund immediately upon St. Paul's prophetic demunciation of that sudden and divine sudgment, Assexii. 10, 11. We don't, indeed, find any instance, except this lath, where this power was exercised upon any that were not professed Carinians: Nay, St. Paul, treating of the case of the incessuous Corinthian, speaks only of judging such as are within the church, and of leaving such as are without to the righteous judgment of Gon, 1 Corv. 12, 13.

This power was very rarely exerted, even upon professed Christians, though it was a figual attestation to the apostolate. But when professed Christians became notoriously scandalous, and were so obstinate as to be incorrigible by milder methods, there it was exerted, not for destruction, but for edification, 2 Cor. x. 8. and xiii. 10. to strike an awe and terror upon the whole church, and to teach others not to offend in the like, or an equal manner; and (if possible) to reduce the offenders themselves to repentance, by temporal chastisements, in or-

der to prevent their everlasting destruction.

In some instances the expression varies, and the criminal is said to have been delivered over to Satan for the destruction, or mortification, of the sless, or that the might suffer in his body, and be brought to repentance, that the spirit might be saved in the day of the Lord; so 'is said as to the incessions Corinthian, I Cor. v. 3. (but as even that is said to have been done by the power of our Lord Jesus Christ, ver. 4. it ought to be inquired, whether it means any more, than that such a particular difference should be insticted, as the Jews used more especially to ascribe to the power and malice of evil spirits?) Such another instance was this in the text; Hymeneus and Alexander were, very probably, studious to please the Judaizing Christians and unbelieving Jews; see the History, p. 19, &c., and made undue compliances to prevent the persecution which they might occasion. They had, contrary to their own consciences, rejected the pure Christian

r TIMOTHY.

NOTES.

An.Ch. 58. Neron. 4. Chap. L.

Christian doctrine, and mixed the Jewish rites and traditions with their faith: And when, after all fair warnings from the Arosylle, they did obstinately perfift in teaching that corrupt mixture for pure and genuine Christianity, and in attempting to make the other Christians (Jewish or Gentile) their converts,—the Arosylle made use of this as the last method to reclaim them; or, however, to deter the other Christians from regarding them, or even familiarly conversing with them.

The apostolic rod was (as I apprehend) included in the power, committed to them, of remitting or retaining of fins; i.e. they could not only infallibly declare upon what terms the fins of men would be pardoned, or not pardoned; but they could also, in some cases, immediately punits obstinate offenders, and so retain their fins, or remit them again, by as miraculously releasing them from that

punishment, upon their fincere repentance.

It does not appear that wither American or Alexander were hereby reclaimed; but probably good work, if the fame Hymeneus be means, 2 Tim. ii. 17, 18, and the fame Act Act. I'm. ii. 14, 15. However, fuch chaffifements didnot above no a mercellial, as St. James feems to intimate, chap. v. 15. and St. Jehn, Eggl. v. 16. and as St. Janua fays more expressly concerning the in-

cestueus Corintbian, 2 Cor ii. 5-8.

I will only add, that, though 'twas very uncommon for St. PAUL to inflict bodily distempers upon Jewis converts, (he being the Apostle of the Gentiles) yet I am apt to think that Hymenous and Alexander were both Jewis converts; but very probably he delivered them over to Satan, though Jewis converts, he cause they made so great a disturbance in a Gentile church: And, if that was the occasion, he fill acted in character of Apostle of the Gentiles; as much as when he struck Bar-Jesus, the Jew, blind, for attempting to turn away S. Paulus from the Christian faith, Asts xiii. 6, Sc.

ITIMOTHY.

An.Ch.58. Neron. 4. Chap. II.

I.

SECT. III.

Chap. ii. Ver. 1—7.

CONTENTS.

fine their charity to their own nation, and had little or no charity for the uncircumcifed Gentiles: And they were likewise very apt to be mutinous and seditious, and to despite all kings and civil governors, but such as were of their own race and nation.—In direct opposition to such a factious and uncharitable spirit, the Apostle orders Christians, that (according to the benevolent spirit of the gospel) they should pray for all men; for kings especially, and such as are in power and authority in any city or country, that under them the Christians might live in peace and tranquillity, and spend their time in a virtuous, prudent, and pious manner.

This God hath, by the gospel, plainly manifested to be acceptable to him; for he hath thereby declared himself to be the God, not only of the Jews, but also of the Gentiles, and would have all men to be saved, and to that end to imbrace the gospel. And another argument is, that there is also one and the same Mediator between God and men of all nations, the man Christ Jesus; who laid down his life as a ransom for all, and appoint-

ed St. PAUL to declare all this, even to the Gentiles.

PARAPHRASE.

TEXT.

S I desired you to stay behind me at Ephesus, so I do now beseech and exhort you to regulate the church there, according to the following directions:

Exhort therefore, that, a first of all, supplications, prayers,

NOTES.

the whole epifle; and he is now coming to the particulars, as is intimated by the word παρακαλώ, I befeech, or exhort, answering to παρακάλεσα, chap. i. 3, and by these words, πρώτω πάνθων, first of all: This extensive charity was the first particular that he thought proper to recommend.

∆shītes

Chap. II.

TEXT.

PARAPHRASE

prayers, intercessions, and giving of thanks, be made for all men:

a Forkings, and for all that are in authority; that we rections: In the first place, I exhort that deprecations for the averting of all evil, supplications for every good thing, intercessions and thanksgivings be offered up for all men, without difference or distinction of few or Gentile: For kings, and for all that are in places of dignity and

NOTES.

b Ashoen is generally understood to fignify deprecations of earl, reporting supplications for good things, indiges does frequently fignify interceffions for other persons, and increases fignifies praises, or grateful acknowledgments of the divine goodnesse. But the critical distinctions between them, will not give much light to this place, unlesse it could be made appear that the Jews allowed of putting up some fort of prayers for Gentiles, and not another fort.

I don't apprehend that the Apostus was very follicitous nicely to diffinguish between the several words mentioned, but used them all to inculcate the thing the more, and to intimate that he would have them praise Gon, and put up all forts of petitions for all men, by what names soever those petitions were usually

called.

c is radion influence, for all men,] This was an oblique reproof of the bigotry to their own nation, of which the Jews and Judaizing Christians were very apt to be guilty. They would pray for, and converse with, such as were circumcised, but they had not so much charity for any other nation. But though the Jews were so bigotted to them of their own nation and religion, Christianity invecteneth mens tempers, inlargeth their benevolence, and teacheth them to look upon all mankind as their neighbours and brethren. See Acts xvii. 26. and our Lord's beautiful parable of the good Samaritane, Luke x. 29—37.

2. 4 Some of the antient Jews had more generous fentiments, and prayed for foreign kings, even for fuch as had them in subjection, Eara vi. 10. Haruch i. 11. 1 Efdras vi. 31. and they were directed from God to do so, Jer. xxix. 7.

and much more would they pray for their allies, I Maccab. xii. 11.

Josephus (Antiq. 1. 12. c. 2. §. 5.) introduceth the Jews acquainting Ptolemy, king of Egypt, that they prayed for him and his; and some of the more peaceable Jews prayed for Casar and the Romans. Joseph. de Bell. 1 2. c. 17.

But the Jews had all along a profound veneration for kings of their own nation. They had been hedged in by peculiar laws, and were ordered, by Gon himself, to continue a separate people, and not mix with idolaters. This, in processe of time, they carried too sar, despising men of other nations, and thinking it an indignity to obey a foreign power.

Judas of Galilee attempted to deliver them from paying taxes to the Romans; and though he did not succeed, yet there was a numerous party among the Jews, that approved of the attempt; and this spirit prevailed so much, that almost where-ever they were planted, they were spt to grow factious and seditious.

2.

*h _:_

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3.

PARAPHRASE.

TEXT.

and authority, that you may live under them in peace and tranquillity, and spend your time piously and honourably.

And don't pretend that they are uncircumcifed Gentiles, and many of them idolaters, and therefore deserve neither your charitable sentiments, nor your prayers: No,—whatever notions the Jewish nation hath formerly entertained, this universal benevolence is declared by the Christian revelation to be right and good, and highly acceptable unto the great God, our Saviour: Our Saviour did I say! I did not thereby intend to signify that he is the Saviour of us Jews. only; no, the GREAT God would have all men to be saved, of what country or

may lead a quiet and peaceable life in all godliness and honesty.

For this is good and ac- 3 ceptable in the light of Goo

our Saviour:

Who will have all mento 4 be faved, and to come unto the.

NOTES.

Their religion did not lead them into this, but their abule of it. This occafioned the frequent admonitions of the Apostrus, Rom. xiii. 1, &c. 1 Per. ii.

13-17. 2 Pet. ii. to. Jud. ver. 8. Tit. iii. 1.

A different fort of conduct was not only right in it felf; but as Christianity arose in Julea, and was planted by persons of the Jewish nation, and the Christians were then commonly taken for a sect of the Jews,—the Heathens would be very apt to look upon them as of the same bigoted and satious spirit. It concerned them, therefore, carefully to distinguish themselves by a more peaceable and submissive behaviour, both towards superior and inferior magistrates. If they sincerely prayed for their superiors, that would of course promote such a temper and behaviour; and the more loyal and peaceable they were, they might reasonably expect a more safe protestion and lasting tranquillity.

a. "See Notes (d) and (") on chap. i. v.

4. F Ezek. xviii. 23. Matt. xxviii. 19. Mark xvi. 15. John iii. 16. Tit. ii. 11.

2 Pet. iii. 9. Wifd. xL 23 -26.

Tis here afferted, by an inspired Arostun, that Gon destrets the salvation of all man; and, in order to their being capable of higher degrees of glory and happinesse, would have them imbrace the truth of the gospel, and become members of his proparatory kingdom. See Differtation 1. annexed to 2 Thess. 49, 50.

Neron, 4.

Chap. H.

NOTES.

This is a pleasing thought, and can't but be highly grateful to all beneyolent persons i

And, if it should be inquired, Why then are not all men saved? It not

Gon infinite in power? Can't be effect what he defires?

The proper answer would be, that God is undoubtedly infinite an power, and therefore able to do whatever he pleaseth: But, that his manner of dealing with reasonable creatures, and with the inanimate part of the creation, is very different, because the state of the creatures themselves is very different. It the natural, or inanimate would, God, by his mighty power, effected whatever he desireth, and therein he acts according to the nature of inanimate things, which are intirely passive. But should he act after the same manner with rational creatures, whom he hath indowed with understanding and free chose and active powers, he would destroy their make, and treat them like (what they are not) mere inanimate and passive creatures: A thing which infinite willow can never do!

Should be attempt to force finners to become penitent and virtuous, that very force would define the nature and value of their virtue, and render it as improper to reward them, as it would be to reward a clock for going right, when all the wheels, and fprings, and weights, were in their due order and fittuation.

This does not hinder but that Gon may, in some manner or measure, assist men: And if he fincerely desire the salvation of all, 'tis necessary that a wise and good Gon should either in creation, or by interposition, grant unto all men what is sufficient and absolutely necessary to salvation; without which, indeed, I do not see how the wicked, that smally perish, can be less without excuse.

But when Gop deals with reasonable creatures agreeably to their natures, and leaves men, in this state of trial, to the use or abuse of their human agency and reasonable powers and seculties,—— 'tis not difficult to account for the perishing of such multitudes, even though Gop would have all men to be saved.

He has granted reason to markind in general, and unto many a revelation also, whereby he lays before them the rules of life, and the motives to repentance and holinesse; and they destroy themselves by abusing the goodnesse of Goo, and going on in those very courses by which (he declares) they will at last come to ruin and destruction.

This declaration of the divine benevolence to all mankind, is here subjoined, as a reason why the Christians were to pray for all men: If God was ready to save them, surely they ought to be ready to pray for them. But it was also peculiarly designed as another oblique repress of the Judaizing Christians for their bigotry to their own nation, and their contempt of the Gentile Christians, or Gentiles in general. St. Paur. doth here let them know that God judgeth otherwise, and therefore they ought to do so; he maketh no distinction under the gospel between Jew and Gentile, and they ought to imitate the divine hene-volence.

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5.

PARAPHRASE.

TEXT.

or station soever; and, in order to that, publisheth the important truths of the gospel both to Jews and Gentiles, that they may all come to know and imbrace this most excellent doctrine. He hath, indeed, formerly been called, The God of the Jews, but the gospel plainly declareth, that there is one and the same God, both of the Jews and Gentiles: And there is likewise only one Mediator.

the knowledge of the truth.

For there is one Gon.

For there is one Gop, 5 and one Mediator between Gen

NOTES

* 'Annhaias, the truth, That this referred to the truth, as it is in Christ-Jesus; or, the truth of the Christian revelation,——is very evident.

Hereby the true God was discovered to the idelatrous Gentiles, and the true

Messiab to the Jews.

But, perhaps, such as have narrowly considered how close a writer this Apostus was, and how much to his main purpose almost every word is, will be ready to inquire, whether by the truth here, he did not design to fignify the pure, unmixed Christian doctrine, in opposition to that adulterated, sophisticated gospel,

which the Judaizing Christians preached?

5. This was to obviate an objection which the narrow-minded Joses, or Judaizing Christians, were very apt to make; for it was their common boast, that Gon was their Gon, and that he had not dealt so with any other nation, as to take them to be his people, and that he should be called their Gon: In answer to which, the Arostle here points to a noted prophesy, which the Jews themselves referred to the days of the Messiah, Zech. xiv. 9. And the Lorn shall be King over all the earth: In that day there shall be one Lord, and his name one.

This is what he had frequent occasion to appeal to, in opposition to the same fort of persons, Rom. iii. 29. Is be (under the gospel, as he was declared to be under the law) she God of the Jews only t Is he not also of the Gentiles? Tes, of the Gentiles also: And ver. 30. is exactly parallel to this text, which ought to have been thus translated; For 'tis one and the same God, who will justify the believing Jew, (neeslouds in wiseus) and the believing Gentile, (2) ane worker seil. in wiseus) Ita wiseus, by the faith of the gospel. See Rom. x. 12. and Mr. Locke on Rom. iii. 30.

The idol-mediators in the church of Rome are hereby evidently condemned; Gon hath appointed only one Mediator between himself and mankind, and men

have no right to appoint more.

How closely does St. Paur keep to his subject? And how much does he labour to inlarge the charity of the Jews and Judaining Christians? There was now only one God to Jew and Gentile, and only one Rediator between God and

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TEXT.

PARAPHRASE

God and men, the man-Chaist Jesus; Who-gave himself a ran-

Fasher.

tor between G op and men of all nations, the man Christ Jesus; who would willingly unite all men into one church and body, and for that purpose hath voluntarily laid down his life a ransom for mall, though he was more peculiarly

NOTES.

man, the man Christ Jesus. This was faid, probably, in alluston to Moscs, or the High Priest's being a Mediator between God and that one nution of the Jews; whereas our Lord Jesus Christ is the Mediator between God and men in general, of whatever nation, whether Jews or Gentiles. When the one God, and the one Mediator between God and man, had manifested such an universal and undistinguished benevolence to pious men of all nations, there could be no reason why any of mankind should resuse to imitate them; especially when all this was so clearly discovered by so well attested a revolution.

As our Loan Jesus Chairs is the only Mediator between Gon and man, we ought to offer up our prayers and praises unto Gon in and through him, and to expect that all proper mercies and blessings will, on the other hand, be bestowed upon us by and through him. This is a very intelligible account of his mediation, he reconciles men to Gon, and communicates divine blessings unto

6. * He gave bimfelf,] i. e. chearfully and voluntarily. Before the time of his suffering death was come, he sometimes kept out of the way of his enemies, and at other times made a miraculous cscape. But when the appointed hour was come, he would not make any resistance, nor suffer his disciples to do it; neither would he work a miracle, or pray for legions of angels to rescue him. He foresaw the event, and yet he permitted his enemies to apprehend and crucify him: And in this sense it was that he declared, John x. 18. No man taketh my life from me, but I lay it down of my self: I have power to lay it down, and I have power to take it again. This commandment I have received of my

prophesied, Isi. 4, 5, 6; 8, 9, 10, 11, 12. and Dan. ix. 26. and by our Loan himself. Matt. xx. 28. Mark x. 45. and hence it was that the disciples expected it, Luke xxiv. 21.

After the same manner his death is spoken of, after his ascension; not only inthe text, but frequently elsewhere, Epb. i. 7. Col. 1. 14. Tit. ii. 14. Heb. ix. 12. 1 Peri i. 18, 19. Rev. v. 9.

This (as well as his coming to instruct men as a prophet) is represented; both by the prophets and Aroseres, as a signal part of the design of his-incarantion.

m r_{Tπες} πair] w, for all,] This is again added with the fame view as in-ver. r. Sec. Note (°) there. St. Paul does not lose fight of his subject, but makes almost.

6.

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TARAP HRASE.

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a martyr, or an eminent and stedfast witnesse of the truth to the age in which he lived and died. And that I might bear

fom for all, to be testified in due time. Whereunto I am ordain- 1

NOTES.

almost every word an argument, to the admiration of every careful and attentive

reader.

" To massiver ranssis is in, a testimony to his own times, so would I render it as it stands opposed to, a ransom for all; and as Jesus Christ is called the faithful Witnesse (inmigrue transits) Rev. 1. 5. and to have misnessed before P. Pilate a road confession. Xeri lead to massive of the transition of the property of the confession of the confession

Pilate a good confession, Kerri Inov vi mars personal. Sc. t Tim. vi. tq.

2. "En à (scil. marsieur) estem eyà nigut à missa. Addanad estem in missa à adulta. In order to my bearing testimony to him, I have been constituted an herald and an aposte, a dossor of the Gentiles in the true faith, I Tim. i. 11. I have set down the verse without the Parenthesis, because I suppose it thrown in purely to answer such as questioned the truth and authority of his apostlessip: And as the sense is compleat without it, 'tis proper enough to see how the verse stands connected without it, especially as we would hence take occasion to consider St. Paul's being the Apostle of the Gentiles.

There is evidently a diffinction between the Apostles of the Jews and Gentiles, I Cor. in. 1—6. Gal. ii. 9. St. Paul and Barnaras being the only Apostles that are any where called Apostles of the Gentiles: For the other twelve are constantly represented as Apostles of the circumcifion; just as our Lord Jesus Chair himself, who resided among, and preached to the Jews, is called the minister of the circumcision, Rom. xv. 8. and the Apostle and

High Priest of their profession, Hcb. in. t.

St. Paul doth, indeed, appear to have been a Christian, and a prophet to the Jews, for above eight years after his conversion, and before he was an Apostle. But when he was constituted an Apostle, it was to the Gentiles, to turn them from idolatry to the living and true God, Alts unit 18. and 'tis very remarkable that we find none of the twelve Apostles of the circumcision ever called an Apostle of the Gentiles, nor ever preaching or writing epistes to such as had been converted immediately from among the idolatrous Gentiles; at least before the destruction of Jerusalem.

But how often is St. Paul called an Arostile of the Genriles, or intimated to be such? Ass ix. 15. and xxii. 21. Rom. i. 1; 13—16. and xi. 13. and xv. 16; 18. and xvi. 25, 26. Gal. i. 15, 16. and ii. 7, 8, 9. Eph. iii. 1—8. Phil. i. 12, 13. Col. i. 23; 25, 26. I Thess. i. 9, 10. 2 Tim. i. 11. and iv. 17. And hence it was that he called the gospel to be preached to the idolatross Gentiles (or the terms on which they were to be received into the Christian church) my Gospel, Rom. ii. 16. and xvi. 25. Gal. ii. 2. 2 Thess. ii. 14.

As in the general plan, they preached first to Jews, then to devout Gentiles, and then to idelatrous Gentiles; so, in every particular town, that was St. PAUL's constant method, viz. to go to the synagogue or proseucha, (where there was any)

and

r T I M O T H T.

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ed a preacher, and an Arostla, (I speak the truth in Ghrist, and lye not) a teacher of the Gentiles in faith and verity.

bear witnesse to him, since he himself is ascended into heaven, I have by him been appointed his herald and Apostle, (the Jews and Judaizing Christians may, perhaps, question this my apostlessip of the Gentiles, and my so strongly asserting that they may be saved; but, as a Christian, I solemnly professe that I speak the truth, and lye not, when I say that I have, by an immediate commission from him, been constituted) a doctor of the Gentiles, in the true, pure, and unmixed Christian saith.

NOTES

and offer the gofpel first to the Fews and devous Gentiles, who worshiped there. But the Gentile converts appear to have been his chief care; and his epistles to the Christian churches (except that to the Hebrews) to have been written to

them. See Mifcel fac. Effay II. p. 83-100.

Traise i, dander, in the true faith.] So it ought to have been translated, as the expression is an usual Hendyades —Mayn't this again be understood as another oblique reproof of the Jewish Christians, who were not content with the pure and true faith, but would mix therewith an observation of the rituals of the law of Moses, and were ever attempting to put the same yoke upon the neck of the Gentile Christians? Asts xv. 1310.

SECT. IV.

Chap. ii. Ver. 8---15.

CONTENTS.

In this Section are the following things contained, (1.) He returneth to speak about the duty of prayer, and ordereth that the men offer up the public prayers. (2.) He lets them know, that they might pray acceptably in one place as well as another; and need not confine their public worthip either to the temple at

Teru.

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An.Ch. 58. Jerusalem, or to the synagogue, as the Jews and Judaizing Neron. 4 Christians, probably, would have infinuated. (3.) Christian acomen should rather count good works their ornaments, than finery and gay dresses; and he introduces this advice, as if he meant to caution them against such a dresse, more especially when they appeared at public worship. (4.) That not only the public prayers were to be offered up by the men, but that they also were to teach the Christian doctrine: And that the women ought not to teach, but to learn in silence; for the man was first created, and then the woman for the man; and the woman first transgressed in eating the forbidden fruit, and then prevailed with the man to eat of it too; though the Apostle softens this, by adding, that the curse denounced upon the woman for that transgression, shall be greatly mitigated, if she behave piously and prudently.

PARAPHRASE.

TEXT.

S. As I am qualified and commissioned fo fully, as Apostale of the a Gentiles, I accordingly order that the men offer up

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I will therefore that men #

NOTES.

S. 7 St. PAUL calls himself, ver. 7. an berald, and an Aposte, and a doller of the Gentiles: That to a careless reader might feem an importanent digression; but (if considered) 'tis another proof, that this epifle was written chiefly with a view to the Christians at Ephefus, and not to Timothy's own private circumstances; and (2s he had so many enemies and opposers in that church, and was going to give directions quite contrary to the sentiments of some of them) it was highly proper to introduce his directions with a strong and vehement afferting his apositic power: q d. " As I have such a full and immediate commission "from our Lord Jesus Christ, and I know these directions to come from him, I may well demand a compliance with them." See Note (2) on Philem. ver. 1. What writer ever kept closer to his subject than this Apostes? The more we understand him, the more we admire how much every sentence and word tendeth to the main purpose of his writing.

In that primitive age of the church, the Spirit was given unto scomen, as well as unto men; to Joel foretold, Joel in 28, 29, viz. that their daughters should prophely as well as their sons, and maid servants as well as men servants should have the Spirit poured out upon them; which prophely, St. Peter says, was suffilled on the memorable day of Pentecost, Acts in 16, 17, 18. And Philip the deacon and the evangelist had sour daughters virgins that did prophely, Acts axi. 9. When under immediate inspiration, the women might therefore pray, or prophely, in the church, 1 Con. xi. 5, &c. but when they had no such

imme

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immediate inspiration, they might neither pray, nor teach, nor ask questions there, 1 Cor. xiv. 34, 35.

From this place, and other hints in St. Paul's epiffles, it should seem that the fudaizers would have allowed the admen to pray or teach, at any time, in the public assembly. In opposition to which, the Aros are here ordered that the

men offer up the public prayers,

There was fomething very like this in the church at Corintb, which proceeded from the same fort of persons, and showeth how much their sentiments agreed, even in distant cities. Among other customs, which the salse apostle had introduced into the church at Corintb, one was, that the wantes were permitted to discourse in the church, to ask the men questions, or demand of them a surther explication of what they had taught; and even to teach the men themselves; And another was, that the women, who usually wore veils, might throw them

off, when they prayed, or prophefied, from immediate inspiration.

On the contrary, the Arostle ordered them to wear their veils at that time, as well as at any other time; not only in token of their subjection to the male sex in general, but in respect, or reverence, to the bishops, pastors, or presidents of the church in particular, who were called the angels of the churches, Rev. ii. 1;8; 12;18. and iii. 1;1;14. For that there were several such in one church, appeareth Phil. i. 1. 1 Thess. v. 12. and the Note there. Thus therefore would I interpret that difficult passage, 1 Cor. xi. 10. i. e. As the woman was created of, and for, the man, for that reason she ought to wear her veil up. on her head, as a token of the man's power and superiority; and especially in the church, because of the angels of the church, or in token of her subjection to the presidents, history, or passors.

But though the women, when under immediate inspiration, might pray, or prophesy, in the church, provided they did it with all the tokens of modesty and subjection; yet, when they were not under any immediate inspiration, St. Paul's order runeth thus, I Cor. xiv. 34,35. Let your women keep silence in the church; for 'tis not permitted unto them to speak, but they are commanded (by the Christian revelation) to be under obedience, as also said the law of Moses: And if they will kearn any thing, let them (not ask questions in the church, but) ask their own busbands at home; for 'tis a shame for a woman to speak in the

church.

And he there reprove h fuch as patronized, or introduced fuch customs: "What (fays he) came the word of God out from you? Are you the mother church, that you must bring up new customs? or rather did it not come from "other churches to you?

From the text it appeareth, that some in the church at Ephefus would have introduced like customs, and have permitted the common to pray and ask questions,

and teach, in the church, when under no inspiration.

Publickly to ask questions, or enter into any fort of conference with the men, showed a fort of an equality, and was therefore prohibited to the women: But to be the mouth of the congregation, or to assume the personage of doctors, and to speak in the church as teachers, carried with it such an air of superiority over the men, as tended to consound that subordination which was pointed out by their creation, and increased by the fall. Compare with this Mr. Locke's Note on 1 Cor. xi. 3.

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the public prayers, and that they be allowed to pray in any one convenient place, as well as any other; for all places are equally holy under the gospel, and in every place they will be equally accepted, provided they lift up holy hands, and avoid that wrath and uncharitable-nesse.

pray every where, lifting up holy hands, without

NOTES.

It does not appear that the Apostus here alluded to the idelatrous Gentiles worthipping at the temple of Diana; no, against the bigotry of the Jerus and Judaizing Christians he bendeth his main force, as the Gentile Christians were in

to much danger of being subverted, ofpecially by the latter.

The temple at Jerusalem was the place appointed for the worship of Gon, under the lave, Deut. xii. 5. 2 Chron. vii. 12. Dan. vi. 10. And how renacious were they of their rituals; and peculiarly what an excessive veneration had they for that temple? To wean them from that prejudice, it was prophetied, Mal. i. 11. That in every place incense should be offered up unto Goo's name, and a pure offering; and declared by our Saviour, John iv. 11-24, that such as worshipped in spirit and truth, might worship in any place as acceptably as on mount Gerizim, or in the temple at Ferufalem. It doth, indeed, deferve to be inquired, whether St. Pave might not here have forme reference to the unbelicving Jesus driving him from the synagogue at Epbelus; see the History, p. 13. upon which he betook himfelf to the school of one Tyransus, [or Tursus] where he sought the Christian doctrine for two years, Alls xix. 9. For, if the Christian church assembled there after his departure, the men might pray as acceptably in that school as in the synagogue. Under the gospel there is no peculiar holinelic in places, but the worthip of pione and devout persons is every were acceptable.

The lifting up of the hands in prayer was an antient custom, Exed. xvii. 11.

Pfal. cxxxiv. 2. and exli. 2. Ifai. 1. 15. Lament. iil. 41.

"The walking of the hands under the law, was a very proper emblem of the boly bands that are required under the gofpel, Deut. xxi. s. 19fal seevi. 6. and exxiii. 13. If it. i. 15, 16. Mast. xv. 2. Mask wii. 2, 4. Heb. ix. 12. Both Jews and Heatbess used to walk their hands before they went to facilitie, or to telligious worthip; as to the Jews, see Exad. ad. 22. and the tests already mentioned: What things Christians are to be cleaned from, see Mast. xv. 29, 20.

He had intimated, evap. i. 4. that the Jeruft fables, and endlesse genealogies, were so far from promoting charity and a Christian spirit, that they promoted frairlesse questions and contentions; and that the Chaistians, who insisted upon them, had (some of them) sail off the true faith, and a good consistence too. In the logisating of this chapter, he intimates how uncharitable the Jours and Jewist Christians were towards Gentiles; and how factious they were and insolvent towards Heathen magnificates: And, as one that kept his grand subject in

FICW.

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PARAPHRASE

out with and doubting.
In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriery: not with broidered hair, or gold.

melic, thole disputes and contentions, which the Yews and Judaizing Christians are so apt to entertain and promote, and even to mix with their prayers and devotions.

And, as the men are to offer up the prayers in focial worship, I would like-wife advise and injoin Christian women that they always dresse in a decent manner, with "modesty and prudence, which are the ornaments of the fex; and more especially that they appear " in the church in such a dresse: For they ought not to delight too much in sinery " and a gay dresse:

NOTES.

view, he here orders that the men should pray with holy shands, i. e. instead of putting away saith and a good conscience (for if wicked men had gone from Ephelus to pray in the temple at Jerusalem, they would not have been accepted; and where-ever holy men pray, they are accepted. And again, instead of such wrath and enmity as the Jerus and Jerush Christians were upt to emercain towards the Gentiles, he ordereth Christians to pray without malice in their hearts towards any of mankind. An holy, charitable, and benevolent spirit, is of more consequence towards praying acceptably, than any distinction of times or places, Eccles, exviii. 1—5, Se. Matt. v. 23, 24. and vi. 72; 74, 15.

This is 14, and ought to to have been translated here; for it refereth to those debates and contentions of the Judaizing Christians about the reception of the Gentiles, and the perpetuity of the law of Moses. Those disputes caused uncharity

tablenesse, and uncharitablenesse was an unsit temper for prayer.

9. Mild aids, with modely, Pethaps they were for having the women at Ephelus throw off their veils in the church; as the Judainers would have had them do at Corinth, 1 Cor. xi. 5——16.

If it was fo, I apprehend that they had not been so strenuous in introducing it,

because St. PAUL faith so little in reprost of it.

As this is preceded by an order about the mens praying in public, and followed by a prohibition to the numer to speak in the church, I am apt to think that he had a more particular regard to the dresse in which the women appeared in the church. See the last Note.

1 Pet. iii. 3, 4, 5.

3.

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10.

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dresse; such as a too nice tricking up and adjusting their hair, or an over-fondnesse for wearing gold, or pearls, or sumptuous and costly apparel; as the setting one's heart upon such things, is a plain proof of an empty and trisling mind. Whereas that which most becometh women professing godlinesse, is

cometh women professing godlinesse, is to excel in good works; and in such things you Christians will indeavour to excel, as you have eternity in view, and the importance of it so plainly set before

you.

As the women are not to offer up the τI. public prayers, (though they may and ought to join in them) nor to come into the church in an immodest or indecent dresse; so neither are they to teach in. public, but to learn there in filence; and not to pretend to speak and to set themfelves on a level with their teachers, but to attend as hearers only, and learners, with all ! fubjection: For I do by no 12. means fuffer a woman publickly to teach the Christian doctrine, nor to affect an equality, much leffe usurp a superiority over the man, but order that they attend in peace and filence. Because upon the 13. creation the man was first . formed, and then the woman of, and for the man:

gold, or pearls,: or coftly

But (which becometh wo-10 men professing godliness) with good works.

Let the woman learn in 11 filence with all subjection,

But I fuffer not 2 woman to teach, nor to usurp authority over the man, but to be in filence.

For Adam was first form-13

ed, then Eve.

NOTES.

11-14. Sec Note (1) on ver. 8.

Eph. v. 22, 13, 24. Tit. ii. 5. 1 Pet. iii. 5, 6.

14. Gen. ji. 7, 8; 18; 20-24. 1 Cor. xi. 8, 9.

TEXT.

PARAPHRASE.

An.Ch.58. Neron. 4. Chap. II.

14 And Adam was not deceived, but the woman being deceived, was in the transgression.

Notwithstanding she shall be faved in child-bearing, if they continue in faith and charity, and holiness with sobriety.

And the inequality, which was by creation, became still greater by the fall; for the man was not deceived, but the woman was deceived, and then drew the man into the same transgression. Notwithstanding which, she may hope that one signal part of the curse pronounced upon the woman for that first transgression, will be greatly mitigated; and that she shall be preserved in bearing of children, if she continue in the true h faith and Christian charity, and lead a virtuous, holy, and prudent life.

NO.TES.

14. Gen. iii. 1-6 ; 13. 2 Cor. xl. 3. Eccluf. xxv. 24.

15. 5 Aid the resurgerias, during the time of child-bearing,] So sid lignificth,

Rom. vii. 7. I.ph. iii. 6. See Mr. Locke's Note on both places.

Having intimated that the man was superior by creation, and the subjection of the woman increased by the fall; he here declareth, that if the Christian women continued in holinesse and charity, the curse pronounced upon the fall would be removed or mitigated; in saying which he had his eye upon Gen. iii. 16. Unto the woman God said, I will greatly multiply the forrow and they conception; in sorrow thou shall bring forth children, and they defire shall be to they bushand, and be shall rule over thee.

" Feith and charity,] See Note (1) chap. i. 4. and Note (1) ver. 5. and

Note on ver. 19, and Note (\$) chap. ii. 4.

SECT. V.

Chap. iii. Ver. 1-7.

CONTENTS.

In the last Section, he had ordered that the men should offer up the public prayers, and that the women were not to speak in the church: He now declareth how honourable and important the

14.

15,

J,

2,

An.Ch. 58. the office of a bishop is; and what ought to be the qualifications Neron. 4 of the men that were admitted to that office, which are virtue Chip. III and prudence, an unspotted character, and an aptnesse to teach.

PARAPHRASE.

TEXT.

It is a matter of importance, and deferve great regard, that if a man defire the office of a bifloop, he defired an honourable and useful function.

But in such as are admitted to that office, the following qualifications are requisite:

A i higher ought to be a man of a blamelesse and inostensive conduct.

THIS is a true saying, a If a man defire the office of a bishop, he desireth a good work.

A bishop then mult be 2 blameless; the husband of

NOTES.

2. This Arostle, writing to Titus, faith, (Tit. i. 5, 6, 7.) For this cause less I thee in Crete, that thou mightest rectify disorders, and ordain elders in every city, as I commanded thee. And in setting down the qualifications of the person to be ordained, he saith, ABT's nor must be blameless, &c. By comparing ver. 1, 2, &c. with ver. 10. It appears that when St. Paul less Ephelus, there were no bishops and deatons there; and from chap. v. 22. that Timothy was less there to ordain the chiers, or first converts, to be bishops and deatons; and the whole epistic showeth that he was less there to rectify many other disorders.

It has been observed, in Note (*) on 1 Thess. v. 12. that it was the common method for the Apostles to plant a church, and to leave it to the care of the elders, or first converts, especially to such of them as were the most skilful and prudent, and that had, probably, spiritual gifts to fit them for the management of such a trust, in that first settlement of churches: And that afterwards either the Apostles themselves, or some of their attendants, (whom I take to have been evangelists) went and ordained some of them to be history and descents. And it was also observed, that this church at Ephesis, in particular, was one of the churches which St. Paul left in that primary state.

But 28 'tis evident that, in the conclusion of this year 58. there were bishops at Ephesus, whom St. Paul sent for to Miletus, Acts xx 17; 28. They were, very probably, such of the elders there as Timothy had ordained bishops, i.e. since the Apostle lest Ephesus, and 'according to the directions given in this chapter. Compare with this Note (4) on 1 Thess. v. 12. only remember that the word elders there, p. 68. 1. 32. and p. 69. 1. 19. ought to be blotted out.

The priods under the law were to be without bodily informaties, Lev. xxi. x6, 17, &c. the bifloops in the Christian church are to be of unblemished hearts and lives, Tit. i. 6, 7.

TEXT. PARAPHRASE.

one wife, vigilant, fober, of good behaviour, given duct, and that carefully avoideth all occafion of feandal; particularly, he ought to be one that hath not causelessly divorced his wife and married another, much

NOTES.

) Al fr & contragramation miss your est artea, A bishop ought to be-the busband of one wife,] This is repeated as to the deacons, ver. 12. I have put down, in the Paraphrafe, what appeared to me the proper interpretation: But as another fenfe hath been given, both by fome of the Antients and Moderns, and some plausible arguments alledged for it, it will be fair to mention it, and leave the reader to take which interpretation he thinketh to be most just.

Several of the Anticuts, and the church of Rome in general, as well as some particular protestants, understand the Anopara as prohibiting the bishops to marry

a fecond wife, though the first were dead.

1. In defence of this interpretation, it hath been alledged, that St. PAUL was Apostle of the Gentiles, and Timothy an evangelife among Gentile Christians, and Eghefus a Gentile city; and therefore 'tis probable that fome Gentile cufroms were here tacitly refer'd to: And as polygamy was so unusual among the Greeks and Rangus, 'tis improbable that here should be any reference to that.

Answer, Polygamy Conscrimes obtained among the Greeks and Romans, and : they (as well as the Jews) frequently divorced their wives, and married others : But shough Ephelus was an Heathen city, I question whether the Apostle did . here refer to any Heathen cultoms; for it ought to be remembered that this. epifile was written to condomn customs taken from the Jews, who were much given to palygamy and divorce: And suppose such things had been more infamons among the Heatbeas than they actually were, that could have been no reason why the Apostre should not have prohibited them to the bishops and deceans of the Christian church, but rather a reason for fuch a prohibition.

2. Every man ('tis faid') ought to abltain from polygamy and unjust divorce : and therefore why should it be injoined to particularly upon bishops and deacons? Anfacer, But a reformation must begin somewhere; and who more fit to ter a

good example than bifogos and descons?

3. 'Tis alledged, that the cuife of one bushand, 1 Tim. v. 9. must mean a woman that had been only once married; that Mulier Univira had this fense among the Romans; and that women could not be guilty of polygamy, for no nation over allowed one woman to have many busbands at once. And if the grife of one husband mean a woman that had been only once married, the busband of one crife must fignify a man that had been only once married. I answer, that a woman might criminally have divorced her felf from her former husband, though the could not be guilty of pelygamy; and accordingly many, or all, of the Samericane woman's five husbands, fobu iv. 18. might possibly be then living; for the, by an unjust divorce, had left them, and could not have been called Mulier Univira, Suppose the had never married after their decease. That

Neron.

I TIMOTHY.

An Ch. 58. Neron. 4. Chap. III.

NOTES.

the scripture doth not always use words in the sense of other authors, of which \(\Delta\nu\) and \(\Delta\lefta\nu\) are noted inflances. And that (though second marriages were sorbidden to some of the Heathen priess, and priesses) I can hardly believe that St. Paur, had such a veneration for their customs, as to propose them

for an example to bifbops and deacons.

4. This faid to have been the opinion of the Antients:———But as to that, we are not to be determined by authority, but by arguments; corruptions came early into the church, and the extravagant veneration for celibacy made way for the grand apolicy. However, the Fathers were not all of one mind in this point: for Jufin Martyr blames the Jewife Rabbies, strong & pixes vor & risonagas & wife the new positions of points for this day, to have every one of you four or five severs. Dial. cum Tryphon. Thirdb. p. 423. Parif. 363. This showeth his notion of polygamy.

And (Apol. 1. Thirlb. p. 22. Parif. 62.) having quoted that text, Whofoever shall marry her that is divorced, committeeth adultery, Matt. v. 32. He adds, by way of explanation, worse 2) is vhup and emire bryaplas workpers, a partured and in the infigure of database and is so that according to our Master [Consist] they offend who marry a second time, (i.e.) after such a divorce) though they

be permitted to do fo by humane laces.

See also Athenagoras, (in Legatione per Christian. p. 27. as quoted by Dr. Hammond) who understands the Arostile as here condemning marriage after divorce, not after the decease of a former wife. And St. Jerome (Ep. 32. Tom. II. p. 256. Edit. Colon. Agrip. 1618.) says, Precipit (scil. Paulus) — ne bina pariter & trina conjugia sortiantur; sed ut singulas uno tempore uxores

babeant. Vid. etiam Chrysostom. in loc.

In defence of the Paraphrafe, it may be further observed with what severity and determation this Apostus speaketh, even in this epistle, of the apostates in the latter times, that should forbid to marry: And how common polygamy and divorce were among the Jews, against whose prejudices and customs this epistle was chiefly written: That our Loan had indeavoured to cure fuch abuses by referring them to the state of things at the beginning: That though all Christians were to avoid this as well as drunkennesse, &c. yet their teachers were to lead the way: That the rules given in fettling the Christian churches, were generally taken from the fynagogue; and that no fuch rule can be found concerning the rulers of the fynagogue, as that they should not marry a second time: And finally, if Tit. i. 6. may be looked upon as parallel to this place, that alone will very much help us to determine the meaning, of the belt, -- under your of drift, If any man is (i. e. at present) the busband of one suife; for he faith nothing there of the time to come, but prohibiteth polygamy in such elders as Titus was to ordain: So likewise this order here is in the present tense, And or de moror-Lea muse ymantes and eg. But which way foever this sentence be interpreted, it plainly condemneth the practice of the church of Rame, who don't allow their bishops or clergy to marry at all: Surely that can never be confident with a hisbop's being the husband of one reife.

An.Ch.ናቂ.

Chap. III.

TEXT.

PARAPHRASE

hospitality, truch ;

Act given to wine, no firiker, rest greedy of filthy lucre, but patient, not a briuler, not coverous;

4 One that ruleth well his own house, having his children in fubjection with all

gradity a

(For if a man know not how to rule his own house, how shall he take care of the church of Gon?)

 Not a novice, left being lefted up with pride, he $f_{1}!1$ much leffe ought he to have more than one wife at a time: He ought also to be vigilant, temperate, of a decent and ingaging behaviour, of a kind and hospirable temper "; one that is not only inclined to teach, but that understandeth the Christian doctrine, and can expresse himfelf with strength and clearnesse, that he may teach it with foccess.

He ought by no means to be a lover 3. of wine, or one that indulgeth himself in drinking too much; nor a lover of contention, not a covetous man that will do t Pet. v. 2. mean and fordid things for money; but meck and good-tempered, patient and a Tim ii.

peaceable, open and generous.

And you must particularly inquire how he " regulateth his own family, i.e. whether be keepeth good order there, and bath his children in subjection with all decency? For truly if any man don't know how to a govern his own leffer family. how can be fupposed capable of regulating the larger family, the church of God, where order and regularity are much more required?

But don't admit a " novice, or one lately converted to Christianity, to be a bishop, lest he be lifted up with the honour

NOTES.

m binisters, a lover of bospitality, There were then no inns, nor houses of emertainment, as we now have; and therefore there was the more occasion that the Whop's house should be open, especially to such as travelled about in order to special the gospel.

4 " One that was a good (*egisaur) prefilent over his own family, was to

by (a trans) an inspector, or bispop, over the church of Gov. 6. O Microber, not one larely ingrafted into the Christian church,] He had Said above, ver. 2. that he ought to be one that is apt to reach; confequently he 5.

6.

An.Ch.58. Neron. 4. Chap. III.

PARAPHRASE.

TEXT.

nour done him in chusing him so soon into so high an office, and behave so unbecoming the gravity, skill, and dignity of his function, as to fall under the centure and condemnation of the pactuser.

7. And not only ought a biflop to have the former qualifications, as it concerneth the Christians, but he ought also to have a good a character among such as are not Christians, lest (the unbelieving Jews or Gentiles being able to blast his reputation) he fall into the reproach and snare

fall into the condemnation of the devil.

Moreover, he must have yea good report of them which are without; lest he fall into reproach, and

NOTES.

must have taught for some time as an elder, or one of the first converts in that church, whereby his aptnesse to teach might appear.

Here he declareth against one lately baptized, and consequently he must remain some time a private Christian before he could be admitted to be a listop; both these expressions consirm Note (4) on 1 Thess. v. 12. and Note (4) on .

ver. 2. of this chapter.

What St. PAUL here ordereth as to a biftop, had been observed in a remarkable manner as to himself; for he was eight or nine years a Christian and an inferior propher, before he was admitted to be an Apostus; and the other Arostus attended upon our Loan some time before they received their apostolical qualifications and commission.

P To Station, of the accuser,] So would I render it, both here and ver. 7. and not understand it of the devil, but of any man or woman, that watched for the

faults of Christians, and was ready to accuse them.

So the word evidently fignifieth, ver. 11. and is very properly rendered flanderers, in our common English translation. So it fignifieth (as Lapprehend) John vi. 70.

7. 9 This was required of Christians in general, 1 Theff. iv. 12. and much

more in such as are to be bishops.

Under what auxiety was THIS GREAT APOSTLE for the advancement of Christianity? And with what care, prudence, and diligence doth he feek to promote it? This epifik is a strong proof of this, and more especially these rules and directions concerning the choice of bishops.

Would to Gon that all the bishops and pastors of the Christian church had been as soher and vigilant, as holy and inostentive, as meck and generous, as St. Pava

bath here directed !

67

Chap. III.

TEXT.

PARAPHRASE.

and the fnare of the de-

of the accuser: For the Christian church will flourish, or decay, very much, according to the character and behaviour of its BISHOPS or PASTORS.

NOTES.

There is nothing could give a greater check to deifin and infidelity, vice and protanenesse, ignorance and wickednesse, than that the making Christianity, as the apostes have left it, our rule and model.

SECT. VI.

Chap. iii. Vcr. 8---16.

CONTENTS.

E here describeth the qualifications of a deacon; such particulars as are mentioned are much the same with those required in a bishop, ver. 2—7. only he doth not mention so many things under this head, and particularly saith nothing about their being apt to teach.

He also intimateth, that their wives were to be virtuous and prudent; and declareth, that when the diaconate is faithfully

discharged, 'tis by no means a contemptible office.

In the three last verses he give the this reason why he was so minute and particular in his directions, viz. that the Christian revelation was so grand and important, so remarkable in it self, and so well attested, that Timothy could never be too well instructed how to behave himself, and promote this doctrine; and as he did not know whether he could return himself, so soon as he hoped, 'twas not improper to write this epistle.

An.Ch.;S. Neron. 4. Chap. III.

8.

PARAPHRASE.

TEXT.

As I have directed in the choice of fuch as are to be *hiftops*, I would also point out the qualifications of such as are to be deacons.

as are to be deacons.

The deacons ought to be persons of a grave and decent behaviour, not deceitful and double-tongued, not addicted to

wine, not fordidly covetous; but such as stedsastly retain the mystery of the true and uncorrupted faith in a pure conscience.

And.

Likewise must the dea- 8 cons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre;

Holding the mystery of 9. the faith in a pure confeience.

And

NOTES.

9. " See Note (1) on 2 Theff. ii. 7.

A good confeience, and undiffembled faith, had been recommended as the end of Christianity, chap. i. 5. which some had put away, ver. 6; 18. and

particularly Hymeneus and Mexander, ver. 19.

St. Paul faith of himself, chap. i. 14. that the savour of our Lonn Jleus Christ had abounded towards him with that faith and love which is in Christ Jesus; and chap. ii. 7. that he was a doctor of the Gentiles in faith and truth, or in the true faith. An i again recommendeth faith and love, ver. 15 and, in this text, ordereth that the deacons should retain faith and a good conficence: Is not this as much as to say, "Let them not be of Hymeneus and Alexander's saction? Let them not be such as think it their duty to Judaize; much lesse such as will Judaize contrary to their own consciences, in order to appeale the unbelieving Jews; such as are mentioned, Gal, vi. 12. Let them have charity for the Gentile Christians, and own them for brothern, without their bost coming profelytes of righteen needs.

Twas frequently and plainly prophelied in the Old Testament, that the Gentiles should be accepted under the Messiah, who was to be a light to lighten

them, as well as the glory of Gon's people Mach.

But that the Gentiles should be accepted as the people of God, without first becoming intire profestres to the Jewish religion, or without any subjection to the law of Moses, was a nightery first revealed to Sr. Paul, which he calls bis gapes, and the mystery hid from former ages, Gas. ii. 2. Liph. It 9. and iii. 1—11. Cel. i. 25—28.

The Judalesing Christians at Ephefus, and every where, opposed this muffery of the faith, and would have brought all the Gentile converts to be subject to the

law of Mules.

The deacons of the church were not to be men of that stamp, but such as held the mystery of the pure and unmixed Christian saith, and that held it in a good emseicnee, and would be ready openly to professe it: Men of integrity, and of charity

TEXT.

PARAPHRASE.

An.Ch.58. Neron. 4. Chap. 111

10.

II.

12.

And let these also first be proved; then let them use the office of a deacon, being found blameless.

Even so must their wives be grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ru-

And, in order to your chusing men so qualified, let them (as well as the bishops) be first approved as private Christians, and then let them take upon them the office of deacons, after they have been tried, and found faithful and blamelesse in a private station.

The wives also of the deacons (as well as of the bishops) ought to be perfons of a grave and decent deportment; not a slanderers, not intemperate in the use of meats or drinks; but chaste, virtuous, and staithful in every respect.

As I have ordered concerning bijhops; ver. 2. fo I now order as to the deacons, viz. that they * avoid polygamy and cause-

NOTES.

charity towards both Gentile and Jewif Christians, and who were not for impo-

fing apon the one or the other.

The Helienist converts at Jerusalem were imposed upon by the Helieuw converts, and their widows neglected in the daily distribution of the charatable allowance from the common fund, and upon that the Arostess appointed particular men (Figurale restitues) to ferve tables, that none neight be imposed upon, or neglected, any more, Als vi. 1, 2, Gr. The Gentile converts at Epbelus would have been in great danger of being neglected, if any of the Judaizers had been chosen deaton; and might thereupon have been tempted to Judaize too. Men in office ought to be impartial, because they have more power and sway than orders.

10. 5 Sto Note (2) ver. 6. and Note (4) 1 Theff. v. 12.

11. "There was as much reason that this should extend to the wives of the bishops also, and, as he begins the next verse with, let the dearons (i. e. as well as the bishops) be the Eusbands of one wife, perhaps he might so design it.

* They were not to flander any body, and especially not to blast the characters of the poor to their husbands, and so cut them off from the charitable relief of the Christian church.

r The descons themselves were required, ver. 8. not to be fordidly covereus; and here their wives are ordered to be faithful in all things: Might not these orders be given to prevent their imbezzling the public money?

22 * Sec Note (1) ver. 2.

I TIMOTHY.

An.Ch. 58. Neron. 4. Chap, III.

PARAPHRASE.

TEXT.

causelesse divorce; and that they regulate their children and their own families well.

Nor let this be accounted a mean and contemptible office; no, such as perform the office of a deacon well, do acquire thereby a considerable degree of honour and respect, and a good step b towards the higher office of a bishop, as well as great fortitude in professing and promoting the pure and uncorrupted Christian of faith in the world.

These things I write unto you (my dear son, Timothy) though I hope shortly to return to you at Ephejus, and give you what directions the case may require.

15. But if I should not be able to return so soon as I expect and wish, I would have you observe the directions in this episte, that you may behave your self so as to be a pillar, and stedfast support of

ling their children, and their own houses well.

For they that have used 13 the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith, which is in Curist Jesus.

Thefe things write I un- 14 to thee, hoping to come

unto thee thorrly:

But if I tarry long, that is thou mayeft know how thou oughtest to behave thy felf in the house of Gon, which is the church of the living Gon, the pil-

ła;

NOTES.

d As the Joves stirred up the Gentiles against the Christians, and the Judaizers complied too much with them, for fear of them, 'tis possible he might have the same reference here again as at ver. 9. and elsewhere. See Note on ver. 9.

15 * Popish writers, in order to desend their absurd doctrine of the infallibility of the church, will have it that this expression reserves not to Timothy, but to the church it self: But how odd would it have been in St. Paul to have called the church, the house of God; and, in the very same verse, to have called it also a pillar, which is a part of that same house? No, St. Paul hath often had very loose and ridiculous interpreters; but he himself never wrote carelessly or ridiculously.

Some-

^{*} See Note (*) ver. 4.

Where the unbelieving Fews were so virulent, and the Gentiles so much exasperated by Demerrius and his company, there was a necessity for great fortitude, especially in the officers of the Christian church; for they are generally the first exposed to persecution.

Chap, IIL

TEXT.

PARAPHRASE.

lar and ground of the truth.

And,

of the truth, in the house of God: I don't mean the temple of Diana, nor the houses of any such lifelesse idols, nor yet the temple at Jerusalem, but the church

NOTES

Sometimes, indeed, the primary and essential dostrines of Christianity are represented as (fundamental, or) the foundation, and dostrines of less importance

as the superstructure of a building.

At other times the Christian church (which consisteth of all Christians, whereever dispersed) is compared to an house, temple, or building; and the persons chiefly concerned in planting and promoting Christianity, are represented either as the foundation of that building, or as pillars and supports of it, Epb. ii. 20. Christians are faid to be built upon the foundation of the Apostles and prophets, TESUS CHRIST himfelf being the chief corner flone. And Rev. xxi. 14. the walls of the city had twelve foundations, on which were inferibed the names of the twelve Apostles of the Lame. So that our Lord Jesus Christ is the corner stone, that uniteth Jew and Gentile into one church, as the principal corner stone uniteth and holdeth together the two fides of a building; the Aros TLES are the foundation of this spiritual building; and the church, or intire body of holy persons throughout all ages and nations, are as living stones builded together for an habitation of God, Eph. ii, 21, 22. 1 Pet. ii. 5. After the foundation was laid by the APOSTLES planting of the gospel in the world, -----fuch as were more fledfast and diligent in promoting it were stilled its pillars and supports, Rev. iii. 12. Him that overcometh, I will make a pillar in the temple of my Gop. And, Gal. ii. 9. three of the Apostles themselves are said to have been (iufily) effected pillars, i. e. as they supported, or raised a superstructure upon that truth; of which they had laid the foundation.

So here, by the same allusion to a building, Timothy, who was an evangelist, and stediastly maintained and propagated what the Apostrus raught, is compared to a pillar and substantial support of this spiritual building, viz. the house, or church, of the true Goo. Vid. Gataker, Adversaria, Missel. 1. 2. c. 20. p. 573. fol. cdit. and Dr. Clarke's Serm. X. of the seventeen published by

himielf.

I think 'tis plain that the Aroste E had his eye upon the magnificent temple of Liane, in which was the lifelesse image of that sickitious goddesse; whereas the

thurch is the house of the living Gon.

But that doth not appear to be all that he alluded to; for, upon his mentioning the house of Gon, the Jews and Judaizing Christians (if he had added no more) would have been very ready to say; "Ay, that is the temple at Jers"falem, though 'tis not the temple of Diana here at Ephesius." To prevent such an interpretation, he immediately letteth them know, that he meant not the temple at Jerusalem neither; but the Christian church it self, that living temple consisting of all the faithful servants of God.

An.Ch. 18. Neron. 4. Chap. III.

16.

PARATHRASE.

TEXT

church of the living God, which s confisteth of all that professe Christianity, where-ever dispersed.

And don't think me too importune or minute in what I have faid; for the truth which I am speaking of, and would have you support, is the mystery bot the pure and true Christian doctrine, which is now plainly revealed, and is confessedly great and astonishing, viz. that he i, who was in the beginning with GoD,

And, without controver 16 ly, great is the mystery of

NOTES.

He had, chap, ii. 8. ordered that men should pray every where, if they praced with finecrity, piery and charity; intunating that fuch worshipping in Spirit and truth, was as acceptable in any place as at the temple of ferufalm. He here. keeping his eye iteadily upon the fame view, letterh them know that the Loufe of Gon, under the gospel, is not the temple at Jerusalem, but the Christians themselves, collected out of Jews and Gentiles, for they are the remple of the tiving Gon.

This may teach us how to understand the man of sia's fitting in the temple of Gon, i.e. he was to arife in the Christian church, 2 Theff. ii. 4. There can therefore be no necessity, from hence, to expect him in the material 'temple of Gon at Jerufalem, which some have contended for, from the literal sense of

that prophely. Compare Note (°) 2 Theff. ii. 4.

Why the Apostrue here useth the architect file in writing to the Ephofians, will eafily appear to any one that hath any idea of the grandeur of 'Diana's temple there; fee the History, p. 17.

He generally accommodated his file to the perions to whom he was writing;

fee Note (1) 1 Theff. v. 8.

B See Note (4) Theff. i. t.

16 h By the mystery of godlinesse, I understand the whole Christian revelation, (which is now a revealed mystery) and one particular of which was Chair being preached to the Gentiles, and they accepted without any subjection to the lare of Mofes.

i That our LORD JESUS CHRIST is elsewhere called Gon, and that justly and properly, is plain and evident; but 'tis dubious what was here the antient and

genuine reading.

That should be it, is what I can't easily affent to, though 'tis found in some MSS, and Versions of great repute; but it maketh the tense and connexion so awkard, that I can't callly believe it was the word St. PAUL made use of; particularly that a mystery should be faid to be manifested in the steep, founds harst. to our ears, and is a fort of phraseology unknown to the New Testament, what

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TEXT.

PARAPHRASE.

godlinesse: God was manitest in the sless, justified in the Spirit, seen of angels, presched GoD, and was GoD, should empty himfelf, and lay aside his divine glory, and be manifested in the likenesse of sinful slesh, that he should be attested to by the gifts of the Spirit, seen after his refurrection by the Apostles, his angels,

Or .

NOTES.

ever may be faid as to a reake θn in $\Delta k_{2}^{2}n$. But that is should be the original reading, is not improbable; for it secureth a good connection, is warranted by some MSS, and Fathers, and is said, both by Liberarus the deacon (Breviar. c. 19.) and by Hinemarus, (Opuscul. c. 18.) to have been changed into $\Theta k_{2}^{2}n$, which, according to the antient way of writing them, might be done with one small stroke, thus, $\Omega \Sigma$, $\Theta \Sigma$.

But what chiefly confirmeth this is, that for three hundred and eighty years this text was quoted by only one or two, if by any, of the Catholic Fathers, even when they were writing directly in defence of the divinity of our Loan Jasus Chaist; and its dubious whether the Alexandrian MS. did not read OE, for it bath evidently been tampered with, by some later hand. See Dr. Mills on this

text. .

The effusion of the Holy Ghost in such plenty of spiritual gifts, and miraculous powers, was the grand attestation to our Lord's mission and destrine. When the Spirit came down upon the Arostres, he convinced the world of sin, because they had not believed on Christ before; and of the righteousnesse of him who was gone to the Father, and appeared no more upon earth, John xvi. 7———10. The testimony of Jasus was the Spirit of prophess, Rev.

xix. 10.

"The degree, appeared to angels, or mellengers,] There is no question but the word appeared doth commonly signify some spiritual being, superior to man. "Tis particularly used of such as continue holy, and subject to Gou; and by such our Lordon was frequently seen: But 'tis also well known that the word signification of it fels, 'tis sometimes,' in scripture, used of febn Baptist, Mark i. 2. Luke vii. 27. and of the persons sent by John Baptist to our Lordon, Luke vii. 24. and of the Aposiles, Luke ix. 52. perhaps it ought so to be understood;

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TARAP HRASE.

TEXT.

or messengers to the world; be preached to the "Gentiles as well as to the Jews, meet with credit and acceptance in " the world, and finally be " received in

preached unto the Gentiles, believed on in the world, received up into glory.

3

NOTES.

derstood, Astr xii. 15. and how I would understand it, I Cor. xi. 10. hath been

intimated Note (*) chap. ii. 8.

Tis applied to the false aposite at Corintb, 2 Cor. xii. 7. St. Paul useth it concerning himself, Gal. iv. 14. and probably the twelve Apostules are so called, Rev. xxi. 12. Possibly it ought to be understood of such men as were the .ne; fengers of Gon, Heb. xiii. 2. and 'tis evidently used of divine messengers, who were mere men, James ii. 25.

I therefore propose it as a query, Why may it not here be translated messens, and be understood of the Apostues, who are (as I have already shown)

fometimes called fo?

What our Lord's being seen by the boly angels may here signify, is, what I don't very well understand; but what his being seen by the Apostles, meaneth, is very evident: They saw and knew him very well before his death, and saw him often and plainly after his resurrection; they saw him with their own eyes, and a great stresse is often laid upon their seeing him thus plainly, I John i. 1. They saw his glory, the glory as of the only begotten of the Father, John i. 14. And they not only did see him, but they were witnesses chosen of Gon, Aits x. 39; 41. chosen to see and view him carefully, and chosen that they might, as eye-witnesses, publish it to the world, that they knew him to be risen from the dead, and upon that fact they were to found all the Christian religion.

Stephen's fourth MS. readeth and war, but the present reading will do as

well, and hath the more univerful confent of MSS, to support it.

This was a part of the mystery of goddinesse, which the Jews could not comprehend, or, however, would not assent to; they (some of them at least) expected the Gentiles would come in, but then they imagined they must first have imbraced the Jewish religion. On what terms our Loan was willing to receive them, see Note (5) ver. 9. Gal. ii. 2. Col. i. 21; 26, 27.

" Matt. xxiv. 14. and xxviii. 19, 20. Mark xvi. 15. Rom. i. 8. and xvi. 16.

Col. i. 6.

o As this place is commonly understood, the Arostin nath not here ranged things in the order in which they happened; for our Lord was not preached to the Gentiles, till some years after he had been received up into bodyes in triumph and glory. This last expression (viz. received up in glory) is, indeed, the only one that is not ranged in the order of time; the reason of which Mr. Mede supposed to have been, because of the connection of this last sentence with what followeth about the grand apostaly in the latter times; q. d. though Christis undoubtedly exalted as Head of the church, and the one-only Mediator between God and man, yet, in the latter times, some shall stepart from the faith, and.

Chap. Iil

 $T \in X T$.

PARAPHRASE.

a p glorious manner.

This, I say, is such a great and astonishing mystery, and the manner of revealing it so signal and evident, that when you think closely upon it, you will own that it requireth great care and diligence to support and defend it; and therefore you will readily comply with my present instructions.

NOTES.

and, in effect, deny that he is exalted as supreme Law-giver, and the only Me-

diator. See Mr. Mede's Works, p. 637, &c.

So things are ranged elsewhere, not according to their order, or dignity, when fomething further is to be introduced concerning what is mentioned last. Helv. xii. 23. the spirits of just men are mentioned next to the Judge who is Gon of all, and then Jesus Mediator of the new apenant, because something further was to be said of Jesus, ver. 24, 25. For the same reason the seven spirits are put before Jesus Christ, Rev. i. 4, 5.

known to such as are acquainted with the use of the Greek prepositions; Loke vii. 17. is india is put for its Indian, and is seex sign for its self super. And

thus our translators appear to have understood in this place.

But the Apostle might here, perhaps, refer to the glorious manner of Chaist's ascention into heaven, like to which will be his glorious return at the last day; and therefore is may here signify [in] as it usually doth. He ascended in glory, i. e. in a cloud of glory, and attended with the hely angels; and so will be descend when he cometh as universal Judge, Asts i. 9, 10, 11. and Mark viii. 58. we have the very words used concerning his coming to judgment, Flav 2000 is 72 2000, Es. which is also expressed in other words of the same import, Rev. i. ... to consist which, it may be observed, that arishoso is the word made use of to signify our Loan's ascension, Mark xvi. 19. Ass i. 2; 11; 22. and erand-loss, Lake ix. 51. Thus have I saithfully given mine own sense of the several parts of this text: But (as 'its indifferent to me whether the common reading, or that which I have packed upon, or 8 be sound to be the true reading; for I would gladly have the truth take place on which side sover 'its found.) I will also put down the interpretation of an ingenious and learned triend, whose words are,

"I don't prefer & because of excluding Oeds, but because it seemeth best to "fuit the context, and particularly will (I think) account for the ranging of the articles following, which neither & nor Oeds seem to do, even with Mr.

4 Afede's affiltance...

"Taking the whole Section to refer to the gospel, and reading the last clause,
described to Δόξα, was ploriously received, i. c. bad a glorious spread and rereption, and the several articles are in good order; for it seemeth strange that
wenly one of them should be out of its place.

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To which I would only add, that if this be the true fense of areahage is Able.
i. e. was gloriously received, is may still be the true reading, and the order of the several articles be very just; for upon our Load's being preached unto the Gentiles, he was believed on in the world, and met with a glorious reception; for what multitudes in the apostolic age imbraced the Christian religion? And in savour of this interpretation, it may be observed, that areahage, doth frequently signify, was received, without denoting any thing of ascending or descending; see Acts xx. 13, 14, and xxiii. 31. Eph. vi. 13, 2 Tim. iv. 11.

This will, probably, be thought a more just account of the ranging of the se-

veral expressions, than that which hath been mentioned from Mr. Mede.

SECT. VII.

. Chap. iv. Ver. 1----11.

CONTENTS.

E here prophesieth of the upostasy that was to happen in the latter times, and mentioneth their grand error, viz. Holding the dollrine of demons; which doctrine was to be propagated by the notorious hypocrisy and impudence of lyars, and of such as should forbid marriage, and injoin Christians to abstain from some sorts of food.

This prophefy is introduced in such a manner, as might show Timothy how much the Judaizing Christians made way for the grand apostasy, and that he might warn them that the mystery of iniquity was then working.

Against all tendences to such an apostaly, Timothy was faithfully to caution the church at Ephesus, and to inculcate upon them perpetually, that virtue and piety were the only things

that were acceptable to God under the gospel.

For the insisting upon this so strenuously, in opposition to the unbelieving Jews and Gentiles, and to the Judaizing Christians, the Apostle himself had been reproached and persecuted so often, and to so great a degree.

Neron. 🗷

Chap. IV.

Ι.

TEXT.

PARAPHRASE.

NOW the Spirit speaketh expressly, that in the latter times some shall depart Have just been mentioning the mystery of godlinesse, as revealed by the gospel, and have singled out some of its most remarkable parts; particularly that CHRIST is now believed on by great numbers in the world, and hath met with a most glorious reception,——

But the Spirit speaketh expressly, that, in the latter times, some pro-

feffed

NOTES.

1 Pulse, expressly, Mr. Mede referreth this to the prophesy, Dan. xi. 36—39, how it ought to be translated, and what an expresse prophesy 'tis of the things here mentioned, and that have been since accomplished,——See Mede's Works, p. 666, Sc.

But its plain to me that St. Paul also knew this by immediate revelation, and that he hath mentioned it in other words, and with other circumstances in that epiftle, in the writing of which Timothy joined with him. Compare 2 Thest.

i. 1. with 2 Theff. ii. 3---- 12.

Indeed, I apprehend that Timothy (as he was St. Paul's companion and Envourite) had heard all this prophely from his mouth once and again; but that he only mentioned such parts of it here, as the Jewis or Gentile Christians at Ephelus were most in danger of falling into, and so far of making way for the grand apostaly.

When true Christians saw such corruptions breaking into the church so early, it was very proper to acquaint them with this prophesy, to prevent their being shocked with such an appearance, as well as to deter them from making way for it. See

Differt. II. annexed to 2 Theff. Corol. 3. p. 63.

r 'Er υπέρμης καιερίες, in the latter times, feil. το αίδιθ μέλλο/β, in the latter times of the last age, or Christian dispensation; in the times that were to

come long after the Apostres days.

Possibly the same thing may be intended by in equivar universe, in the last days, 2 Tim. iii. 1. and speaking of the man of sin, &c. (though the mystery of inquity was then working) be saith, that he should be revealed in his owntime, or so ian in xares, i. e. when that apostasy was come to such an height, and the way prepared for his appearance; which, probably, is here meant by the latter times.

Mr. Mede (in bis apostasy of the latter times, &c.) doth very ingeniously refer all mention of such times in the New Testament to Daniel's sour monarchies, as the grand calendar in holy scripture, viz. the Babylonian, the Medopersian, the Grecian, and the Roman; of which the Roman kingdom is the last; and, under it, the God of heaven was to set up a kingdom, which kingdom was set up upon the ascension of our blessed Lord; the latter times therefore of this last monarchy must be the last part of the Roman kingdom.

Tires, some,] The word some doth not always fignify a few, but is frequently put for many, even for the majority, John vi. 64; 66. Rom. xi. 17.

Cor.

I TIMOTHY.

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PARAPHRASE.

TEXT.

fessed Christians will apostatize from this true faith, and will hearken to seducing depart from the faith, giving heed to feducing fpirits,

NOTES.

1 Cor. x. 7; 9, 10. Heb. iii. 16. so that this apostally might be very general and extensive, notwithstanding they are called some. However, though it may include great numbers of protested Christians, it cannot include all; no, whilst the outer court was to be trodden down by the Gentiles, i. c. Idolaters, the two witnesses were to stand up for the truth, though they were to prophely in sackcloth, i. e. though they were to be in a persecuted, afflicted state, Rev. xi. 2, 3. And the woman, who brought forth the male-child, was to be preserved alive, though in the wildernesse, all the time that the dragon ruled and triumphed, Rev. xii. 1——6. And whilst the adulterous woman was worshipped and wondered after by them that dwelt upon the sace of the earth, there was a number that had not defiled themselves, but had their names written in the book of life, Rev. xvii. 8. and xviii. 4. so that this apostaly, though too general, was not to be universal.

'Anothros la Tistos, shall apostative from the faith.] So, I think, it ought to have been rendered; and if a Thess. ii. 3. bad been also rendered, Let no man deceive you by any means, for that day will not come unlesse the apostasy first bappen, &c. it would have led the mere English reader to have referred the apostasy in both places to the same event; whereas by translating the word, in one place, a falling away, and, in the other, a departing from the saith, the English reader knoweth not that the Greek word is, in both places, of

the fame import.

St. Paur, had no occasion to tell the Ephesians that he here referred to the same signal event which he had prophetied of, 2 Thess. ii. 3———13. And Timothy himself had seen it there, as well as heard the Arostus speak of it. But its highly probable that they both refer to the grand apostasy. What that is, hath been already considered in the second Differentian annexed to 2 Thess.

They shall apostarize from the faith, they must therefore be professed Christians; yet such only among them as love not truth and holinesse, but delight in iniquity, lies and delusions, especially such delusions as will support them in their wickednesse: Compare ver. 2. with a Thess. ii. 9, &c. Twas to be an apostally from the faith, not a revolt from the Roman, or any civil government. See 2 Thess. ii. 3. and Note (i) there.

How notice outly this prophely hath been falfilled, and what a grand apollaly hath happened even among such as are still protested Christians; see the above-

mentioned Differtation, particularly p. 53, Ge.

" Περοίχον] is πτά μασι πλάνοις, giving beed to feducing spirits,] How exactly doth this newer to the character of the apostate who would attempt to delude mankind, and of those that would greedily swallow the delasion? 2 Thess. in 3, &c.

The apostate was obe a wicked person that should come according to the energy of Sature, with all power and signs, and lying wonders, and with all the decest of unrighteousinesse; the persons that would apostatize with him are de-

feribed

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PARAPHRASE.

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2.

3.

rits, and dostrines of de-

2 Speaking Ives in hypocrify, having their conference feared with 2 hot iron;

Forbidding to marry, and

ducing spirits and doctrines concerning demans; being led away by the most astonishing hypocrify of lyars , and of men who shall have their consciences seared as with an hot iron; who, in some cases, and to some persons, will forbid

NOTES.

ferihed to be such as rejected the truth and loved lyes; for which cause Gon, in judgment, would permit the energy (There) of error to be exerted among them that they might believe also; which exactly answereth to this sentence, giving beed to seducing spirits, well pure inhabits. How justly will they be condemned

that have rejected the truth and taken pleasure in unrighteousnesse?

* Kei disanation samples, and dollrines concerning demons,] So wise is in Oil, faith concerning the Son of God, Gal. ii. 20. and Carlingian disagre, the dostrine concerning baptifms, Heb. vi. 2. Demons among the Heathers were of two forts, i. e. either the fouls of men departed, or a superior order of beings that were never united to humane bodies; and they looked upon both forts as Mediators between God and man: How exactly hath this part of the prophety been fulfilled in the invocation of saints and angels, purgatory, prayers for the dead, &c.?

Dr. Mills mentions one MS. and one of the Pathers, that read after risess, for all of received and self-adjust, we is in To Topeth social and, for they half worthing dead men, even as they have been conflipped in Ifrael, i. e. when Ifrael fell into the Heathen idolatry. Though I apprehend this to have been only a scholium, or marginal Note, taken, perhaps, from Pfal. cvi. 28. or Ifai. viii. 19. yet it

may show us how this place was understood in the primitive church.

a Vier conveiges Addinoyor, and to er conveiges is to be understood, perhaps,

before xexallneug pièves and xexusiles, &c.

So this ought to be construed, viz. by the hypocrify of lyars, &c. intimating that these should be the chief means of their apoliasy, or seduction: so is used, Matt. v. 13. 2 Thess. ii. 9, 10. Tit. ii. 9. The lying miracles, legends, forged writings, vows of celibacy, and pretended mortifications in the church of

Rome, have remarkably fulfilled what is here predicted.

By the hypocrify of lyars, who had put away faith and a good conscience, and made a distinction between meats clean and unclean, and had sorbid the younger widows to marry, was the mystery of iniquity then working among the Judaizers at Ephejus, chap. i. 5, 6; 19, 20. and iii. 9. and iv. 4—8. and v. 14, 15. It doth not plainly appear that either the Genrile Christians made any step towards returning to the worship of demons, or the Jewish Christians, who, as they had made shipwrack of faith and a good conscience, were more likely to do any thing to pacify their idolatrous enemies;——but 'tis possible, as he mentioneth that particular, that some of the Ephesians were in danger of attending to such a doctrine, or of falling into such a practice. How the grand apostaly was introduced, see the above-mentioned Differt. II. p. 60, &c.

a * This

Chap. IV.

PARAPHRASE.

TEXT.

bid * marriage where God hath not for- commanding to abitain from bidden it, and will injoin abstinence from some sorts of food, which Gon hath created for the use of man, and which all fuch as rightly understand and maintain their Christian liberry,

meats, which Gon hath created to be seccived with thankigiving of them which

NOTES:

7. This pretence to angelical purity, is part of the deceit of unrighteousnesse; probably some of the Christians at Ephesus were in danger of being carried away with the notions of the Effenes, who were, some of them, against marriage, as too impure for them. In the grand apostaly, this hath been eminently fulfilled in the monks, friars, nuns, and fecular priefts, in whom marriage is looked upon es worfe than adultery, or the most horrid and preternatural uncleannesse. Fid:

Down. de Antichrift. 1. 1. c. 4. .

- Our translation hath very properly supplied & zeadbiler before ἀπέχεδι. That the Jews made a distinction between meats clean and unclean, is evident, and was only what their law required; but the Judaizing Christians continued also to make such a distinction, nay, and would have had the Gentile Christians to have done fortoo; whereas St. PAUL doth every where openly and plainly declure, that the Gentile converts ought not to subject themselves to any such law : and he seemeth frequently to infinuate that the Jewish Christians were also, by the gospel, freed from the ceremonial law, though he declareth, that (because of their strong and rooted prejudices) to bim that thinketh any thing to be unclean, to him 'tis unclean.

The trifling diffinction of meats which the church of Rome observeth in Lens, and on two days every week quite through the year, is exactly agreeable to what

was here predicted.

They hold eating of flesh at fuch times to be a mortal fin. Down. de Anti-

christ. 1. 1. c. 4.

And St. Benedict, the father and founder of the Western monks, ordered that

none of them should ear any flesh.

: b Tois missis & emergencias & adilbuar, the faithful, and them that know the truth, i.e. both Jewish and Gentile Christians, that understood the liberty interconith CHRIST had made them free, and stedfastly maintained that liberty. Some of the Jewish Christians, particularly Hymeneus and Alexander, appear to have known the truth, and yet to have betrayed it: they therefore were not of the number of the faithful. But others of them remained under the power of fuch ftrong and inveterate prejudices, as really to think it their duty still to observe the ceremonial lew, and to put a difference between means clean and unclean; such were not to eat of all means indifferently, because they were not of the number of such as knew the truth, Rom. xiv. 23. For he that doubteth (or diftinguisheth between meats clean and unclean)

TEXT.

PARAPHRASE.

AuCh.58 Neroo. 4 Chap. IV.

5.

believe and know the truth.

4 For every creature of Gon is good, and nothing to be refused, if it be received with thankfgiving:

5 For it is fanctified by the word of GoD, and

prayer.

of It thou put the brethren in remembrance of these things, then shalt be a good minister of Jesus Chaist, berty, may without feruple receive, provided they use them with moderation and gratitude. For every thing which God hath created, is good for the use he defigned it; and no Christian, from a fcruple of conscience, ought to reject any wholesome food, provided he receive and improve it with thankfulnesse to God who gave it. For (though under the law of Moles, there was a difference to be made between meats clean and unclean) the creatures, that were unclean by the law, if they be wholefome food, are fanctified, or declared clean, under the gospel to all such as acknowledge God as the Author of all their mercies.

If you put the Christian brethren at Ephejus in mind of this grand apostaly, which is to happen in the latter days, and warn them against all tendencies towards it,—you will approve your self a good and faithful minister of

JESUS

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unclean) is condemned if he eat, because he doth not all according to his faith; for exhatsoever is not according to a man's faith, is sin. Gon mercifully have with the prejudices of the sincere, and less it lawful for them to make such a distinction, till they had conquered their prejudices.

4 ° Gen. i. 31. Eccluf. xxxix. 16.

of The word of Gov, in the guspel, hath abolished the ceremonial law, and, among other things, the distinction between meats clean and unclean, Matt. xv. 11, &c. Mark vii. 15, &c. Alls x. 15. Rom. xiv. 6; 14; 20. 1 Cor. x. 25;

27; 30. Tet. i. 15.

Le Timothy was converted to Christianiry, I suppose, when he was about sixteen years old, and had since been instructed by St. PAUL in the knowledge of the pure and unmixed Christian institutions; but it deserves to be inquired, whether his early and strict education in the Fewish religion, might not have less such a tincture in his mind, as was with disticulty removed, and therefore might occasion St. PAUL to be more close and frequent in his cautions to this beloved son of his. Good and sincere men find it a difficult matter to get rid of such prejudices as have grown up with them from their infancy.

L

Who

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TEXT.

TESUS CHRIST, who hath been educatedin the pure institutions of the golpel, even of that s found doctrine which you have been acquainted with, and adhered co.

But reject the profatte and idle " flo-7. ries, which some are so fond of, such as the fabulous traditions and endlesse genealogies of the Jews; and be fure to place no teligien in them, but exercise your felf in the folid and substantial plety of the Christian religion.

€. For bodily a exercises (such as either those of the Greeks in the Agonifite games, of those in which the Effenes labour, according to the tules and inditutions of théir

Chaist, nourished up in the words of faith, and of good doftrine, whereunto thou haft attained,

But refule profuse and 7 old wives fables, and exercife thy felf rather unto godlines.

For bodily exercise pro- 8

NOTES

Who the bitiBien were (whom Timbely was to put in mind of these things) fee Note (b) on Philem, ver. 1. He dort not order him to put Hymeneus and Alexamler, and the Judaizing ciders and teachers, in mind of abitaining from fuch things: Probably they would not mind his admonitions, as they had made shipwreck of faith and a good confeience, and the two most notorious of them had behaved to incorrigibly, as to provoke the Aposter to deliver them over to Baran, &c. 2s.the only remedy; but the Christian breibren, that wire not fe much corrupted, were to be admonished, that they might beware of all ten-

7 h With what contempt doth he speak of the stadistions of the cliefs, and of elle Jewist genealogies and Internations tables ? See Note. (1) thap, 1. 3. and (1) ner. 4. See alfo thap. 1. 43 0. and vi. 25. 2 Tim. ii. 10 3 23. and iv. 4. Tit. i. To; 14. 20d jii. 9.

i See Note (b) chap. ui. 16.

B # He had mentioned popular, ver. 7. as applied to a Christian life, and

therefore he here mentioneth yourselfu; fee Note (*) chap, i. 8.

I had thought that bedily exercise did here teles to the diffinction which the Teers made between nicats and drinks, and their frequent washings of the body, which are called fleshly vitilnances, Heb. ix. 10. But upon reviewing this place, I take the fenie given in the Paraphrase to be the more probable interfictation.

TEXT.

PARAPHRASE.

fitch little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 This is a faithful faying, and worthy of all acceptation.

10 For therefore we both labour, and fuffer reproach, because we trust in the living Gon, who is the Sariour

Chap. IV. their fect) fignify little; but I recommend to you an exercise of a more noble and valuable kind, much preferable to any bodily labour, though that profiteth a little, --- but the exercising your self to godlinesse, or the holinesse of heart and life, which is now indispensibly required, hath the promise of the divine blessing " in the present life; but especially in that which is to come. And (however any in the present age, or in the latter titnes, may reject it) tis a matter of importance, and deferyeth to be universally received and regarded, viz. That bolinesse and Christian piety is infinitely preferable to all bodily exercifes whatever. Nay, what is it that hath supported me whilst I have laboured and toiled so much, and have so patiently indured reproach, and suffered so many indignities, --- but because I trust (not in Diana, or such lifelesse idols as the · Heathen gods, but) in the one true and " living God, whereby I disoblige the isolatrous Gentiles; and because I will (in opposition to the narrow notions of the "Jews) declare that this one true God is heartily disposed to save all mon.

NOTES.

1 See Note (h) chap. iii. 16.

"The law contained promiles of temporal bleffings; the gofpel is not without fuch promiles, but layeth the greatest stresse upon the blessings of the life which is to come, Rom. viii. 28. Heb. viii. 6. 1 John ii. 25.

10 " See Note (f) chap. iii. 15. and the History, p. 14; 18, 19.

By the Fews was he banished from the synagogue, very much upon the account of this charitable and benevolent doctrine; see the History, p. 12, 13. Gal.

f See Note (d) chap. i. r.

4 Scc

An,Ch. 58; Neron. 4. Chap, IV.

1 I.

PARAPHRASE.

TEXT.

men , Gentiles or Jews, and that he will actually fave all fuch as faithfully obey the Christian revelation.

These things are what you are to teach at Ephesus, and charge them to comply.

viour of all men, especially of those that believe.

These things command 15 and teach.

NOTES.

3 See Note (1) chap. ii. 4.

" Makera news, especially of the saithful, As if he had doubted of the salvation of the Judaizers, who were unsaithful; which could proceed only from their incorrigible obstinacy, and the improbability of their repentance. Compare with this Note (*) chap. i. 1. and Note (*) ver. 5.

11 Theedyyeals, command, In this he may ruler to recayyeless, chap. i. 3. and recayyelass, chap. i. 18. He uleth the word likewife, chap. vi. 13;17.

SECT. VIII.

Chap. iv. Ver. 12-16.

CONTENTS.

E here giveth Timathy directions concerning his own conduct; especially as he was yet a young man, and had such difficult work upon his hands.

He adviseth him to take a great deal of care how he behaved, both in public and private; and particularly that he give himself

intirely to the work of the ministry.

TEXT.

PARAPHRASE

Let no man despile thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give atten-

The above-mentioned directions are what I thought necessary with respect to the church at Epbefus: But when I confider what difficulties you have to incounter, and what fort of persons you have to deal with, --- I must own that I am anxious for you, and would earneftly beg of you to behave with fuch prudence and gravity, as that no man may despise your admonitions upon the account of any levity, or 'youthful folly in your behaviour; be, on the other hand, a " pattern to all the " faithful Christians in your speech, your ' converfation, your * charity, in your * spirit, your faith, and your chastity.

I have intimated, that I hope to be with you shortly, and give you further directions; but don't slacken your diligence in expectations of my coming: No, spend your time, in the mean while,

NOTES.

12 * See the History, p. 22, &c. * See Note on 1 Theff. 1. 7.

Ter tien, of the furthful, The faithlesse Judaizers would be apt to improve every youthful imprudence into an accusation against Timothy, as he was let there to oppose them; but the faithful would profit by his example, if it was plous and prudent, Tit. ii. 7. 1 Pec. v. 3.

The draseon, in conversation, St. Paul wrote in a popular stile, and therefore used many words to the same purpose, to expresse the thing more vehemently: However, if any desire to distinguish, they may refer, in word, to his speech, and this phrase (in conversation) to his behaviour.

² This may possibly refer, more especially, to that charity which they owed the Gentile Christians.

Is not in the best antient MSS. and versions, (see Dr. Milk;) if recained, it may be understood either of Timothy's bringing forth the fruits of the Spirit, Gal. v. 22. or his improving his spiritual gifts, I Thess. v. 19. I chuse rather to refer it to the sormer, because the latter is so expressly treated of, ver. 14.

12.

130

in

Chap. IV.

13 6 Twas

An.Ch.58. Neron. 4-Chap. IV.

14.

PARAPHRASE

TEXI.

in reading the foriptures, both privately and in public, and in exhorting and teaching others.

Neglect not that divine gift which is in you, and which I, by the laying on of my hands, communicated unto you, according to the propheties that went before concerning you: And the colders dance to reading, to exhortation, to doffring.

Neglect not the gift that 14 is in thee, which was given thee by prophely, with the lay-

NOTES

1; b Twas the custom in the synagogue to read a portion of the scriptures of the Old Testament, and, after that, to instruct the people in the meaning of it, and give them some useful exhortations: Tamothy was to do so in the school of

Tyrennus.

14 Min auskuri is on xacioually, i esibu volsted regalidat, neglect not the gift that is in thee, which was given thee by prophesy, If by werenthas, prophely, we could here understand the power which the Avostles had of confering the gift of the Holy Choft by the laying on of their hands, our translation would be just; but I don't find that that pawer is any where called prophely: I would therefore understand Ita as either put for x7, and consider this as a paeatlel expression to what we find, those is the xet reservious on or respulsive, according to the prophesies that went before concerning thee: Or, which cometh to the fame thing, I would have In here to fignify after, as it fignifieth, Mark ii. 1. di musgar, after fome days; and Alls xxiv. 17. di clar manioran, after many years; and then the fense would run thus; Neglect not the gift of the Holy Ghost, which is in you, which was conferred upon you after (as according to) some prophesy, or prophesies, that went before concerning you. Twas according to prophely that Paul and Barnabas were fet apart at Antioch, unto the work to which Gon had called thom, Acts will. 2. In this sense, porhaps, 'twas that the Moly Choft had made the elders of the church at Ephofus, bishops, Acts xx. 28. And that Clemens Romanus Says, That " the Arostuse appoint-" ed the first fruits of their conversions to be bishops and deacous over such as " should afforwards believe, having first proved them by the Spirit." See the whole Section quoted Note (1) on a Theff in 13.

It hath from hence been allodged, that imparting the Holy Gboft, did always, in that primitive age, accompany the laying on of bands; and that the elders of the Christian church (as well as the Apostuss) could impart that divine gift by the laying on of their hands. I don't, indeed, think that any very great firefic is to be laid upon that Jewift rite of laying on of bands, which they frequently used when a superior bleffed, or prayed for, an interior; and which is now gommonly used in secommending ministers to the divine bleffing for successes.

in their work.

NOTES.

Neron, 4.

But that the fact is true, that hands were frequently kild upon persons, even the Arostrees days, where the Holy Ghost was not imparted, may (1 think) he made very plainly to appear. The Arostrees themselves did not always confer that gift, when they laid on their hands; for, Ast vi. 6. they are said to have prayed and laid their hands upon the leven deacons, who were already full of the Holy Ghost, ver. 3. And the prophets in Antioch in Syria falled and prayed, and laid their hands on Bathabas and Saill; to whom the Lond Jusus Chaist had appeared at Jerusalem, and communicated the Holy Ghost immediately, and in the greatest plenty; compare Asis ki. 30, and kii. 25, and kiii. 2, 3, with Asis kiii. 17, Iso. and a Cor. kii. 4, 1, 7. And Innothy, who was only in evangelist, and could not confer the holy Ghost upon any person by the laying on of his hands, is directed to the causion in ordaining bishops and deacons, and to lay hands suddenly on no man, I Tim. v. 22.

I don't know but hands might be laid upon St. PAUL When he was recommended to the divine bleffing, before he entered upon his feeded apolibilic journey, Acts xv. 40. and fo, perhaps, before every one of his four or five apo-

fiolic journies.

But that the elders here mentioned did not confer the Holy Ghost upon Timothy by the laying on of their hands, appeareth from a Vim. 1.6. where or. Paut. faith expressly, that this gift was imported unto Vinoshy by the laying on of his bands; and we can't suppose that Sr. Paus would have assumed to himself what was due to others in conjunction with him.

He himself, indeed, was an Arostie, and is said frequently elsewhere to have imparted the Holy Ghost by the laying on of his hands; but we find no cer-

cain and clear instance where any elders ever did so.

Philip, who was one of the primitive tiders, and himfelf full of the Holy Ghoft, (Acts vi. 3;5.) could not confer the Holy Ghoft upon the Samaritanes; and therefore two of the Aposture were fent to impare is to them, by the laying on of their Hunds, Acts viii. 14.

That the Holy Gloss was not imparted to Sant by Annulas, when he laid his hands upon him, and miraculously cared him of his bilindness,—is what I shall

have eccasion to stow elfewhere.

And if that inflance of Ananias, and this in the text, can be plainly elected up, without supposing elders to have conferred the Holy Gooft, the general rule will hold without exception, quite through the New Testament, via. that none over imported the Holy Ghost by the Laying on of their bands, but Arost use only.

In this test, 'tis (not tra by, but) with the laving on, &c. well indices his made; upon which St. Paul (young as Timothy was) laid his hands upon him, and imparted unto him the gift of the Holy Gloss; and, either along with the Apostic, or after he half done, the elders of the church at Lyste haid their hands also upon Timothy, and recommended him to Gop for successe and a bletting.

Just as in the above-mentioned case of Barnabas and Saul, soon after our LORD JESUS CHRIST had qualified them for, and called them to the apostlessis of the Gentiles, the prophets in the church at Antioch, by immediate inspiration, directed that they should be recommended to Gon for his blessing; and they were accordingly recommended unto Gon, or separated unto their work

by falling, penyer, and laying on of hands, Acts xiii. 2, &c.

35 5 Ex

An.Ch.<8. Neron. 4. Chap. IV.

PARAPHRASE.

TEXT.

at Lystra laid on their hands also, when they prayed for fuccesse, and a bleffing upon your future ministry.

15.

As therefore you partake of the gift of the Holy Ghoft, and have been recommended unto Gop for his bleffing, -take care of these things; e give your felf wholly up to them, that, by your diligence in your private studies and public labours, your progresse may evidently appear to all around you.

I repeat it again, as a matter of great 16. consequence, - Take heed to your own private conduct, and to your teaching others the Christian doctrine, and persevere therein with care and stedfastnesse; for if you do so, you will be the means of faving both your felf", and them that hear you.

laying on of the hands of the presbytery.

upon thefers Medicate things, give thy felf wholly to them, that thy profiting may appear to all.

Pake heed unto thy felf, 15 and unto the doctaine; continue in them: for in doing this, thou shalt both fave thy felf, and the m that hear thee.

NOTES.

15 ° F. Titou ide, make thefe things your whole fludy and bufinesse,] They that had the gifts of the Spirit in a supernatural manner, were to read and study, as well as to teach others; so they stirred up the gift that was in them, which they, by negligence, quenched; fee Note (°) 1 Theff. v. 19. Surely then, as the spiritual gifts are wholly ceased in the church, the pastors of it now a days. have much more reason to read and study!

The Hebrew in which the Old Testament, and the Greek in which the New was written, are now dead languages, and the idioms of speech, the history and customs, &c. are very different from ours, which maketh learning and diligence absolutely necessary to such as would teach others the true, pure, and primitive

Christianity.

f See the preceding Note. 16 * See Note (*) ver. 12.

* Ezek. xxxiii. 9. Dan. xii. 3. Rom. xi. 14. 1 Cor. ix. 22. James v. 20.

An.Ch. 58. Neron. 4. Chap. V.

SECT. IX.

Chap. v. Ver. 1, 2.

CONTENTS.

AVING advised Timothy to diligence in teaching others, the Apostle here pointeth out some rules of prudence, in order to his teaching with successe, viz. that he should carry it with a filial respect towards the aged, and with mildnesse and affability towards younger persons.

TEXT.

PARAPHRASE.

REbuke not an elder, but intreat bim as a father, and the younger men as brethren; fuccessfully, I would advise you to act with great prudence; particularly, I would not have you assume an air of authority, and, in a severe and magisterial way, take upon you to reprove i old men. No, he beseech them to learn and obey the truth, just as you would do in teaching your own father.

Neither would I have you carry it * morosely towards the younger men, but teach and exhort them in a mild and affable manner, as if they were your own brothers.

In

NOTES.

1 ! Herotifier, an older man,] i.e. not an elder in the church, as the same word significate, ver. 17; 19. for 'tis here opposed to realises, younger men; as resolvings, the older women, is opposed to realises, the younger women, ver. 2.

a, 2 k Such rules of prudence, virtue, and decorum, could never have proceeded from an ignorant or foolish person. Such a thorough knowledge of the world; such proper and wife advice to succeed, by suiting persons and things, as far as could be done with a good conscience,—evidently showeth that St. Pauc was no loose, incoherent writer, nor any wild and extravagant Enthusias: As his whole character, and particularly his patience and perseverance, notwithstanding the injuries and persecutions which he met with from an unrighteous,

I TIMOTHY.

An.Ch.58. Neron. 4. Chap. V.

2.

PARAPHRASE.

TEXT.

In instructing the aged women, behave with such a k respectful and silial descrence, as you would towards your own mother; and so likewise towards the younger women, carry it with that mildnesse and gentlenesse, k as if they were your own sisters, but be careful that it be also with the k greatest purity and chastity. The elder women as mo- a thers, the younger as fifters, with all purity.

NOTES.

ungrateful world,———show that he was no impostor, but a man of virtue, integrity, and the greatest benevolence to mankind. See Appendix to Philemon.

SECT. X.

Chap. v. Ver. 3-16.

CONTENTS.

The Apostue here giveth directions concerning the widows that were to be maintained by the churche's charity. The sum of what he saith upon this head, is,—that private Christians ought every one of them to maintain their own near relations, if they are able: But if any widow have no near relations, able to maintain her, then the church is to take care of her, provided she have been a very pious woman, and still continueth to be so: But under sixty years of age none were to be admitted; for the younger women, by being restrained from marrying again among the Christians, would be in danger of throwing off Christianity, or of behaving so as to bring some scandal upon it; he therefore adviseth that none of them should be admitted into the number of those that the church was to maintain.

Neron. 4

Chap. V.

3.

TEXT.

PARAPHRASE

Honour widows that are widows indeed.

A But if any widow have children or nephews, let them learn first to shew piery at home, and to requite their parents; for that is good and acceptable before Gop.

Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers

night and day.

But she that liveth in pleasure, is dead while she liveth.

And these things give in charge,

Respect and 1 maintain the widows, who are (what that word importetly, i. e.) really "bereaved and desolate.

But if any widow have children, or grand-children, let them learn to show piety to their own family, and to make a grateful return " to their progenitors, by maintaining them in their indigencold age: For this is a thing good in it felf, and highly acceptable unto the true Gon.

She that is a widow indeed, and really desolate, (if she behave as she ought to do) trusteeth in Goo, and not only maintaineth an habitually pious frame of mind, but spendeth her time of in frequent acts of prayer and devotion.

Whereas the that liveth in wantonnesse and sensuality, behaveth very unbecoming her character; and though the survive her husband, yet as she is dead to virtue and piety, she can't deserve the

churche's regard.

I not only fay these things to you, but I would have you declare them openly, and

NOTES.

3 That bangar here fignificth to maintain, is not only plain, from what followeth, but its frequently the lende of the word, var. 17. Matt. xv. 4, 5, 6. and Mark vii. 9 Acts xxviii. 10.

" Ver. 4, 5, 6. fuch were the widows of the Christian church at Forufalem.

Alls vi. t. Ec.

4 = Gen. xiv. 9, Sc. Matt. xv. 4, Sc. Mark vii. 9, Sc. Eph. vi. 1, 2, 3,

5 . See Note (") 1 Theff. iii. 10. and Luke ii. 37.

6 "Twas reckoned a beautiful thought in Pythagoras, and other antient Heathens. That a worthlesse man is a dead man.

That the same thought is not as much admired in St. PAUL (with whom tis very frequent) can proceed from nothing but an unreasonable partiality for what is of Heathen extraction, and an ungenerous contempt of what is Christian.

5.

6.

٠,

An.Ch. 58. Neron, 4. Chap. V.

8.

PARAPHRASE

and e injoin the church at Ephefus to act accordingly, that their behaviour may be inoffenfive.

For if any professed Christian doth not indeavour to provide for his own relations, and especially for his own parents and domesticks, he hath, in effect. 'denied the Christian faith, and is even worse than one that believeth nothing of Christianity; for both the unbelieving Yews and Gentiles very commonly provide for their own houshold and nearest relations.

Into the number of those that are to marry no more, but to be maintained

by

TEXT.

charge, that they may be blamelcís.

But if any provide not 8 for his own, and especially for those of his own house, he hath denied the faith, and is worfe than an lufideJ.

Let not a widow be ta- q,

NOTES.

^q See Note on chap. iv. II.

8 Desging the faith, is here (according to St. PAUL) leading a wicked

life, or living and acting contrary to the Christian law.

Suppose the man, of whom the Apostus is here speaking, to have believed every article of the Greed; yet, as long as he provided not for his own family, he declareth that such an one had thereby denied the faith, and was so much worse than one guilty of error in speculation, as to be worse even than an Insidel himself. See Note (1) chap. i. 10: ver. 4; 16. Gal. vi. 9, 10. (Ifal. Ivii. 7.) Luke xii. 48. 2 Tim. iii. 5. Tit. i. 16.

9 That this is the Arostle's meaning, appeareth, from the age at which he would have them taken in, as well as from what he hath faid, ver. 11, 12;

It this restraint had been laid, by the Christians, upon the younger widows, it might have been a temptation to some of them to have gone among other forts of persons, where they could be free from such restraints; and, as he seemeth to intimate, ver. 15. some had actually left the Christians upon that account. 'Twastherefore both reasonable in it self, and agreeable to the Christian institution, that fuch a restraint should not be laid upon them among the Christians.

t I don't see that the Aposter had any Design to intimate that they were to

be desconnesses, such as were afterwards in the Christian church.

It must certainly be a wrong method of interpreting any expressions of the APOSTLE's, to represent them as alluding to customs that have prevailed in any ages fince. If they had had fuch an office committed to them, undoubtedly the APOSTLE would have described their duty in it very particularly, as he hath pointed out their duty in private life, ver. 5.

Befides, the number of fuch poor widows might, in some churches, he so great, that there could have been no occasion for so many deaconnesses, as there were poor

widows.

TEXT.

PARAPHRASE

by the church as widows, let no widow

Neron. 4 Chap. V.

II.

ken into the number, under threefcore years old, having been the wife of

one man,

Well reported of for good works; if the have brought up children, if the have lodged strangers, if she have washed the faints feet, if the have relieved the afflisted, if the have diligently followed every good work.

But the younger widows refuse; for when they have begun to wax wanton against CHRIST, they will marry;

12 Having damnation, because they have cast off their

first faith.

be taken in under fixty years of age, after having been the wife of one hufband; if the have had a good character ', among unbelievers as well as Christians, for her good works; if the have brought up her family virtuously and piously, if the have been hospitable, if the have been ready to do any the * meanest offices to show her respect unto the Christians, if the have been ready to fuccour any person in distresse, if she have been one that hath made it her study and businesse to practife and promote every good work, -- one of such a character greatly deserveth the churches regard.

But don't take the younger widows into that number; for fuch a restraint may, perhaps, tempt them to cast off the Christian religion, and to carry it contemptuously towards our LORD JESUS CHRIST; and, when they begin to do fo, they will be very ready to marry. fuch as are not Christians: And furely they will be very justly condemned,

NOTES.

widows, of a proper age, &c. though they (as well as all Christians) wete, no doubt, to do any good offices to the Christians, or any thing in their power to

promote Christianity. See Note on Philem. ver. 13.

baA

" Trymuia erds dud els yunh, that bath been the wife of one bushand, Tis faid, chap. iii. 2. that a bi sop must be (i. e. at present) the husband of one wife, not guilty of polygamy, mough he may have several wives successively; from one's being in the present, and the other in the past tense, some have argued that this expression can't determine the meaning of that; but for a more full account of the sense of this place, see Note (b) chap, iii. z.

10 * See Note (4) chap. iii. 7.

Acts xiv. 15. Heb. xili. 2. 1 Pet. iv. 9. Twas a piece of civility, as well as a great refreshment, in the Eastern countries, to wash a person's feet, Gen. zviii. 4. and ziz. 1. Luke vii. 38; 44. John XIII. 5 5 14, 15.

11 * Sec Note (f) ver. 9.

is b Sce

An.Ch.58. Neron. 4. Chap. V.

14.

15:

PARAPHRASE.

TEXT.

when they have cast off their former faith, and fortaken the Christians. But (suppose they don't quite cast off the Christian religion) when they have nothing to do, but have all things provided to their hands by the church, they will be tempted be be idle, and to go about from house to house, and not merely to be idle, but to be tatlers also, and busy-bodies, curiously prying into other peoples affairs, and talking about things, which it neither becometh them to speak of, nor concerneth them to meddle with.

I will not therefore have the Christians to restrain them from marrying again, by taking them into the number of the churche's widows; but, on the contrary, I order that the younger women marry, and that they bear and piously educate children, that they look well to their own houshold affairs, and behave so virtuously and prudently, as to give no occasion to any of the enemies of Christianity to reproach them, or that religion which they professe.

These rules may, perhaps, seem very minute and particular; but there is too much occasion for them; For some

(because

And withal they learn to 13 be idle, wandring about from house to house; and not only idle, but tatlers also, and busy-bodies, speaking things which they ought not.

I will therefore that the 14 younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

For some are already 15 turned

NOTES.

15 See Note (*) ver. 9.

Chap. V.

TEXT.

PARAPHRASE.

turned afide after Satan.

If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

(because of the restraints which the Christians have laid them under) have already turned aside from Christianity, or greatly disgraced it.

If any man, or woman, that is a Christian, have a widow mother, or grand-mother, and can maintain them, injoin them to do it, and let not the church be unnecffarily burthened, that it may provide sufficiently for such as are widows indeed, and atterly desolate.

NOTES.

16 5 See Note (") 967. 3.

SECT. XI.

Chap. v. Ver. 17-25.

CONTENTS.

This Section, he giveth directions concerning elders, and that under three heads. (1.) With respect to the provision which the church was to make for them, especially for the diligent among them. (2.) With respect to Timothy's reproving them, which was only to be done upon good proof; and (if well attested) it was to be done publickly, for a warning to others. This being an ungrateful work, he chargeth it upon Timothy, in the most solemn manner. And then (3.) with respect to Timothy's ordaining of elders, he adviseth that it be done upon mature and deliberate consideration; and particularly upon a faithful inquiry into their characters: In the midst of which, he droppeth some brief directions concerning Timothy's health, as considering his life of great importance to the Christian church.

.

An.Ch.58. Neron. 4-Chap. V.

17.

PARAPHRASE.

TEXT.

Let the * elders, who " prefide over the church with prudence and diligence, be

Let the clders that rule 17 well,

NOTES.

17 The word resolution, was used, ver. 1. for an old man; here 'tis used for an elder in the Christian church, which an old man, that had been lately converted, was not. Such as had been lately converted to Christianity, of what age

foever, were only novices; fee Note (°) chap. iii. 6.

The elders in the Christian church were of three kinds, (1.) The (elders) eye-witnesses, Luke i. 2. i. e. such as had seen our Lord Jesus Christian the stelle, and conversed with him some time before his personal ministry was ended; and that had seen him also after his resurrection, and had been eye-witnesses of the truth and reality of that grand miracle; that safe, with which Christianity must stand or fall.

Those elders were generally honoured above all other Christians whatever; out of them were the twelve Arostess of the circumcision at first chosen; out of them was the place to be supplied from which Judas the traytor fell: The hundred and twenty, upon whom the Holy Ghost was poured out upon the ever memorable day of Pentecost, were probably of that number; and the sive hundred mentioned by St. Paul, I Cor. xv. 6: In this sense, St. Peter calleth himself an elder, I Pet. v. I. But in comparison of such, the Arostes of the Gentiles speaketh diminutively of himself, as of an abortive, or one born out of due time, I Cor. xv. 8.

(2.) The (indexa) first-fruits, in any particular town, or province. The converts at Jerusalem were the first-fruits of the Jews, and of the whole world; see Note on 1 Thess. The Jewish Christians (as being the first converts) are called, the first-fruits of the new creation, James i. 18. Cornelius and his company were the first-fruits of the devout Gentiles 3 and Paulus Sergius, and the church at Antioch in Pisidia, were the first-fruits of the idolatrous Gen-

tiles.

But the first converts in any particular place were the first-fruits, or elders, of that place, and deservedly esteemed and honoured for the probity of their minds, and their good disposition, manifested in so readily yielding to conviction, and imbracing a religion, by which they could promise themselves no worldly advantages, but might probably expose themselves to suffering, contempt, and perfection; accordingly the greatest plenty of spiritual gists and miraculous powers were commonly afforded them; see Note (a) a Thess. ii. 13. "Tis upon this account that Mnason is mentioned with honour and respect, as an did disciple, Assix xxi. 16. and St. Paul mentioneth it to the honour of his kinsmen, Androsicus and Junias, that they were Christians before him, Rom. xxi. 7. and demandeth respect at Corinth for Epenetus and Stephanas, as being (\$\times xas \chi \times \tim

(3.) The

Meron. 4.

Chap. V.

TEXT.

PARAPHRASE.

well, be counted worthy of double honour, especially they who labour in the word accounted worthy of double honour; let the church greatly reverence them, and chearfully maintain them, especially if they not only prefide, but teach and

NOTES.

(3.) The third fort of elders in the primitive church were the Audiga, or the successors of the (andexau) first-fruits. When the first fort of elders in particular churches were dead, the wifelt and gravest men in that church seem to have succeeded them in their work and bufineffe; and along with the work to have receired also the name.

h See Note (4) I Theff. v. 12.

Hence it appeareth that there were feveral elders in this one thurch, and that some of them presided only, but others both taught and presided, or affished in prefiding. Belides their being the gravest and most prudent men, and the most early converts in that city, 'tis highly probable that they had an illumination from the Spirit to direct them how to order and manage the affairs of the church wifely and properly; i. e. not only to direct fuch as had spiritual gifts, how, and in what order, to use them in the public assembly, ex. gr. who should prophefy first; who should, in the next place, pray, or fing, by the Spirit, who Thould fpeak scith a tongue, and who should interpret; and in this sense the firit of the prophets was subject to the prophets; i.e. the spiritual gifts were un. der the direction of such as presided, as well as of such as had the gifts, a Cor. xiv. 32. They could (I say) not only so prefide in the church; but 'tis probable, that (after a church was first planted, and the Apostues and evangelifts were departed from it) the chief care of the Christian interest was devolved upon fuch rhiers, and they were to look to what concerned fuch a church, at least till the Apost Les or evangelists came again, and ordained bilbops and deacons among them; fee Note (4) 1 Theff. v. 12.

What analogy their presiding bore to that of the rulers of the Jewish synagogue, Vid. Vitring. de veter. Synag. L. 3. cap. 9. p. 727, &c.

But, besides their presiding, 'tis here intimated that some of them taught also; i. e. they not only prophefied, or spoke by immediate inspiration, any particular truths, which might be for edification, or exbortation, or comfort; but they alfo acted the part of doctors, or spoke in the church as teachers, which he had expressly prohibited the women to do, chap. ii. 12.

Indeed, the Apostres had the whole scheme of Christianity by inspiration : but what fuch elders had learned from the Arostres, mediately or immediately.

that they carefully and diligently taught to others.

That this was the work of pastors and teachers, will hardly be disputed; for when the prophet describeth a pastor after Gon's own heart, 'tis one that feedeth his people with knowledge and understanding, Jer. iii. 15.

As the Apostee was fully acquainted with Jerrifo cultoms, and appeareth, in many cates, to have followed the model of the Jewill synagogue, 'tis ishely that herein he might have a reference to it; and then we may reasonably

inposic.

I TIMOTHY.

An.Ch.58. Neron. 4. Chap. V.

PARAPHRASE.

TEXT.

and instruct others in the Christian doctrine. Such, I say, ought to be k provided for, and supported by the church, in whose service they are imployed: 18. For the scripture saith, Deut. xxv. 5.

word and doctrine:

For the feripture faith, 18

Thou

NOTES.

stippose that others taught, or laboured in the word and doctrine, besidet some of the presiding elders. For in the Jewish synagogue, after reading one Session out of the law, and another out of the prophets, the gravest and wifest men present used to explain the passage that had been read; and frequently the rulers of the synagogue would desire any of the men then present (if they were judged capable) to give their thoughts upon it likewise, or to make any useful exhorta-

tion to the people, Acts xiii. 15.

Twas the proper businesse of the rulers of the synagogue, and so likewise of the elders of the Christian church, to preside, and their teaching was voluntary, and a proof of their zeal and diligence: But though their great work was to preside, yet they might all of them have taught also, if they had so pleased: It doth not appear that they were of different ranks, or orders; or that the Arostuse or Timosby had appointed this distinction; but that it proceeded from the superior zeal and diligence of some of the elders at Epbesus above others, who were of an equal rank and order with themselves. Out of the number of such as were most apt to teach, was Timosby ordered to chuse bishops, chap. iii. 2.

The due discharge of the work of presiding (in that infant state of the church, and when they were surrounded with enemies) required great prudence and application; and the sourishing or decay of the Christian church did very much depend upon their management; they therefore who presided scell were to have a double stipend from the church, especially if they also, with diligence and care,

taught Christianity to others. See Mifiel. fac. Est. I. p. 84.

The diffinguishing between such as did, or did not, preside well, and between such as over and above laboured in the word and doffrine, and them that took no such pains,——was a most likely way to excite all of them to diligence, zeal and emulation.

How much doth it appear that this Apostus knew mankind, and was concerned for the spreading of Christianity in the world! See Note (*) ver. 1, 2.

k That this is frequently the meaning of the word bonour, fee Note (1)

uer 3 -

In faying that the elders, &cc. were to have double honour, the Apostur either referreth to what he had faid of such as were widows indeed, and really defolate, ver. 3. viz. that they should have bosour, but the elders double bosour; or rather to the first-born under the law, to whom belonged a double portion of their father's goods, Deut. xxi. 17. and instead of whom Gop took the tribe of Levi sor his own, to minister unto him at the tahernacle and at the temple, Numb. iii. 12. See 1 Gor. ix. 4——11; 13, 14. Gal. vi. 6. 1 Thess. v. 12, 13.

neffes.

Lay

TEXT.

PARAPHRASE

An.Ch. 51. Neron. 4. Chap. V.

19,

Thou shalt not muzzle the ox that treadeth out the corn; and, The labourer is worthy of his reward.

19 Against an elder receive not an accufation, but before two or three witnesses.

Them that fin, rebuke before all, that others also may fear.

I charge thee before God and the Lond Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. that men ought not to muzzle the mouth of an ox that treadeth out the corn, but allow him to eat of that about which he labourer is worthy of his reward.

The character of an elder is of great consequence in the Christian church, and (if possible) ought to be preserved sacred and inviolable; don't therefore give ear to anything that may stain their reputation, unlesse the matter can be attested "by two or three credible wit-

But if any accusation be fairly made out by two or three witnesses of credit, reprove such publickly, and before the whole church, that not only they, but others also may fear to transgresse for the future.

You may, and will very probably, think this a difficult and ungrateful piece of service, and I own that 'tis so; but as 'tis also necessary to be done, I charge 'you solemnly, as you hope to stand with joy and comfort before God, and our Lord Jesus Christ, and the elect angels (who will be his glorious attendants) in the righteous judgment at the last day, that you saithfully observe these my directions, without prejudice against any man, or partiality for him.

The

NOTES.

18 : Lev. xix. 13. Deut. xxiv. 14, 15. Luke x. 7.

19 " Deut. xix. 15. Matt. xviii. 16.

20 n Matt. xviii. 17. 2 Cor. ii. 6. Gal. ii. 11; 14. Tit. i. 13. That this was according to the custom of the fynagogue, see Vitring. de Ver. Synag. p. 729, &c.

21 º Chap. vi. 13. 2 Tim. ii. 14. and iv. 1.

22 P Chap.

An.Ch. 58, Neron. 4. £hap. V.

22.

23.

PARAPHRASE.

TEXT

The way to have fuch honoured as prefide and teach, and to avoid the ungrateful talk of reproving persons in such public stations, is for you to act with the greatest care and caution, and not rashly a lay your hands upon any man to ordain him a bisbop or deacon; lest such as are so inconsiderately chosen, should behave unbecomingly, and you your felf be, in some measure, involved in their guilt, and answerable for their mismanagement. Do you therefore confider well whom you appoint to fuch an arduous work; inquire carefully into their characters, and do what you do delibepately, that you may preferve your felf pure from their guilt, or milmanagement

Lay hands fuddenly on 22no man, neither be partaker of other mens fins; keep thy felf pure.

Drink no longer water, 23.

(When I say so much to you concerning the Christian church, and its public affairs, I can't but remember your ulefulnesse, and how important your life is to the church; and, indeed, I am very anxious for you, my fon, when I confider your weakly and tender constitution, and would advise you to leave off drinking

NOTES.

22 P Chap: iii. 10. See Note (4) Chap. iv. 14. and Note (1) Chap. iii, 2... 23: 4. This verse ought to be read in a parenthesis, as a thought let in by the APOSTLE, when he reflected upon the state of the Christian church, Timothy's. great ulefulnesse in it, and his present fickly constitution.

He had few attendants like Timothy, though the work was great and extensive. From hence also we may observe, that even the Arosaura themselves could not work miraculous cures, when, where, and upon whom they pleafed; or elic St.: Paul would not have barely given this advice, but would at once have perfectly cared his beloved Timothy: for the same reason he himself indured the shorm in the fleft, 2 Cor. xii. 7. and fuffered Bosphroditus to be fick nigh unto

TEXT.

PARAPHRASE.

but use a little wine for thy stomach's sake, and thine often infirmities.

24 Some mens fins are open before-hand, going before to judgment; and fome men they follow after.

25 Likewise also the good works of some are manisost before hand; and they that are otherwise cannot be hid. ing water only, and moderately use " wine, because of your bad digestion, and frequent disorders.

But, to return to what I was faying) Your inquiry into the characters of different men, before you ordain or reject them; must be different; for the sins of some men are so notoriously plain and evident, that you may, without censoriousnesse, or any hesitation, reject and condemn them before the sinal judgment. But others sin so secretly, as that their characters cannot be fully known until that great day, when the thoughts of all hearts shall be disclosed, and the hidden deeds of darknesse made manifest.

So likewise the good works of some men are already so plain and evident, as that you may, without scruple, accept and applaud them before the final judgment: But in other cases you ought to use more caution, for even the good works of some pious men are not easily discovered; though they shall not always be concealed, but be brought upon the publick stage, and mentioned with due honour before the whole world at the last day.

NOTES.

death, Philip. ii. 27. and left Trophimus fick at Miletus, 2 Tim. iv. 20. The Spirit directed them when and where they were to work miracles; and it was not at their own choice, nor could they, at other times, have effected any thing, if they had attempted it.

That there was no occasion for inspiration to advise thus, see Appendix.

7 Pfal. civ. 15. Eccluf. xxxi. 27, 28.

24. Gel. v. 19, &c.

25 * Pfal. xxxvii. 6. Mark iv. 22. Luke viii. 17.

An.Ch. 58. Neron. 4. Chap. V.

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I T I M O T H Υ .

An.Ch.58. Neron. 4. Chap. VI.

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SECT. XII.

Chap. vi. Ver. 1-16.

CONTENTS.

WHETHER that law, that the Jews should none of them remain slaves for life, without their own consent, Exed. xxi. 2, &c. might give occasion to introduce something like it into the Christian church;—or whatever gave the rise to it, it appeareth that the Judaizers absolved men from civil duties, and would have increased their party, by drawing flaver into the Christian church, under the notion of their being thereby rendered freed-men.

In opposition to which, the Apostle injoineth slaves to continue to respect and faithfully serve their own masters, whether Christians or not, unlesse they could obtain their freedom in a fair and

legal manner.

Timothy was to warn the Judaizers not to teach otherwise in this particular, nor in any other, to gratify the humours of their

hearers merely to inrich themselves.

That this discourse was levelled against such false teachers, appeareth not only from the beginning of ver. 3. but also from ver. 11. where he dehorteth Timothy from following their example.

PARAPHRASE.

TEXT.

SUCH of the Christians as remain flaves, and have not obtained their freedom in a legal manner, ought to account their own masters worthy of all due respect: Nay, 'tis their duty to honour them as much, and serve them " as faithET as many fervants as a are under the yoke, count their own maiters worthy of all honour; that

NOTES.

I * Though no Jew was to remain a flave for life, without his own confent; yet the Jews might retain Heathen flaves, and transmit them from generation to

An Ch.< R.

Neron. 4. Chap. VI.

TEXT.

PARAPHRASE.

the name of Gon, and bis dostrine, be not blasphemed.

And they that have believing mafters, let them not despite them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. faithfully as ever, though their masters be not Christians, less the name of the true God, and the doctrine of Christianity be reproached, as if it absolved men from civil duties, or deprived any person of any of his just rights and privileges.

And such slaves as have Christian masters, ought by no means to lespise them
because they are Christian brethren;
for though they are brethren, and upon
a level with their slaves in a religious
account, they remain superior and just
as they were in a civil and temporal account. Instead therefore of carrying it
with insolence or contempt towards
their Christian masters, let them take
care to show them rather more respect,
and serve them with more fidelity and affection, for this very reason, viz. because
they, who partake of the benefit of

NOTES.

generation, Lev. xxv. 44, 45, 46. Slavery therefore in all cases was not judged

unlawful; ne, not even flavery for life.

The Christians became the servants and people of God under the gospel; but they were not thereupon to be set free at the year of Jubilee, if their masters had bought them for life; for Christianity is not a national law, as the Jenish law was. As to civil duties, or privileges, it meddleth not with them. What belongeth to religion, concerneth the Christian; but civil rights and injuries concern the man, as a member of civil society, not as a member of the Christian church. Christianity might, indeed, make slaves more faithful and conscientious; or sweeten the temper of a master, and make him more benevolent and ready to treat his slave with humanity, or to grant him his freedom; but concerning partie, lar civil rights or duties, Christianity meddleth not. See Note (*) on Phism. ver. 14. and Mr. Locke's Contents and Notes on Rom. xiii.

2 Sec Note (1) Philom. ver. 12. Note (1) ver. 14. and Note (2) ver.

16.

18 Che wish dot if dyamin of the everyoriae armanicaroners, because they, who particle of the benefit, are faithful and beloved.] This i take to have been spoken of the masters, who received the benefit of the service of their slaves. So the Service version (according to Estius and Tremel.) understood the word everyorias: and Dr. Milis mentioneth one MS, that read ignarias; nor is suger-

2.

ՀուCh. 58, Neron. 4. Chap. VI.

3.

PARAPHRASE.

TEXT

their service, are Christians and beloved of God. These are things which you are to leach at Ephefus, and to exhort the Christians to behave accordingly.

I know how apt the 'Judaizing Christians will be to lay such baits for the convertion of flaves to increase their own party; but \ any pretend to teach otherwife than I have directed, whether it be in this or any other particular, chap. i. 3. and don't adhere to the found and excellent b institutions of our Lord lesus CHRIST, and to that doctrine which promoteth true virtue and pure religion, --fuch a one may fancy that he is a wife and an understanding man, and well acquainted with the nature both of the law and the gospel; but he really swelleth with an empty conceit of knowledge, and doth actually understand onobenefit. These things teach and exhort.

If any man teach other- 3 wife, and confent not to wholfom words, even the words of our LORD JESUS CHRIST, and to the co-Etrine which is according to godlinels;

He is proud, knowing a

nothing,

NOTES.

thing

inservious ever used through the New Testament for the privilege of having the gospel, or that unspeakable benefit of eternal life.

I nagazáke, exbors, The word which he had used, chap. i. 3. and il 1.

and v. r.

2 2 See the Contents to this Section, and Alls xx. 29, 50.

See Note on ver. 1.

4 . This seemeth to have been said of such Jewish Christians as insisted upon the perpetuity of the law of Moles, and who would (probably) have transferred its faws concerning flaves into the Christian church; such bigots pretended to understand more than the Arostue, but their boasted knowledge was real ignorance, chap. 1. 4; 7. For though it was frequently faid, that fuch or fuch should be a law for ever, or (which cometh to much the fame thing) a stande throughout all generations; yet 'tis well known that the phrase, for ever, did frequently fignify no more than a finite, or an indefinite duration; and that it is formerimes applied to the fliort life of man here upon earth, 1 Sam. 1. 22. Pfal. Ixi 4. See Note (*) Philem. ver. 15. But that the late of Moles was not to last for-ever (in the highest sense of that word) was frequently and plainly foresold by the Jewish prophets, even long before the spreading of Christianity, Dent.

Chap. VI,

6.

7.

TEXT.

PARAPHRASE.

nothing, but doting about questions and strikes of words, whereof cometh envy. strife, railings, evil furmilings,

5 Perverse disjoinings of men of corrupt minds, and destitute of the truth, suppofing that gain is godliness: from such withdraw thy felf.

6 But godliness with contentment is great gain.

7 For we brought nothing

thing of the matter; for he only doateth about idle questions, and controversies about "words; from which no good is to be expected, and which commonly produce envy, strife, railing speeches, wicked jealousies and suspicions, and the perverse cavillings of men, whose minds are greatly 'corrupted, and who have cast off the true Christian doctrine; nay, have gone so far to please their bearers in order to inrich themselves, that 'tis plain they count that the best religion which will gain them the most money s. Whereas, adhereing to the true religion with an equal and contented mind, is, in reality, the truest and greatest riches. For what is this world, or what are the possessions of it, about which some are

NOTES.

Deut. xviii. 15-19. Ifai. ii. 3. and xlii. 4; 6. Jer. xxxi. 31, &c. Mic. iv. 2. Mal. i. 11.

d Tir. iii. 9. How frequently Christians have disputed about words only, and what fatal effects bave followed, --- is an obvious, but a very melancholy truth.

See Note (") chap. i. 5. and ver. 19, 20. 2 Tim. iii. 5. Tit. i. 14=5 16. How infamously the Judaizing Christians inriched themselves, by suiting their doctrines to the tafte of the prejudiced Jews and Jewife Christians, and by attempting to draw in the Gentile Christians also; -- as if they alone were the persons that taught found doctrine, and that most consulted the honour of Gon, and the good of mens fouls, though they were all the while feeking their temporal advantage, and profittuting even their confciences, and every thing clie, fur that vile and fordid end. See Mr. Pierce's Notes on Phil. iii. 19. St. PAUL (as well as the other Apostles) had nobler views, and recommended better things to Timothy, and to others, ver. 11. chap. iv. 10. Tit. i. 11. 1 Pet. v. 2. 2 P.t. 11. 2. Jude, ver. 16.

8 'Asisado Led M Joisles, from such turn areay, This sentence is not in some of the best MSS, and Versions, and rather interrupteth the sense and connection: We have therefore left it out; for the caution intended is given, ver. 11.

6 b Pfal. iv. 7. and xxxvii. 16. Prov. xv. 16. and xvi. 7. Ifai. xxxiii. 6. Tobit iv. 21. 2 Cor. ix. 8. 1 Tim. iv. 8. Heb. xiii. 3.

7 1 706

An.Ch.58. Neron. 4. Chap. VI.

9.

70:

PARAPHRASE.

TEXT

fo anxious, and for which they make shipwrack of faith and a good confcience? We brought nothing into the world along with us', and therefore we can have no original claim to any thing in it; and 'tis evident that we can carry 1 nothing of its riches out of the world, when we die and leave it; and therefore there is nothing here below which we can long enjoy ---- Confidering these

8. things, if we have food and raiment in our passage through this world, let us be k content and thankful; and not be prevailed upon, by fuch transient posfestions, to betray the truth, and please

prejudiced and vicious men.

But fuch ' preachers of the gospel, as are resolved to be rich at all adventures, are very apt to fall into the grand and infnaring temptation of faying fuch things as may footh and gratify their hearers, and of falling in with their fentiments, and bearing with their practices, whether they be right or no; and fometimes they are led into many foolish and pernicious lusts, which will, at the last ", plunge them into destruction and perdition. For the excessive " love of money is the

into this world, and it is certain we can carry nothing

And having food and rai- ? ment, let us be therewith content.

But they that will be o rich, fall into temptation and a faare, and into many foolish and hurtful luits. which drown men in destruction and perdition.

For the love of money is 12

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NOTES

root

11 ° 2 Tim.

^{7 1} Job i. 21. and xxvii. 19. Ecclef. v. 15, 16.

⁸ h Gen. xxviii. 20, 21. Pfal. Iv. 22. Prov. xxiii. 4, 5. and xxx. 8. Matt. vi. 25, &c. Phil. iv. 11, 12. Heb. xiii. 5. 1 Pet. v. 7.

⁹ See the last paragraph of the Contents.

[&]quot; See Mr. Peirce's Note (1) on Phil. iii. 19. and Prov. xx. 21. and xxviii. 20. Eccluf. vii. 1. and xxxi. 6-11. Matt. xiii. 22. Mark iv. 19. James v. 1, &c. 10 " See the preceding Note, and ver. 5. Exad. xxiii. 8. Deat. xvi. 19. Frov. w. 16. Ecolof. xxxi. 1, 2, 3. 2 Tim. iii. 6; 8. Tit. i. 10, 11.

Neron. 4. Chap. VI.

TEXT.

PARAPHRASE.

the root of all evil; which while fome coveted after. they have erred from the faith, and pierced themfelves through with many forrows.

But thou, O man of Gon. flee these things; and folafter righteoufness, godliness, faith, love, patience, meeknefs.

Fight the good fight of faith, lay hold on cternal life, whereunto thou art al-

root of all these evils, which, whilst fome of the professed Christians at Epbefus have vehemently coveted, they have erred from the pure and unmixed Christian doctrine; and, by deluding others to inrich themselves, they have pierced themselves through and through with many deadly arrows.

I therefore (as anxious for you, when I consider where, and among whom you are) do earnestly advise you, O holy and divine man, who are abundantly indowed with the gifts of the Spirit! that you take care, by all means, to avoid fuch vile arts in preaching the Christian doctrine o; and perfue righteousnesse, true piety, the pure Christian faith, love towards Gentile as well as Jewish Chri-Rians, patience in suffering for righteoutnette take, and the greatest mecknette and gentlenesse.

But when I mention meekneffe and gentlenesse, I do not mean that you should betray the truth, or stand by unconcerned, and fee it opposed without defending it: No, 'tis right to defend the true fairh; contend therefore strenuously for it, and against all Yewish mixtures, as the Greeks do P for victory in the Agonistic games: And when you come off victor, you may lay hold on the prize of eternal life, to which you

NOTES.

rr 🤊 2 *Tim*, ii. 22. 12 P This is a common allumon with St. PAUL, 1 Cor. ix. 24 -27. Phil. iii 12, 13, 14. 1 Tim. i. 18. 2 Tim. iv. 7, 8.

1 I.

13 9 Sec

were

An.Ch.58; Neron. 4. Chap. VI.

PARAPHRASE.

TEXT.

were called, by your conversion to Christianity; and since that time you have bravely, and before many witnesses, adhered to the truth, even in its suffering

13. and perfecuted state. And that you may be valiant and steadfast, even unto the death, I solemnly charge you, before the great God, who both can and will raise the pious dead to glory and happinesse; and before our Lord Jesus Christ, who hath set you an example, of patience and steadfastnesse, in adhereing to the truth; for he, in the presence of Pontius Pilate, bravely bore his testimony to it, and afterwards sealed it

with his blood—By the prospect of Christ's solemn appearance (as well asby his example) I charge you to observe my present injunctions, and that punctually and inviolably, unto the (end of your life, i. e. as the state of trial will end with this mortal life, unto the) illustious advent of our Lord Jesus Christ, as universal Judge; which will certain—

so univerfal Judge; which will certainly be manifested in its proper time, by him who is infinitely happy; and the

fu-

fo called, and hast professed a good profession before many witnesses.

I give thee charge in the 15 fight of God, who quickeneth all things, and before Chair Jesus, who, before Pontius Pilate, witnessed a good confession;

That thou keep this 14 commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

Which in his times he re fhall shew, who is the blesfed and only Potentate, the King

NOTES.

Matr. xxvii. 11. John xviii. 37. Rev. i. 5. and iii. 14.

14 The confideration of the approach of that day, when the fecrets of all hearts shall be laid open, and all the deeds of darknesse made manifest, was a most proper argument to disting and deter the Judaizing Christians from such wicked practices, as well as to incite Timothy to be watchful.

He often put the Christians in mind of that great day, Phil. i. 6; 10. 1 Thess. iii. 13. and v. 23. And it hath been observed more than once, that this spisse was not written to Timothy alone, but designed also for the church as Ephesius.

16 ! Exod.

^{13 4} See Note chap. iv. 11. and compare it with Note (*) chap. vi. 2. As to the folemnity of the charge, see chap. v. 21.

Deut. xxxii. 39. 1 Sam. ii. 6. John v. 21.

TEXT.

PARAPHRASE.

An.Ch. 78-Neron. 4. Chap. Vis

16.

King of kings, and Lord of lords:

Who only hath immortality, dwelling in the light, which no man can approach unto, whom no man hath feen, nor can fee; to whom be honour and power everlasting. Amen. fupreme Potentate, the King of kings, and Lord of lords, who alone hath immortality, in and of himself, dwelling in such light as is inaccessible to us mortal men, whom no man, in this frail imperfect state ", hath seen, neither, indeed is any mortal man able to bear the fight; " unto him be honour and dominion everlasting. Amen.

NOTES.

16 * Exod. wxiii. 20. Deut. iv. 12. John i. 18. 1 John iv. 12; 20. See Note (*) chap. i. 17.

* Chap. i. 17. Rom. xvi. 27. Eph. iii. 21. Phil. iv. 20. 2 Pet. iii. 18. Jude, ver. 25. Rev. i. 6. and iv. 11. and v. 12, 13. and vii. 10; 12.

SECT. XIII.

Chap. vi. Ver. 17, 18, 19.

CONTENTS.

As he had given directions in the last Section, concerning fome of the Judaizing Christians, who attempted to inrich themselves by preaching the Gospel in a dishonest manner; he here giveth directions concerning such Christians as were already possessed of riches, viz. That they should not be proud and selfish, but pious and humble towards God, and generous and ready to do good to their fellow-creatures; that when they had done with all the possessions and concerns of the present life, they might have satisfaction in the review, and be accepted to greater and more durable possessions.

An.Ch. < 8. Neron, 4. Chap. VI.

17.

PARAPHRASE.

TEXT.

I have been speaking concerning such as will inrich themselves by pretences to preach Christianity; and have intimated that the virtuous and pious, if they have the necessaries of the present life, are the richest persons, as they are heirs of eternal life. But, concerning fuch Christians as are already possessed of the riches of this present life, --- I would have you charge them carefully to watch against pride and infolence, and frequently put them in mind not 7 to fet their hearts upon such precarious possessions; (I would not, indeed, have them trust in fuch fictitious things as the Heathen

gods, or in such liselesse images as that of Diana in the temple at Ephefus) but in the true and living God a, the Creator of all things, who hath liberally provided for mankind the necessaries and conveniencies of the present life, and, in particular, hath bestowed plenty upon

Charge them that are rich 17 in this world, that they be not high-minded, nor trust in uncertain riches, but in the living Gon, who giveth us richly all things to en-

That they do good, that 18 they be rich in good works,

them. 18. Let them therefore know that 'tis their duty to do good with their riches, to be rich in works of piety and charity,

NOTES.

13 Y Jahreni. 24. Pfal. lil. 7. and lwil. 10. Prov. xi. 4; to; 28. and xxiii. 3, and xxvii. 24. Mark x. 24. Lute xii. 15, 16, Ec.

See Note (') chap ul 15. · The Heathen gods neither made, nor provided for mankind; but Christianity taught the world where to place their dependence, chap. iii. 15. and iv. 8.10. 1 Theff. i. 9. Acts xiv. 17. and xvii. 25, 26. Matt. vi. 33. fupra ver. 6.

18 h Harler is reposs radois, that they be rich in good works,] He wieth the word Thefar here, because he had used the words Theolos, There and Theolos, in the preceding verse, as is common with this great Apostus. See Note (*) chap, i. 8. and Note (1) chap. i. 5.

Deut.

T E X T.

PARAPHRASE.

An.Ch.58* Nerven. 4'-Chap. VI.

ready to distribute, willing to communicate;

9 Laying up in frore for themselves a good foundation against the time to come, that they may lay hold on. eternal life. to be (according to their ability and opportunities) generous benefactors to mankind, ready to distribute of their riches unto such as are in want, ready to communicate where-ever 'tis proper; thereby 'treasuring up unto themselves a good depositum, or treasure, against the time to come, and particularly against that signal time of the last judgment, that they may then reach forth their hands, and lay hold on the prize of eternal life, which will be a life indeed, i.e. persectand happy, as well as durable.

NOTES.

Deut. xv. 7, 8, 10, 11. Mats. V. 42, 48. Rom. xii. 8, 13. Tit. iii. 8. Heb.

xiii. 16. Fames ii. 14--- 17.

Instead of Bemérica, and xix. 21. Luke xii. 32. and xvi. 9. Instead of Bemérica, Mr. Le-Clerc would read xemárica, a treasure; and, indeed, 'xemárica would do better, is warranted by any MSS. it being a very unusual thing to say that a man should treasure up a good jumdation, &c. But to me the Apostule scemeth hereing to have alluded to an expression in the apostyphal Book of Tobic, iv. 9, 10. where he pressent men to give alms in proportion to what they have, by this motive, Juma is dyaldy Isoacciles scarlo de union arayuns, &c. For thou treasurest up for they self a good depositum against ties day of necessary: Because that alms deliver from death, and suffer not a man to go into darknesse. Now Ima night either be the original reading here, or Imakum, used as a word of the same import; the latter of which I preser, as there is no MS. to countenance the former.

Our Loan and his Arostres have taken care to acquaint rich men that the way to treasure up a good depositions against the time to come, that they may lay hold on eternal life, is to be rich is good works, i. e. to do good with their riches whilst they live, to lay them out in acts of justice and charity, kindnesse and generosity; and not amasse together an exorbitant estate, to be lest to some pompous purpose when they die: No, they are to do good themselves, whilst its a matter of choice; and then leave what remaineth to others to do good

with, when they themselves can keep it no longer.

This men would do, if they remembered the grand andit, Matt. xxv. 31, &c.

A This order Cans, that which is truly life. This seemeth to have been the original reading, from the consent of several of the best MSS, and versions.

19.

I TIMOTHY.

Neron 4-Chap. VI.

I I 2

SECT. XIV.

Chap. vi. Ver. 20, 21.

The CONCLUSION.

CONTENTS.

HAT he might leave Timothy with the strongest im prefsions of the folly and wickednesse of the Judaizing Christians at Ephesus, St. Paul endeth as he had begun, viz. with charging Timothy to adhere to the true and simple Christian doctrine, and to reject all Jewish mixtures.

PARAP HRASE.

TEXT.

what I have said; or, at least, the thing which I would have you chiefly to regard, is this; i.e. do you, O Timothy, observe the directions contained in this epistle, and be faithful to the trust reposed in you, particularly rejecting (and, if possible, driving out of the church at Ephesus all regard to) the wicked notions and ridiculous empty conceits of the Judaizing Christians, and that opposition which they make to true Christianity, from what they call knowledge, but they

O Timothy, keep that 20 which is committed to thy trust, avoiding profane and vain bablings, and opposi-

NOTES.

20 ° He hath kept this grand Point in view through the whole Epiftle, and fumethis up at parting that Timothy might not be able to forget it. Chap.i. 3; 18. and ii. 14, 15. and iii. 6; 11 ——16. and v. 21. vi. 2; 11——14. 2 Tim. i. 13, 14. and ii. 2. Tit. i. 9; 14. and iii. 9. Jude ver. 3.

We have like instances of his concluding with the substance of what he had said,

Rom. xvi. 17, 18. and Gal. vi. 12, &cc.

f i. e. Their boulted knowledge of the law of Moses, of the perpetuity of it, and of the necessity that the Gentile Christians were under to submit to it, if they

TEXT

PARAPHRASE

An.Ch.58. Neron. 4. Chap. VI.

2 I.

tions of feience falfly fo

21 Which fome professing, have erred concerning the faith. Grace be with thee. Amen. call it so unjustly. Notwithstanding it must be owned, and ought to be lamented, so some among them have made great boasts of that pretended knowledge, and have thereby wandered from the pure and true Christian b faith.

That you may be preserved from such a defection, and promote true Christianity,—may the favour of our LORD JESUS CHRIST be with you. Amen.

NOTES.

would be faved. This was their pretended knowledge, with which they so confiantly opposed this Arostle, Rom. ii. 17, &c.

21 Sec Note (*) Chap. i. 4.

In By Faith here, is probably meant pure Christianity, free from Jewish Mixture. This may be the reason, most likely, why Christianity is called Faith; and the Jewish Religion, the Law, or Works, viz. Because the primary duty required of Christians, is to believe in God, and particularly in that most perfect revelation of his will, which he hath made in the Gospel: Whereas, what the Judaining Christians contended for, was the strict observation of the ceremonial law (and what they contended for, St. Paux called simply the Law, and Works, without any other addition or distinction) he therefore that believeth the Christian doctrine doth not depart from the Faith; though he doth not observe the Works of the law of Moses: But if he do not observe and do the Works which the Christian religion requireth, he hath erred from the Faith, and cannot be justified by his Faith; but is declared by the Aroster, to be worse than an Instale, Chap. v. 8.

The End of the Epistle.

A N

APPENDIX

Concerning Inspiration, occasioned by I Tim. v. 23, &c.

HE APOSTOLIC INSPIRATION was the highest under the New Testament, and may be called Gradus Apostolicus, [the Apostolic Degree] as the Jews used to call that which Moses had under the Old Testament, Gradus Mosaicus, [the Mosaic Degree.]

Many of the difficulties and objections, that have been raised concerning Impiration, appear to me to have been very much owing to the mistaken accounts which have come from some of the

friends to Revelation.

But that, which I take to be the genuine account, doth not only appear, at first view, easy and natural, but the most unex-

ceptionable also upon examination, viz.

As Mojes retained in his head the perfect and intire idea of the pattern frown him in the mount, according to which model be was to make all things; so the Apostess, and they alone, had in their heads the full and compleat scheme of whatever they were to preach, or write, concerning the Christian doctrine; and according to that model they were to found and erect the Christian church.

I don't mean that they had, any of them, the whole scheme of the Christian revelation, in its utmost extent, fully communicated unto them at once;—no, the contrary of this is plain and evident: For, on the samous day of Pentecost, the twelve Apostles of the circumcision don't appear to have received any more than the revelation of that gospel, which they were to preach to Jews only; for they none of them had then, no, nor till several years after, the particular revelation concerning their go-

ing

ing to the devout Gentiles, much lesse what gospel they were to

preach to them.

And it was still a longer time before the particular revelation was communicated to the Apostles of the uncircumcifion, concerning their going among the idolatrous Gentiles, or what gospel

they were to preach among them.

And finally, different Apostles, both of the circumcifion and uncircumcifion, had (besides the general scheme) different revelations communicated unto them; but what I would say, is, that they had, by immediate revelation, the whole scheme of what they were to preach to the Jews, before they addressed themselves to the Jews; and the whole scheme of what they were to preach to the devout or idolatrous Gentiles, before ever they addressed themselves to devout or idolatrous Gentiles; and that they retained in their minds, constantly, the compleat idea of the whole scheme, after the whole scheme was communicated to them.

In this sense the Spirit was in them, and abode with them, ac-

cording to our Lord's expresse promise, John xiv. 16, 17.

From this perpetual fund of knowledge they were inabled clearly to determine (as far as any case required) what was, or what was not the Christian doctrine.

This revelation of the whole scheme of the religion of Jesus, is what I take St. Paul to have understood by the word of wisdom, I Cor. xii. 8. as it there standeth first in the order of spiritual gifts, and answereth to the Apostles, ver. 28, 29. who are ranged the first in the order of those that had such gifts. Accordingly St. Paul (speaking of his own preaching the gospel) saith, we speak wisdom, and the wisdom of God, &c. I Cor. ii. 6, 7. And St. Peter saith, that his brother Paul wrote his epistes according to the wisdom given unto him. However, I don't so much insist upon the name as upon the thing it self. That the Apostles had such an extensive revelation, and they alone, appeareth abundantly from the ass and epistes; and accordingly the words, or commandments, of the Apostles are spoken of, Tit. i. 5. 2 Pet. iii. 2. Jude, ver. 17. but we never read of the commandments of prophets or evangelists.

The Apostles had their revelation from our Long Jesus Christ, Matt. x. 40. John xvil. 6, 7, 8; 14; 26. and xx. 21. 1 Cor. vii. 10. and xi. 23. and xv. 3, 2 Cor. xii. 1—7. Gol. i. 1;

11, 12, Phil. ii. 12. Heb. niii. 7.

Though the evangelists and prophets had some of the interior gifts of the Spirit, 'twas what they had received from the Apostres, that they were to teach themselves, and to commit to saithful men that should be able to teach others also, I Tim. iii. 14, 15, and iv. 11. and v. 7. and vi. 2; 13, 14; 17; 20. 2 Tim. i. 13. and ii. 2. and iii. 14. Tit. i. 11; 13, &c. and ii. 1, &c. and iii. 1, &c. 14.

The Old Testament prophets were not under a conitant divine infpiration, (unlesse we except Moses, during the time in which he was erecting all things, according to the pattern shown him in the mount) But the Apostles had this fund of illumination constantly residing within them, from the time of its being communicated, to the end of their lives, Matt. xxviii. 20.

Christian prophets, as being of an order inferior to the Apostles, were neither under constant inspiration, nor had they, at any time, any more than particular revelations relating to particular cases: But the Apostles were constantly inspired with the whole scheme of the Christian revelation, and from them it slowed

like rivers of living water.

The Holy Ghoft was (as I apprehend) poured out upon all the hundred and twenty, the Apostle's company, mentioned Atti. 15. But (though all proceeded from the fame Spirit) different persons had different gifts, according to the good pleasure of that Spirit of wisdom and knowledge. Our Lord, when he ascended on high, gave some gifts peculiar to Apostles, others to qualify men to be prophets, or evangelists, &c. Eph. iv. 8; 11.

Agreeable to the account now given, we find that evangelists and prophets did not go immediately upon the first famous effufion of the Holy Ghost, and preach in the courts of the temple; but Peter listed up his voice, as he stood with the other elevenApostles, Acts ii. 14. And, by the wise and good providence of God, the Christians were permitted to continue about a year at Jerusalem, before the perfecution arose and dispersed them: by which means many of them had an opportunity to learn the scheme of the Christian doctrine from the Apostles, which they alone had received from our Lord Jesus Christ.

'Twas at first intirely arbitrary what word should stand for any particular idea; but as common use hath affixed certain ideas to certain words, we ought to give notice of it, when we use any word in a larger, or more restricted sense, than that in which tis commonly understood. Though, therefore, that alone hath been commonly called inspired scripture, which was written by

inspira-

inffiration; yet we here extend that phrase to such books as were reviewed and approved (as well as to those which were written)

by inspiration.

And the reader may take notice, that, in what followeth, the words authentic, canonical, infallible, and inspired Scripture, are used promiscuously, and as synonymous terms; though, according to the scripture phraseology, inspiration is ascribed to the 2. Tim. Old Testament prophets, and illumination to the Apostles.

But what I would chiefly have observed, is, that the books of 18.

the New Testament derive their infallibility from their being written, or reviewed and approved of, by some of the Apostles, who alone had this constant fund of knowledge residing in them.

And accordingly we are told, by the antients, that St. Mark, the companion of St. PRTER, and St. Luke, the companion of St. PAUL, wrote their histories from what they knew themselves, or had learned from others. But that, before they were published,——St. PETER is expressly said to have confirmed St. Mark's gospel by his authority, (anorganished) and it might thence-forward be read in the churches. Vid. Euseb. Eccl. Hist. 1, 2, c, 15.

Ferome

* Valefius hath, indeed; translated these words as if they fignified that St. Paren was by a revolution acquainted with the fact, (viz. that St. Mark had wrote such a gospel) but surely there was no occasion for a revolution to acquaint him with a fact, of which St. Mark and the Christians at Rome could easily inform him, and which they had no reason to conceal from him.

Besides, the sense given by Valesius, is contradictory to the account which Eusebius hath given us elsewhere, from the Hypotyposes ascribed to Clem. Alexandrinus, (Vide Euseb. II. E. I. 6. c. 16.) w.z. that St. Peter (was so far from wanting a revolution to acquaint him of the fact, after St. Mark had written his gospel, that he) knew before-hand that the Christians at Rome had requested of St. Mark to write such a gospel, and that he neither hindered nor incited kim to it.

These two accounts in Eusebius have been looked upon as contradicting one another. Valef would reconcile them, by supposing that St. Peter privately approved of it, but net publickles; but this solution will neither reconcile them,

nor be confiftent with other restimonies from the antients.

Whereas they appear to no to be easily reconciled, by only supposing, "That "St. Peter knew of St. Mark's design before-hand, that till he had wrote the gospel, the Aposter did not interpose; but that after St. Mark had finished, "St. Peter, by revelation, revised and consisted it, and recommended it by this own authority to be publickly read in the churches.

We certainly ought to keep up the credit of the facts recorded by the Antients, and to take heed (when we charge them with contradicting themselves, or one another) that the contradiction proceed not from our mistakes, rather than from

their writings.

The

Jerome (Lib. de vir. illustr. c. 8.) faith to the same purpose, viz. That Mark - wrote a short gospel from what he had heard of PETER, at the request of the bretbren at Rome, which, when PETER knew, be approved and published it in the churches, commanding the reading of it by his own authority. Hence it came to passe, that St. Mark was called, by several of the Fathers, The interpreter of St. PETER, Vid. Eufeb. H. E. l. 3. c. 39. and Origen. in Matt. laudat. ab Eufeb. 1.6. c. 25. and Iren. adv. Heref. 1.3. c. 10. §. 6. And that the gofpel of St. Mark went fometimes by the name of the gofpel of St. PETER, Vid. Justin. M. Dial. cum Tryphon. Jud. p. 333. Edit. Parif. p. 365. Thirlbii, &c. The words referred to are, Και το είπειν μεθωνομακέναι αυθον Πέτεον ένα τῶν ἀποςόλων, ѝ, γεγράρθαι ἐν τοῖς ἀπομπιμενιύμασιν ἀυίδ, γεγενεμένον મે 100το, μεία το મે αλλως δύο αδελρώς ύιως Ζεδεδάικ છે Ιας με Ιωνομακέrae drought To Branceyes, & Est biol Georlie, &c. 'Tis faid that be firnamed one of his apostles PETER, and this fact is recorded in his [i. e. Peter's] commentaries, or gospel; and afterwards—that two other brethren, the jons of Zebedee, he firnamed Boanerges, i. e. the fons of thunder, &c. Now though our Lord's giving Simon the firname of Peter, is mentioned, Luke vi. 14. yet this intire quotation is mentioned no where but Mark iii. 16, 17. From whence we may infer that Justin Martyr had seen the gospel according to St. Mark, and ascribed it to St. PETER, as bis gospel. For that by the memoirs, or commentaries, of the apostles, he meant the gospels, appeareth evidently from his own words, Apolog. 1. p. 96. Thirlb. p. 98. Paris. Or yale 'Autosohor in Tois yaveμίνος υπ' αυθών απομνημούνμασιν, α καλώδο δίαγγλλια, έτως παρίδωray, &c. For the Apostles, in the commentaries written by them, which are called their gospels, &c. And Tertull, adversus

H. E. l. 6. c. 14. ex Hypotopof. Clem. Alex.

To y uata Maira, so, Evangel. Tauter equation the dissolutor, on Hiller is Paum unsuraido t rivous, troinall to discription extension. The massives of his discription is an acquainteen the respective of his perfect and the confidence of the property, and respective the engineers, mountained to discription, possession to discription of the engineers and it is not expected to the looked upon as parallel places, I propose it as a query, whether sometable of the solution from the Spirit, which inabled him both to preach and to confirm St. Mark's gospel.

Marcion.

Marsion. 1. 4. c. 5. whose words are, Evangelium, quod Marcus edidit, Petri affirmetur, cujus interpres Marcus. The gospel, which Mark published, may be ascribed to Peter, whose interpreter Mark was.

And that St. Luke wrote not by immediate inspiration, appeareth from what he himself saith in his introduction, Luke i. 1—4. viz. That "inasmuch as many had taken in hand to set forth in "order a declaration of those things that were surely believed "(or done) among them. As they that were eye-witnesses and "ministers of the word from the beginning, had delivered unto "them, IT SEEMED GOOD UNTO HIM ALSO, having taken care to inform himself exactly of every thing from the first, to "write a faithful account;" which he inscribed to Theophilus, and afterwards published to the world. And,

With this the accounts of the Fathers do exactly agree, Iren. adv. Haref. 1. 3. c. 10; and 14. Ea qua ab its (ic. Apostolis) didiserat, tradidit nobis: Those things which Luke had learned of the Apostles, be bath delivered unto us. And Hieron, de vir. illustr. c. 7.—Lucam non solum ab apostolo Paulo didicisse evangelium, qui cum Domino in carne non fuerat, sed a cæteris APOSTOLIS, &c. Luke learned bis gofpel not only of PAUL. wbo had not conversed with our LORD in the stesh, but of the other APO-STLES, &c. And Iren. laudat. ab Euseb. H. E. 1.5. c. 8. Kas Λέγας 🖔 δ ακόλυθΦ. Παυλά το ύπ' έκους κηρυσσόμενον δύαγγέλιου, έν Gishio ratibile: Luke, the companion of Paul, bath wrote in a book the gospel which was preached by him [Paul]. And that St. Luke's history was confirmed by, and rested upon, St. PAUL's authority, Vid. Tertull. adv. Marcion. 1. 4. c. 5. who faith, Luc. & digestum Paulo ascribere solent. Luke's bistory is usually ascribed to PAUL. And Origen faith, that the gofpel according to Luke was recommended by PAUL, Το κατά Λέκαν, το δαυ Παυλίς επαινόμενου, cuarythics, Vid. Eufeb. H. E. l. 6. c. 25. But this testimony from Origen is so commonly understood to refer to 2 Tim. ii. 8. or to 2 Cor. viii. 18. that I will lay no great streffe upon it, as having plenty of other testimonies that can't be disputed; though, I confesse, I can see nothing in the words of Origen, as cited by Eusebius, that necessarily restrict them to such a signification, as that in which they are commonly understood.

And as the gospel according to St. Mark was approved by St. Peter, and that of St. Luke by St. Paul, who were both of them inspired, or had the apostolic illumination; so we are in-

formed,

formed, that when the three former gospels, (viz. Matthew, Mark, and Luke) were become very public, St. John, another inspired APOSTLE, faw, and approved them, and confirmed the truth of them by his own testimony. Euseb. H. E, 1.3. c. 24. And Jerome (de vir. illustr. p. 102.) faith, to the same purpose, Quod cum legisset (scil. Johannes) Matthæi, Marci, & Lucæ volumina, probaverit quidem textum bifloriæ, & vera eos dixisse sirmaverit. -When he [Jonn] had read the volumes of MATTHEW, MARK, and Luke, be approved of the biflory, and confirmed the truth of what they had faid. Two therefore of the gospels were written by Apostles themselves; and the other two by their companions, but revited by two or three Apostles, and recommended to the churches by their authority; or, as Tertullian (1. 4. c. 2, & 5. contrà Marcion.) saith of Mark and Luke, that they writ, or published their gospels, non soli, sed cum apostolis, not alone, but with [the approbation of] APOSTLES.

But it may be inquired, "How then must we account for the "inspiration of the Acts of the Apostles;—for twas written by St. Luke, as well as the gospel that goeth under his name;

" and he was not an Apostle, but an evangelift only?

To which I answer, that allowing the quotation from Origen to be nothing to our purpose, (though it will be allowed me that by the gospel is sometimes meant the whole New Testament) the other testimonies produced from the Antients may be very justly thought to include the Ass of the Apostles, as well as the gospel. And, indeed, it appeareth highly probable that St. Luke wrote them both in one book, and only divided it into two parts, as we commonly do with histories and other single volumes.

The transition, Acts i. 1. agreeth with this account; for the Acts are the direct his goffel, the second part of his book, or treatise; of which he calleth his gospel, the resource his book, or treatise; of which he calleth his gospel, the resource his part, Acts i. 1. the latter is inscribed to Theophilus, as well as the former: And (which is very remarkable) there is not the author's name prefixed to the Acts of the Apostles, as there is to St. Luke's gospel; (and yet the author of the Acts is not disputed, as the author of the epistle to the Hebrews hath been, because he hath not prefix'd his name) for when they were one continued book, and St. Luke's name prefixed at the beginning, there was no occasion to repeat it before the second part of his book.

We have, indeed, separated St. Luke's gospel, and the Asts, by putting St. John's gospel between them: But the reason of that is,

that

that we may have the four gospels placed together; and St. John's is put the last, as having been written long after the other three.

To this account do also agree the testimonies cited above from Irenaus, Tertullian, and Jerome; for they don't call it bis gospel, but those things which he [Luke] had learned from the Apostles,—and particularly from Paul, he hath set down in a book (or volume) 'tis not said in his gospel; and Tertullian calleth that book, his digest; all which expressions may include the Ass of the Apostles, as well as St. Luke's gospel; nay, they must include the Ass, if the expressions are taken in their sull latitude. For he learned several things, set down in the Ass, from the Apostles; such as our Lord's ascension, the pouring down of the Holy Ghost, &c. and particularly the doctrine which St. Paul preached to the idolatrous Gentiles he learned from that Apostle himself, whose convert (as well as companion) I apprehend him to have been. And,

Which is an argument of still greater weight, the time of the publishing the gospel and the Asts, rendereth it highly probable that St. Luke published them both in one book; for the Asts could not be finished till the year of our Lord 62 or 63. of Nerog. because the history reacheth down as low as that. And that is the very time when the gospel, according to St. Luke, is reckoned to have been published, as well as the Asts of the Apostles; see

Mr. Yones's Canon, &c. Vol. III. p. 114, 115, and 158.

Mr. Jones, indeed, supposeth that they were written after St. Paul's departure from Rome; but there is no reason to suppose that; no, from the books themselves, the contrary is more probable, for the history of the Acts concludeth with St. Paul's preaching at Rome, two years, in his own hired house; but saith nothing of his departure from thence. The Apostle therefore might, after that, tarry at Rome long enough to revise what of St. Luke's bistory he had not revised before: And, perhaps, all but the two last verses in the Acts, were written and revised long before he lest his own hired house there; for the preceding verses bring the history down only to St. Paul's first coming to Rome.

And if St. Luke's bistory was finished before St. PAUL left Rome, 'tis easy and reasonable to suppose that there the Apostle revised and confirmed it by his authority, that thereupon the churches received it as authorite and canonical scripture, and that the Fa-

thers

thers used and quoted it as such, whether they mentioned it as one book or two: That hence they fometimes ascribed it to St. Paul himself, as it was recommended by him, and confirmed by his authority. Nay, and if St. Luke published his gospel and the Acts, both in one volume, (which, I think, hath been made appear to be highly probable) then we may reasonably conclude that St. John revised the Atts also, and confirmed that hiftory by his authority, when he revised and confirmed the three gospels. I lay no great stresse upon Ferome's calling what St. Fobn revised. Luca volumen, Luke's volume, and not his gospel; but upon the reasonablenesse and probability of the thing it self. And as St. Luke's writings rested upon the authority of one or two of the Apostles, Eufebius speaketh very justly when he (alluding to St. Luke's being a physician) saith, (H. E. 1. 3. c. 4.) " That " Luke was intimately acquainted with the Apostles, and hath " left us in two divinely inspired books, the doctrines of curing " fouls, &c." If he mean that they were revised and confirmed by inspiration, otherwise he would contradict St. Luke himself. who faith, Luke i. 1. that it feemed good to bim to write according to the information which he had received from others, &c.

Upon the whole, the inspiration or canonicalnesse of any book of the New Testament, is not to be deduced merely from any internal marks or characters; but is a fact, with which we have no other way of coming acquainted, but by the testimonies of the antients. And if they (who had a fair and sufficient opportunity to know that fact) acknowledged any book to have heen written by an aposte, or confirmed by his authority, we ought to receive it as canonical, unlesse by some evident internal marks it could be made appear that it was not authorite, nor could possibly have been written, or approved by an Apo-

As to the Acts of the Apostles, 'tis found in all the catalogues of the books of the New Testament, which the Fathers have left us. 'Tis quoted as scripture in the writings of the primitive Christians: 'Twas read as scripture in the primitive churches; and is found among the books of the New Testament in the antient MSS. and versions, and particularly in the Syriac version, which is reckoned the most antient. So that the fact (of its being canonical) is sufficiently attested. And there are no internal marks, or characters, to induce us to exclude it; but, on the contrary,

many which may induce us to receive and esteem it. All the other books of the New Testament were written by Apostles, and consequently are all inspired and canonical. For,

As to the Apostles themselves, whenever they spoke or wrote concerning Christianity, this fund of revelation kept them right. But they were reasonable creatures, as well as inspired Apostles; and therefore could speak, or write, about common affairs, as men that have the use of their reason, without any inspiration, can easily do. St. Paul therefore, without any inspiration, could give such a direction as this to Timothy, to take care of his health, because he was a very useful and pious young man; or desire Timothy (as he doth, 2 Tim. iv. 13.) to bring along with him the clook (or book-case) which he had left at Troas, with Carpus, and colors, but especially the parchments; or desire Philemon to provide him a lodging at Colosse, Philem. ver. 22. or acquaint Timothy, that Erastus abode at Corinth; but that he had less Trophimus sick at Miletus, 2 Tim. iv. 20.

Nay, in truth, this account of the matter is not mine, but St. PAUL's, 1 Cor. vii. 10. This (fays he) the LORD commandeth, and not I. And, ver. 12. But to the reft speak I, not the LORD: And again, ver. 25. Now concerning virgins, I bave no commandment of the LORD, but I give my opinion, &cc. you in 3 86 Sour. &cc. And we find, All xvi 6. that when he defigned to. have preached in Afia, he was forbidden by the Holy Ghoft. And, ver. 7. he attempted to go into Bithynia, but the Spirit would not permit him. So that in the Apostles there were two principles of action, reason and revelation; one of whichdirected them in common affairs, and the other in matters relating to the Christian dostrine. Hence it came to passe, that the Apostles, in things relating to common life, or their own private designs and actions, were mistaken as well as other men. Acts xxiii. 3; 5. Rom. xv. 24; 28. 1 Cor. xvi. 5, 6; 8. 2 Cor. i. 15----18.

I will only add, that what St. PAUL saith, I Cor. vii. 40. ought not to be understood, as if he had been dubious whether he himself was inspired; for in saying, I think I have the Spirit of God, he only spoke ironically to the Corinthians, who had pretended to call his inspiration in question, after he had given them so many and such unquestionable proofs of it: But that he himself should question it, when he could work miracles, speak so many languages, had such a vast illumination, could exercise so

Q 2

many

many spiritual gifts, and impart such gifts and powers to others;
——was certainly impossible; and what no thinking person can-

fuppose.

Corol. 1. As the Apostles had the whole scheme of the Christian doctrine, by revelation from our Lord Jesus Christ, and Christian prophets had particular revelations, relating to particular affairs, in the planting the Christian church:——How very justly are we said to have been built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner stone? Eph. ii. 20.

And how beautiful and just was the vision, that was seen by St. John, one of the Apostles of the circumcision, Rev. xxi. 14. which represented the foundations of the wall of the New Jerufalem as twelve, on which were inscribed the names of the twelve

Apostles of the Lamb?

Not only the primitive Christians, but Christians of all ages have received the scheme of the Christian doctrine from the Apostles: They were the persons that were ILLUMINATED by our Lord Jesus Christ, and that have INLIGHTENED the earth.

Corol. 2. As the WRITINGS OF THE NEW TESTAMENT contain the only account of the Christian religion that is inspired and infallible; let us make that, and that alone, the RULE AND STANDARD OF OUR FAITH AND PRACTICE; for all other accounts of the Christian revelation are uninspired and fallible.

When corruptions have crept in, either as to faith, or practice, let us reduce things to that primitive standard, as the just method for a thorough reformation. And when the prevailing doctrine and practice are agreeable to the scripture, let us still adhere to that standard, that the purity of such a reformation may continue.

Corol. 3. May not what hath been said show us the reason why some points of lesse importance are minutely determined in the writings of the Apostles, (and especially in their epistes) whilst other things of equal importance are not particularly determined?

They taught the effential and absolutely necessary doctrines of Christianity to all the churches, and Christians, where-ever they came; but they determined the things of lesse importance [pro re nata] as occasions offered, ex. gr. to guard against the seductions of salse apostles, or to satisfy serupulous consciences, or to decide

the

the controversies of their day. But what was not then controverted, or where there were no scruples, or dangers,—there they did not descend to every minute particular; but have left us to determine many smaller things, and lesse important points, by applying the general rules they have left us, or by arguing from the particulars, which they have determined, as far as the cases can be fairly shown to be parallel.

Corol. 4. By this account of inspiration, we take away the very ground and foundation of one of the strongest objections of the Deists, who alledge, that "Christians have ascribed that to "inspiration, which any man might say or do as well without it; and that we resect upon the divine wisdom when we have recourse to supernatural power, where there is no occasion for it. "Tis the beauty of providence that it doth not interpose but in extraordinary cases; and why then should recourse be had to inspiration, where inspiration is unnecessary?

Nec Deut interfit, nift, &c.

Whereas by the account that hath been given, such things only are ascribed to inspiration, as (all circumstances considered) required inspiration; and such things to bumane reason, as bumane reason alone was capable of. I hope therefore that both the friends and enemies to revelation will carefully and impartially consider, Whether the solution here offered be well grounded or no? For I would be understood to propose it as a query, that may deferve a careful examination.

Corol. 5. The disputes that have been raised about the time of settling the canon of the New Testament, will hence appear to be groundlesse and trisling. As soon as any book, or epistle, was known to have been written by any of the Apostles, or confirmed by their authority, it was immediately acknowledged to be canonical. The knowledge of this sact came more early to some churches, and later to others. They that lived when and where any book was written, or published, must know it immediately, and from thence it spread gradually; but the book was inspired, as it came from the Apostles; and that did not depend upon the authoritative confirmation of Fathers or Councils, of that or any succeeding age.

Corol. 6. Hence it will follow, that not only the spurious books ascribed to the Apostles are to be rejected; but even the genuine and valuable productions of the apostolic Fathers are to be exclu-

ded the canon, as they want this apostolic fanction.

As to the former part of this observation, 'twas evidently the rule which the antients went by; for the epistle to the Hebrews, the epistle of St. James, the second epistle of St. Peter, the second and third epistles of St. John, the epistle of St. Jude, and the Revelation, were excluded the canon, only by such as thought they were not written by the Apostles; whereas such as thought them genuine, received them as canonical. And,

If the epiftle ascribed to Barnabas were genuine, it ought (according to this account) to be received into the canon of the New Testament, because he was an Apostle, Acts xiii. 2. and xiv. 14. 1 Cor. ix. 1, &c. Gal. ii. 9. But though I allow that epiftle to be of great antiquity, yet I am very well satisfied that its not ascribed to the right author, nor could possibly be an epiftle of the

true Barnabas, especially as we now have it.

And unlesse we follow the guidance of this clue, (so as also to exclude from the canon all, even the genuine writings of the apostolic Fathers, that want this apostolic fanction) what reason can we give for receiving the writings of St. Luke into the canon, and excluding Hermas, and (especially) that golden remain of St. Clement's first epistle to the Corinthians? For, as to the last, it hath all the marks of pure and genuine antiquity; is allowed to have been written by a companion of St. Paul, whom that Arostle hath mentioned with great honour, Phil. iv. 3. and to have been written before some of the books of the New Testament it self.

For my own part, I can't see any sufficient internal marks for which it ought to be excluded; and apprehend that it was excluded merely for want of the apostolic attestation.

Thus I have briefly gone through what I reckon the just account of *inspiration*, as it relatest to the New Testament: How far it will agree to the Old Testament also, I leave to men of leifure and learning to consider.

I was willing to do my best to clear up a matter of such great importance; not only as every man hath a right to publish his own sentiments, at any time; but as this subject hath, of late, been rudely handled by the enemies of the most reasonable, virtuous, and benevolent religion; and the friends to revelation have, many of them, (as I apprehend) ascribed too much to inspiration, though some, on the other hand, have ascribed too little.

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THE

HISTORY

OF THE

STATE of THINGS

WHEN

St. PAUL wrote his Epistle to TITUS.

HE reason why this epistle to Titus is placed next to the first to Timothy, is, not only because there is a very remarkable similitude between the two epistles; but chiesly, because it appeareth highly probable, that this epistle to Titus was written long before the second to Timothy.

In order to give a clear account of the state of things when this epiftle was written, we ought to consider,

I. The character of Titus.

II. The conversion of the Cretians. And,

III. From whence, and at what time, this epiftle was written a together with the more immediate occasion of it.

I. As to the character of Titus.

He was, very probably, a native of Antioch in Syria, and one An Christ of the devout Gentiles, who were converted there about the 42 year of our Lord forty two. That was the earliest that he could be converted there by St Paul; as the beginning of the year forty nine appeareth to be the latest. Of the two, I incline to the former; because in forty nine, he went to Jerusalem to consult the Apostles, elders, and brethren, about the liberty of

the Gentile converts; we can't therefore suppose that he was then a novice, or one who had been lately converted.

Some have reckoned him a native, or at least an inhabitant of Corintb, from the different readings of some antient manufcripts and versions, Acts xviii. 7. where some of them, instead of [1478] Justus, read [1478] Titus; and others read [1478] Titus fusitis, as if they had been the two names of one and the same man. (See Dr. Mills.)

But, whether Titus, or Justus, or both the names be the true reading there, it is not at all probable that that was the Titus of whom we are now treating. For that person is called, Ass xviii. 7. i. e. in the year fifty two, [Sessuas & &c.] one that wor-shipped God, which I take to denote a devout Gentile, or proselite of the gate; but as the Titus we are inquiring after, was a Christian in the year forty nine, St. Luke would not (contrary to his constant custom) have described him, so long after, under the lower character of a devaut Gentile; but would have called him one of the brethren, disciples, or believers.

That this Titus was not a Jewish but a Gentile Christian, is evident; for Gal. ii. 3. he is expressly called adding Greek, or (as it would have been more intelligibly translated) a Gentile: For after the Gracian Monarchy prevailed, the Jews used to call all men (but those of their own nation) Greeks, meaning thereby Gentiles, or persons of other nation, whether Greeks, or no, in the strict sense of the word: Just as the Roman Empire was afterwards called, the whole world, because it extended over the greatest part of the then known world.

But it is not so evident, whether Titus had been a devout or idolatrous Gentile. The following reasons induce me to think that he had been a devout Gentile.

1. Έλλην, fignifieth a devout Gentile, John xii. 20. Acls xi. 20. and xiv. 1, 2. and xvii. 12.

2. He went up (most probably, from Antioch in Syria) to Jerujalem, when the samous question was debated, concerning the freedom of the devout Gentiles from circumcisson and the law of Moses, Alts xv. 1, 2. compared with Gal. ii. 1, 2.

Now that church at Antioch confifted chiefly, if not altogether, of converts from among the devout Gentiles: For though there is a brief intimation that the Jews had been preached to, that city, Alls xi. 19. yet there is nothing faid of the conversion

version of any of them; and there were no idolatrous Gentiles converted in any place, before Sergius Paulus was converted in Cyprus, Acts xiii. 12. which was some time after the church was gathered at Antioch in Syria.

3. Titus not only went to Jerusalem at that time, and that very probably, from a church which was chiefly made up of devout Gentiles; but he went also upon an affair that very much concerned the converts that had been devout Gentiles. Perhaps he was one of those, who were sent up by the church at Antioch to Jerusalem upon that occasion, Acts xv. 2. and one concerned in that question himself; for it was very proper that some of the Christians, who had been devout Gentiles, should be present at the debate.

However, it is evident that St. Paul took him along with him to Jerusalem upon that occasion, Gal. ii. 1. he being bis own son, or convert, Tit. i. 4. Nor is St. Paul's taking Titus along with him, any more an objection against his being sent by the church of Antioch, than that Apostle's saying of himself, that be went up by revelation, Gal. ii. 2. would be an objection against what St. Luke saith, viz. that the Apostle was also sent by, or went at the request of, the church of Antioch, Asts xv. 2. Titus might be sent by the church of Antioch, at the request of St. Paul.

A. It is very improbable that St. PAUL would have taken Titus along with him to Jerufalem at that time, and upon that occasion, if Titus had formerly been an idolatrous Gentile. The church at Jerufalem doth not appear to have known any thing, as yet, of the conversion of any idolatrous Gentiles; nor was it yet proper to acquaint them with it. For now it was that St. PAUL communicated the Gofpel, which he had preached to the three Jewish Apostles of the greatest repute, JAMES, PETER, and JOHN, and that with the greatest secrecy, Gal. ii. 2, 9. which much have been the Gofpel, that he had preached to the idolatrous Gentiles; for the whole church at Jerufalem knew of his having preached to the devout Gentiles, and what Gofpel he had preached to them.

The Jewish Christians seem not to have expected the conversion of any Gentiles, 'till they were first circumcised and brought under subjection to the whole law of Moses; and therefore they resented the taking in of the devout Gentiles, who did of seveonly some parts of that law; and would have been much wore

The History of the State of Things

averse to the reception of idolatrous Gentiles, without their being required to observe any part of that law:——As St. PAUL knew this, and was a person of such great prudence; it is not at all likely that he would carry along with him one that had been an idolatrous Gentile, when he went about an affair, that concerned the Christians, who had been devout Gentiles; and to a place that abounded with such zealous Jewish Christians.

The first conversion of devout Gentiles was at Casarea, when St. Peter was, by the vision of the sheet, prepared to go to Cornelius and his company, and lay the foundation of a Christian church, or open the door of faith to the uncircumcifed Gen-

tiles, Acts x and xi chap.

The most considerable church of them was at Antioch in Syria, planted by men of Cyprus and Cyrene, who had been driven from Jerusalem by the persecution, which arose about the time of St. Stephen's martyrdom, and who had preached to the Jews only, 'till St. Peter led the way to the conversion of the Gentiles; and then they also preached (not to the Gracians, or Hellenist Jews, as we commonly read it, but) webs the Education, to the Gentiles, according to the Alexandrian, and other manuscripts, which is evidently the true reading, Acts xi. 20. see Miscel. sac. p. 17. of the Abstract, and Essay IV. p. 15, Sc.

What those men of Cyprus and Cyrene had begun, Rarnabas and Saul successfully carried on: And those converts from among the devout Gentiles at Antioch, were first dignified and distinguished by the honourable name and title of Christians,

Atts xi. 26.

I wish it had been the only name that the disciples of CHRIST

had ever owned, or gloried in!

Tirus was not converted by the men of Cyprus and Cyrene, but by Saul himself, after Barnabas had brought him [Saul] from Tarjus to Antioch; inalimuch as he calleth him bis genuine son, according to the common faith, i. e. his own convert to Christianity, which is a religion that is common to, or equally taketh in, Gentiles and Jews, Tit. i. 4.

Titus might, possibly, be too young to have spiritual gifts, or miraculous powers, communicated unto him, in the year forty two; (if he was then converted, as I think he was.) But having, very probably distinguished himself since that, by his piety and diligence, St. Paul in the year forty nine took him

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when St. Paul wrote his Epifle to Titus.

up with him to ferufalem; and we may, very reasonably, suppose that he first laid his hands upon him, and imparted unto him the gift of the Holy Ghost; as it was so common with St. PAUL to do so, to all the adult Christians wherever he came, and especially, when they were going to ingage in any important service.

The first mention of Titus, according to the chronology of 49. the new Testament, is Gal. ii. 1, 2, &c. when St. Paul (four-Glaud. 9-teen years after his own conversion, i. e. in the year forty nine) went up, by revelation, from Antioch to Jerusalem, and communicated the Gastel, which he had preached to the idulatrous

municated the Gospel, which he had preached to the idulatrous Gentiles, only to JAMES, PETER, and JOHN, the three most tenowned Apostles of the circumcision; and that under the

feal of the greatest fecrecy.

The reason of his doing it so very secretly, was, less the zealots among the Jewish Christians should come to the knowledge
of it, and his labour prove in vain. Nay, some such persons
had unawares crept in among the Christians, who were then
come up to Jerusalem, maliciously to spy out the liberty, which
Christianity had granted to the devout Gentiles: (for though
they appear to have known nothing, as yet, of the conversion
of any idolatrous Gentiles; yet they had, for some time, been
acquainted with the conversion of the devout Gentiles, and prired into their liberty) in order to bring them into bondage to
the law of Moses: And if they had got any hint of the conversion of idolatrous Gentiles, and of their intire freedom from that
law,—their zeal would the more warmly have incited them
to have run up and down among the churches, which St. Paul
had planted, in order to undo what that great Apostle of the
Gentiles had done.

St. PAUL knew the spirit of the men, which made him keep fo prudently upon the reserve; and he would not, by any means, suffer Titus, a Gentile convert, to be circumcifed, that be might not give place by subjection to such an imposition, no not for one hour, in order to preserve the liberty of all the Gentile converts, or their freedom from circumcision, and the law of Moses.

For, if St. PAUL had acknowledged it necessary that the Christians, who had been devout Gentiles, should be circumcised,—the necessity of circumcision to all the Christians, that had been uncircumcised Gentiles, would have been established:

And

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And the Jewdaizing zealots, would readily have transferred it from such as had been devout, to such as had been idolatrous Gentiles, as foon as they came to know of the convertion of any such; which would have made circumcision, and an intire subjection to the law of Moses, took like one of the terms on which the Gentile Christans were to obtain justification and eternal Life: Whereas the Gofpel was to them the perfect law of liberty, and unto all Christians the sole method of their justification, or acceptance with Gop. *

I suppose, that after the affair was determined by the APOSTLES, elders, and bretbren, Titus returned to Antioch (along with BARNABAS and PAUL, Judas and Silas, Acts. xv. 32, 35.) to give an account to the Christians at Antioch of what had passed in that famous council; and that there he tarried for fome years: For, Titus was not presently made an evan-

gelift.

(o) on

The Apostles were our Lord's disciples for some time, See note before they were qualified or commissioned to be Apostles: s Tim.jii. And the first converts in particular churches presided and taught as elders, for some time, before they were ordained to be bifbops: In like manner evangelists were to be approved, as private Christians, before they were admitted to that important office and An Christidignity: --- And thus Titus, being a confirmed Christian, and well instructed in the gospel doctrine, did about this time, very Neron. 3- probably, become an evangelift, after he had been about tifteen

years a private Christian.

Whether St. PAUL sent for him, from Antioch to Ephelus, or he went of himself, or as the messenger of the church of Antioch, --- doth not now appear. But he feemeth to have come up to the Apostle, during his long stay at Epbefus, (as did many others) and by him to have been fent into Macedonia and Achaia, to take care of the churches there; and particularly to Corintb, (along with another Christian brother) to see what reception St. PAUL's first epiflle to that church had met with, 2 Cor. xii. 18. The Apostle had defigned to have gone to Corinth himself, if it had been proper, 2 Cor. i. 15. but he was unwilling to go thither, 'till the faction was reduced, and he could pay them an affectionate and paternal vifit, without

^{*} See Mifeellanea facea, Effay IV. p. 56, &re.

having occasion to use his Apostolic Rop, which was committed to him for edification, and not for destruction, 1 Cor. iv. 21. 2 Cor. i. 23. and xiii. I—10. He, therefore, sent Titus to Corinth, and designed to have stayed at Epbesis, 'till Titus had returned; and then to have gone directly to Corinth, from thence to Macedonia, then back again to Corinth; and from thence to Judea, 1 Cor. xvi. 8. 2 Cor. i. 15, 16.

But, being driven from Epbefus, by the riot of Demetrius and his workmen, sooner than he had designed; he set out for Macedonia, Acts xx. 1. having fent orders to Titus to meet him at Troas; there a door was opened unto bim of the LORD, i. e. the APOSTLE had a prospect of making many converts there:---But because Titus came not, as he expected, to give him an account of the state of the churches in Macedonia and Achaia; and particularly how the church of Corinth stood affected, and what reception his letter had met with, --- missing, I say, of Titus, he had no rest in his spirit; and therefore (having deli- See the vered Hymeneus and Alexander over to Satan, and written his History first epistle to Timothy,) --- he did not stay to preach longer as before Troat; but took bis leave of the few Christian converts that Tim. were already brought in, and then he went for Macedonia, 2 Cor. ii. 11, 12, 13. as thinking that Titus might, probably, An Chri. be gone thither in quest of him; for, before he left Epbesus, he 18. had talked of going to Macedonia, I Cor. xvi. 5; 8. But when Neron 4. he came into Macedonia, and could hear nothing of Titus, he was still more uneasy; --- his enemies tormenting him without, and his fears within: But that Gop, who comforteth the dejected, did at last comfort him, by the arrival of Titus. For he was not only revived at the fight of his friend; but much more with the account which he brought him :---- For he could tell him of the flourishing state of Christianity in Macedonia and Achaia, and what good effects his letter had had among the Corinthians; who had repented of their patronizing the incestuous person, and of their other irregularities; and particularly that theyremembred him [their Apostle] with affection, and would again be subject to his orders, and no longer hearken to the delutions of the false Apostle: This made him exceeding glad; for the fucceise of the Gospel was all his glory and his joy. 2 Cor. vii. 4---16.

Having received liberal contributions from the Gentile Christians in Matedonia, for the use of the poor Christians in Judea, and having comforted the Matedonian under all their dark prospects, and exhorted them to virtue, patience, and perseverance,——St. Paul and his company departed into Greece, Acts xx... 1, 2. 2 Cor viii. 1—5.

This is the second time that this industrious Arostin might say, "He had preached the gospel from Jerusalem, round a- bout unto Illyricum," Rom. xv. 19. For Macedonia bordered upon Illyricum; the Scardican mountains being the boundaries

between them.

Having arrived in Greece, and several of the Macedonians and others along with him; before he himself would go in person to Corinth, he sent Titus back again, and several persons with him, to hasten, and finish, the collection for the use of the poor Christians in Judea: For he had often boasted in Macedonia of the generous proposals of the Christians in Achaia, and thereby excited the Macedonians to greater liberality. And if the churches in Achaia (among which, that of Corinth was the chief) had not been ready, when the Macedonians came along with St. Paul; both they and he would have had reason to have been ashamed,—they for their former generous proposals, and he for commending them so much and animating others by their example, 2 Cor. viii. 6—24. and ix. 1—5.

By those messengers St. PAUL is reckoned to have sent his fecond epistle to the Corintbians, which he himself followed this

ther in a very little time.

At Corintb he heard that there was a Christian church planted at Rome; and from thence he wrote his epifile to the Romans.

Whether Titus staid at Corinth, or returned to Antioch, or when he went to Rome, or joined in Company with the great Arostle of the Gentiles after he had got his liberty,—or what became of Titus from this year fifty eight to the year fixty four, when he was with St. Paul in Crete,—is intirely uncertain.

Ti. We proceed therefore (secondly) to consider the conversion of the Cretions.

Crete is a fruitful Island in the Mediterranean. Strabe (who was a native of the Island) informeth us, that the inhabitants, who

who used to shave the hair off the fore-parts of their heads, and would not suffer any man to wear his hair in the wars, were thence called Kuenles, [Curetes] which in time, degenerated into the word Cretes; and that this was the origin of the name of the Island, which took its appellation from its inhabitants.

Sir Isaac Newton (in his chronology, p. 13, 14, &c.) faith, " that many of the Phanicians and Syrians (in the year before " CHRIST 1945.) fled from Ziden, and from king David, into " Afia Minor, Crete, Greece, and Libya; and introduced letters; " music, poetry, the octaeteris, metals, and their fabrication, " and other arts, sciences, and customs of the Phanicians ----" and that along, with these Phanicians, came a fort of men " skilled in the religious mysteries, arts, and sciences of Phase " nicia, and fettled in feveral places under the names of Curetes, " Idei-Dattyli, &c." Those I take to have been Heather priests, who were had in great veneration of old, and that the Curetes (who were called so, probably, from their shaving or cutting off their hair) did mostly settle in Crete, and gave the name to that Island. The custom of shaving, or cutting off their hair might be introduced by them, and from thence, prevail in the Island.

It is now called Candie, from its chief town of that name,

which was built by the Sanacens.

The Cretians were formerly notorious for pyracy, debauchery and lying: htrake hath described their luxury and infamous lusts. Lib. 10. And they were so notorious for lying, that a Cretian lye was a proverb for a notorious lye. With these vices Epimenides also, one of their own poets, hath charged them, and St. PAUL queteth it from him, as their true character, Tit. i. 12.

The Island was famous for mount Ida, which was very high; the people excelled for their skill in navigation, and were celebrated for having among them the famed labyrinth, and more especially the wise laws of Minas, one of their kings, who is reakened to have been coremporary with king Solomon: But Newton's they never had religious laws and institutions equal to what Chronol were brought among them by the great Apostran of the Genin. 16.

They are called Carejet by Virgil, Georgic, lib. is, line 151.

Above fixty years before the birth of our Lorn; Crete was brought under subjection to the Romans; above eight hundred years after that the Saracens took it from them; and they again were driven out by the emperour of Constantinople; towards the end of the ninth century. Above two hundred years after, it was subdued by the Venetians, who possessed it in the beginning of the last century: But after a redious and bloody war between them and the Turks (which was carried on for twenty four years) the Turks became masters of it in the year one thousand six hundred and sixty nine, and are now in possession of it; though the number of Greeke is said still much to exceed the number of Turks there:

Ant.1.17. Josephus intimateth that there were many Jews in Crete. Some c. 12.6 I. of the Jews of that Island seem to have imbraced Christianity De Bello long before the conversion of St. Paul, and even as early as the memorable day of Pentecost, Acts ii. 11. What progresse they had made in converting others—is uncertain. Before the coming of St. Paul, it is probable that no Gentile had been converted. And the first time that the great Apostle of the Gentiles came thither, was in his fourth Apostolic journey, in the year of our Lorn sixty; when he was carried prisoner from Casarea to Rome, upon his having appealed to Casar.

An.Chri. There is no accasion to mention all the particulars of that so voyage, which may be read Ads xxviii shap. But ver. 7. we Neron 6 find that when they had sailed slowly for several days, and were come over against Cnidos, a city and promontory of the Peningula of Caria,—the wind being against them, they sailed under the Island Crete, over against the city and promontory of Salmone; and having just past that, they came into a port of Crete, which was then (and is to this day) called, the fair Havens; not

far from which was the city Lafea, or Aluffa.

There is nothing mentioned in the Acts, &cc. of St. PAUL's preaching in Crete at this time; but possibly he might:——For there are some instances of places where the Apostle preached at his sirst coming there, and yet no notice taken of it, in that part of the history: Galatia, ex. gr. is mentioned, Acts xvi. 6. as a place through which the Apostle passed, and no notice taken of his preaching there at that time; and yet we find, that he did preach there at that time, (from Acts xviii. 23. as well as) from the epistle to the Galatians, which was written soon

after

after that. See Gal. i. 6. and iv. 13, &c. and Miscel. sac. Pref.

p. 57, 58. and Abstract, p. 31.

Julius the Centurion, who had the charge of the prisoners. was, indeed, one of fingular humanity, and gave St. PAUL as much liberty as he could; but the fair Havens, and the city Lasea, or Alassa, seem to have been all the places that he could then go to; for their stay there was but very short: And therefore, I apprehend, he did not then make many converts there, The failors would not spend the winter at the fair Havens, and in attempting to fail to Phanice, which was a more commodious port to winter in, they met with a tempestuous wind called, ' lugaxύλων οτ lug-azύλων, [Euroaquilo] i. c. a north east wind, which drove them off from the coasts of Grete, and indangered their falling into the Syrtes, or quick-fands upon the eoast of Africa. But, though they escaped that danger, they fuffered a most terrible storm and shipwrack; yet according to St. PAUL's vision and prophely, they all escaped with their lives; and being cast upon the island Melita, they were treated with great kindness and humanity.

The pext time of the Apostle's being in Crete, seemeth to have been in the year fixty four; i.e. not long after he was

fet at liberty from his first imprisonment at Rome.

As foon as he had got his liberty, I suppose, he wrote the An.Che.

epistle to the Hebrews, in some part of Italy.

I will not enter into the dispute, whether he went from Italy Neron, into Spain, or no? though considering Sc. Paul's indefatigable to zeal and diligence, I cannot think such a journey was impossible; and when what he himself designed, Rom. xv. 24; 28. and what is said by some of the fathers, is compared;—perhaps, such a journey will not be thought improbable. Clemens Romanus must

Note, 'Evenual or is not to be met with in any other Greek author; a north east wind would drive them off from the southern coasts of Crest, and on the south side of Clauda; and the Alexandr. manuscript, as well as the vulgar and Ethiopic versions; read 'Evenual or: I therefore think that Grotius, Bochart, and others very justly prefer that reading; and what may consist it, it, that St. Luke hath frequently made use of Latin words among his Greek, ex. gr. Asts vi. 9. Assistive, and Asts xvi. 12. speaking of a Roman colony, he calleth it assista, instead of the proper Greek term invade 5-and he here plainly intimateth that he did so, by saying that this wind was called insanies, i. e. by the Romans, many of whom were then in the ship with St. Paunand St. Luke.

The History of the State of Things

have known, as he was co-temporary, and a frequent companion of that Apostle; and what else to make of his [riqua digase] the utmost bounds of the west,—I know not; though I am not insensible of its having been interpreted in a variety of other senses. However, if St. Paul did go to Spain, his stay there was but short.

It is probable, that he afterwards sailed for Jerusalem, and Timathy along with him, according to his promise, Heb. xiii. 23, and that in his way thither, he returned to the island Crete, where he made a longer stay than he had done before; Titus either meeting him in that island, or accompanying him thi-

ther.

I.4.

Possibly the number of Christians might have been increased in the three or four years since the Apostal was there before: But I apprehend that the greatest increase was upon his coming

to them again.

How long he stayed, and what number of churches he planted,—cannot now be known: For the history of the Asts reacheth not down so low, and we have no other authentic history to inform us of such facts, unless what we can pick out from the short and transient hints in St. Paul's epistes. It is evident, that there were several Christian churches when St. Paul less them this second time; for Titus was "to or-" dain elders in every city," Tit. i. 5. and therefore we may conclude that the Apostle staid, at least, some months among them.

It is true, he seemeth to have done little more than to have collected a number of converts, and planted the several churches, leaving the settling of them to Titus, Tit. i. 5. But even the planting so many churches, and that in so many different cities, must have taken up some considerable time; especially if we should suppose, as some have done, that the Apostle planted a church in every city of that island (which was famed for its having one hundred cities:) But I think that supposition is not well grounded. It is sufficient to say, that he planted churches in many cities.

Or to Affa Minor, according to Sir Ifpac Neuros in his like book on the propheties.

III. The next inquiry is, " from whence, and at wint " time, - this epiftle was written; - together with the more

" immediate delign and occasion of it?"

When the Apostus could flay no longer in Crere, he left the evangelist Titus, with proper underections to take care of Christiantes, which was then in its sender flate of infancy: He himself, probably, sailing for Jerusolem, and Temorby along with him, and going from Jerujalem to Antioch in Syria; for he had always (when he was at liberty) made that city in his way, before he let out upon any of his Apollolic journies.

I suppose, that from Antisch, he fet out upon his lifth and last Apostotic journey, and went through Afia Minor, and particularly to Coloffe, as he had promifed Philemon, ver. 22. But not to Ephefus, for he had told them, by way of prophely, that " he knew, they should see his face no more," All xx. 25.

We may reasonably conclude, that the Apostle would stay An.Chai. donger at Coloffe, than at other places; as he had never been 65. there before, Col. ii. 1. as they had been to anxious for him Neron. in his confinement, and had fent Epaphras to Rome, to intraine 11. after his wolfare, Col. i. 7, 8 .- and particularly, as his friend Philemon lived there, to whom he had, with the utmost addresse, written an epiftle, all with his own hand 1-by whom he had, very probably, been obliged in his request for the pardon and kind reception of One finuts ---- and of whom he had defired. that a lodging might be provided for him; ---- which plainly intimated, that he deligned to make fome they there.

From Coloffe, therefore, I apprehend him to have written this epiftle to Titus: And accordingly, we find the Arostin intimating, that Artemas and Tychicus were either with, or nigh him, when he wrote it; and that he deligned to fend them, in a little time, to Crete, to release Titus. (Tit. iii. 12.) Now Tychicus was a native of Afia, and had been chosen by the Afian churches, as one of their messengers, to go along with St. PAUL to Jerufalem, with the great furn of money, which had been collected among the Gentile churches, for the poor Christians in Judea, Acts xx. 4. He had fince that, been fent by the Apo-STLE from Rome to Coloffe, to carry the epiflie to the Coloffians; and to take care of the affairs of the Christian church there,

Or Afta Minor; see the last note.

Col. iv. 7, 8. and there perhaps, or in the neighbourhood of

that city, he had been mostly ever since.

It hath been observed above, that this epiftle is very much of the same nature with the first to Timothy; this may teach us how active the Jewdaizing Christians were, how far and wide they spread, and how much their sentiments and practices agreed, even in distant countries.

Titus was now older than Timothy then was, and had been more thoroughly instructed in the christian doctrine, and in the work of an evangelist;—nor doth St. PAUL appear to have lest Crete in such an hurry, as he lest Ephesus upon the riot of Demetrius:—he therefore writeth a much shorter epistle to

Titus, than his first to Timothy.

He had, no doubt, given Titus all the directions that were proper, for that state of things, in which he had less the churches of Crete, Tit. i. 5. But he had, very probably, since his coming into Asia Minor, heard a dismal account of the apposition which Titus had met with, from the Jewdaizers; and thereupon he wrote this epistle, in which, he briefly remindeth Titus of the instructions he had less with him, but more largely insistent upon what concerned his opposing the Jewdaizers.

There were generally some of those Jewdaizers in every church, who soon after their conversion discovered this leaven; their great zeal would not permit the churches to thrive and shourish, but they, almost every where, indeavoured to perplex and taint the churches, which the great Apostle of the Gentiles

had planted.

It is possible, indeed, that some Jewdaizers might have come into the island from Asia Minor, or elsewhere: But I suppose them rather to have risen from among the Jews, or Jewish Christians in Crete; and that they had shown themselves more remarkably, since St. Paul had been there the second time, and planted so many Gentile churches in that island. For, they seem to me to have partook of the vicious disposition of the Cretians, and to have been persons of immoral lives; who would have excused the want of virtue and true piety, by an ardent zeal for the ceremonial law. Such persons were in danger of greatly obstructing the progresse of Christianity,—especially, as they were so violently set upon bringing the Gentile converts to be like themselves,—i. e. to be circumcised;—to become

fubject to the whole law of Moses,—and to look upon that, as absolutely necessary to salvation, and of more importance, than an obedience to the Christian law.

St. Paul appeareth (from Chap. i. 13.) to have had an account, fince his leaving them, how ready the Gentile Christians in Grete were to fall in with the Jewdaizers,—as well as of the

readinesse of the Yewdaizers to pervert them.

Perhaps a few of the Gentile Christians might know better, but the body of them (as they had been lately converted) were in danger;—some of them of complying with such zealous, confident instructors, either for the sake of peace, or as convinced that it was their duty;—and others, of giving up their Christianity, rather than submit to such a burden.

In such circumstances, 'tis no wonder that they subverted whole houses, either by making them apostatize to their own past idelatry, and other vices, or submit to their impositions; which was in effect to declare that the gespel alone, and of itself, was unable to save them, and so to render it uselesse and insignificant.—

The latter appeareth to have been the more common case;—for the unbelieving Jews were every where the bitterest enemies to the Gentile Christians, and the Jewdaizing Christians generally sought to please the unbelieving Jews.

If an Evangelist was proper to settle the new planted churches, much more was there occasion for one (in the absence of the APOSTLE) to preserve the purity of the Christian doctrine in Crete,—to oppose the Jewdaizers,—and to stand up for the

liberty of the Gentile converts.

The Evangelists were a fort of secondary Apostles, who receiv'd their doctrine and authority immediately from the Apostles of our Lord Jesus Christ: They were not the fixed bishops, or vid Eupastors, of any particular churches, but watered the churches seb. H.E. which the Apostles had planted, perfected what they had left! iii. deficient, planted churches by their orders, or rectified abuses; carried and brought back letters and messages, and did all they could to supply the place of an Apostle, when he was necessarily engaged elsewhere.

Confidering the circumstances that have been mentioned,—who was more fit to be in *Crete* at that time, and upon that occasion, than the *Evangelist* TITUS?——one who had been converted by the great Apostle of the Gentiles;—who

С

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was himself a Gentile convert; — who appeareth to have been at Antioch, when the liberty of the Gentile converts was first called in question; — and at the samous council at Jerusalem, when it was unanimously determined that they ought not to be brought into subjection to the law of Moses. Titus knew of what warm spirits the Jewdaizers were,—and of what vicious lives;—had seen elsewhere the bad effects of their impositions,—and had learned, from his master St. Paul, the great importance of the freedom of the Gentile converts, and how much they [the Jewdaizers] obstructed the progresse of the gospel; —and now ha hath a letter sent him to resresh his memory, and animate his conduct.

I reckon it to have been written the last of St. PAUL's Epistles, except only his second Epistle to Timothy; and to have been written towards the conclusion of the summer, (Chap, iii. 12.) in the year of our Lord 64. of Nero 10. not quite seven years before the destruction of ferusalem.

The Syriac Version, at the conclusion of this Epistle, hath intimated that it was sent to Titus by the hands of Zenas and Apollos; but, I think, that conjecture hath been added by a later hand, and is not well grounded; for, from Chap. iii, 13, they seem to have been coming to the Apostle from a distant country, and not to have been lately with him.

SYNOPSIS

FTER an introduction, which is more peculiarly fuited An.Chi.

Gentile Evangelist, among Gentile churches, the 64AFOSTLE briefly remindeth Titus why he left him in Crete, Neron.

viz. to settle the churches there, and to ordain their elders in

every city, i. e. to be bishops and deacons.

" He then proceedeth to describe the character of such as were

" to be bishops, much in the same manner as in I Tim.—that

" they ought to be men of virtue and integrity, who had behaved well in focial life, who had been well instructed in the liberty

" of the Gentile converts, and who could convince or filence the

" Jewdaizers; --- a set of bad men, that out of covetousnesse

" preached up their false and imposing doctrines.

"The Cretians had deservedly a bad character, and therefore were the more likely to fall in with impostors: For which reason the Apostle exciteth Titus to a proper severity in reproving fuch as answered that character; and particularly to preserve them from the corrupt doctrine of the Jewdaixing Christians, who, when they themselves might have been released from the law of Moses, would still adhere to it, and would needs put that yoke upon others also, insisting upon it as necessary to salvation, and at the same time living wicked lives, whereby they rendred their knowledge in Christianity of none effect.

"In opposition to their zeal about rituals, and their indifference about the manly virtue and piety of the Christian life,—
"Titus was to teach things that were agreeable to found doctrine, viz. that the aged, of both sexes, should behave becoming the dignity of their age, and their obligations as
Christians; that they might teach the younger to behave
well, and recommend Christianity to them by their own
example.

" He was also, in a particular manner, to teach young men-" to be fober and virtuous; --- and not only to teach others " their duty, but in every thing to be exemplary himself, and so " prevent all grounds of acculation from his adversaries, espe-" cially the Jewdaizers. They would have had flaves to have " become freed-men, upon their embracing Christianity, because " (by the law of Moses) no Yew was obliged to be a flave for life, " unless he voluntarily obliged himself. ____ In opposition to " them Titus was to teach the flaves, who had embraced Chri-" Stianity, to serve their masters (whether Christians, or no) " with all parience, meeknesse and sidelity, that they might " recommend the Christian religion, and not bring a scandal " upon it; as if it absolved men from the duties of civil and "focial life, or made them perform them worse: For Christia-" nity is a religion which extendeth to the Gentile as well as to " the Yew; and to flaves as well as free-men; and teacheth all " men to avoid every fin, and to practile universal holigesse, that: " they may meet their Judge with acceptance, who conde-"feended even to die for all mankind, to free them from the " bondage of fin, and to make them zealous of good works, for fuch are his peculiar people. These things Titus was to " preach and inculcate upon the Christians, rebuking with au-" thoriry, and in the most severe manner, all such as should " affert the contrary: --- By so doing he would keep up the " dignity of his character.

"The Jews and Jewdaizing Christians were averse to all civil governors, but such as were of their own nation;—and were apt to tinchine the Gentile Christians with that seditious finit, as if it had been an indignity for the people of Gov to obey an idolatrous magistrate.—In opposition to them Titus. was to remind the Christians of their duty to their civil gover-

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or nors, and of their obligations to the practice of every thing " that is good; --- to enjoin them to avoid railing against, or " quarrelling with any person, and to carry it with humanity " and goodnesse to every body.

" To enforce this, the Apostra intimaterh, that he himself " had formerly been of a violent spirit against the Christians, " refuting to embrace Christianity, and persecuring such as had " embraced it; but the Christian religion had sweetened his tem-" per, and altered his conduct; for the amazing goodnesse of Gon, " as manifested in the Christian revelation, had clearly shone " upon him, (not that the revelation was made to him, because " he, by his former behaviour, had merited any such thing; but " it was merely an effect of the mercy of Gon, who had in a mi-" raculous manner brought him over to Christianity, and after " baptism had poured out upon him a most plentisul effusion of " the Holy Ghoft: ---- And all this was done) that he, and fuch as " fincerely embraced the gospel, might see that men are justified, " not by an observation of the law of Moses, but by the favour " of Gop, displayed under the New Testament; and so be-" come heirs of eternal life, as the true, believing Seed of " Abrabam.

" But those heirs of the eternal inheritance (tho' absolved " from the works of the law of Moses) were more strictly " obliged than ever unto all kind of works, that are good in " themselves, and profitable unto men; whereas the laying any " ftreffe upon one's having such or such a genealogy, or observing "the rituals of the Jewish law, was to be avoided: Nay, such " as, contrary to their own confciences, preferred them to real " virtue, and the true Christian doctrine, and by propagating " fuch opinions augmented their wordly substance, and in-" creafed their own party, were HERETICKS; and there-" fore Titus, and all the true Christians, were to shun all fami-" liarity with them.

" Having thus finished the defign of this brief and important " Epifle, he acquainteth Titus that he defigned to winter at " Nicopolis; and ordereth him to meet him there, when he " should send Artemas or Tychicus to Crete, to supply his " place.

"Zenas and Apollos were either in the island, or to passe thro' it in their way to the Apostle; and Titus was ordered to provide them what was proper for their journey, and to presse the Cretians to be generous upon all such occasions: —And, after salutations from himself, and them that were with him, to Titus and all the Christians in Crete, who were pure from the corruptions of the Jewdaizers,—he concludeth, much as usual, Grace be with you all, Amen."

An Chris

A

PARAPHRASE

AND

NOTES. &c.

SECT. L

Chap. i. Ver. 1 ----- 4.

INTRODUCTION.

CONTENTS.

HE great design of this epistle being to animate Titus, Neron.

a Gentile convert and evangelist, to oppose the Jew-te.

daizing Christians,—St. Paul introduceth it with chap. I infinuating that he was the Apostle of the Gentiles, Chap. I commissioned by our Lord Jesus Christ himself to publish the terms of their acceptance, as well as instructed by him what those terms were;—and therefore he must understand the gospel, which was to be preached to the Gentiles, better than those Jewish Christians who had not received any such revelation, and of consequence he ought to be more regarded.

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đ4.

PARAPHRASE.

TEXT.

Chap. 1

Neron.

PAUL the devoted bond-man of God, and the Apostle of Jesus Christ, unto the Gentile world:—
For unto me he hath feen fit to reveal that doctrine which is to be preached to the Gentiles, whom God hath now chosen to be his people; and this unveiled truth am I to make known, according to the purity of the Christian revela-

PAUL a fervant of God, I and an apostle of Jesus Christ, according to the faith of God's cleck, and the acknowledging

NOTES.

1 • ΔῦλΘ θιῦ, the bond-man of God.] 1 Pet. ii. 16. See also the beginning of the Note on Philemon, ver. 16. St. Paul might possibly allude to the slaves whom the Jews had bought among the Heathers, who were slaves for life; or to the Hebrew slave, who, when he might have bad his liberty in the seventh year, declared plainly that he loved his master, and would not be released from his service; and who, by having his car bor'd thro' with an awl to the door-post, obliged himself to serve for ever, Exod. xxi. 1—6. Thus the Apostus here declareth himself the bond-slave of God, devoted to his service for ever.

This is the only epiftle of St. Paul, wherein he beginneth with calling himself the bond-stave of God, and as it was not writ to Titus alone, but to all that professed Christianity in Crete, or rather to all the Gentile Christians there,—by calling himself so, he might perhaps intend to oppose the Jevodaizers: They thought those two characters [of the devited forward of Gon, and the Arestla of Jasus Chair so the Gentiles] were inconsistent, and represented St. Paul as no better than an applicate from the true Gon, in his receiving into the church the uncircumcifed Gentiles. He here, therefore, letteth them know that (the he was the Arostla of the Gentiles, and declared their intire freedom from the law of Moses, yet) he still adhered to the true Gon, the Gon of the Jows, as week as any of them, or of the unbelieving Jews; and that he had been accounted so faithful, as that our Lord Jasus Chair had illuminated him with the gospel-doctrine, and honoured him with the Apostolate of the Gentile world.

See Notes (b) and (c) on TIm. i. 1.

^c Sec Note (*) on Philam. eer. 1.

^d The Gentile Christians seem to be more peculiarly designed here: Compare with this place Eph. i. 4, 5. & ii. 1——22. 1 Pet. ii. 9. Titus was a Gentile

convert, and the churches in Crete chiefly made up of fuch.

The gospel is called the truth, in opposition to the shadows and obscure representations under the law, John i. 17. Gal. iii. 1. Col. i. 5. 1 Tim. ii 4, 7. tho' the truth more particularly referred to in this text, scemeth to have respected the freedom of the Gentile converts from any subjection to the law of Mases.

." Sce

Neron.

б4.

TEXT.

PARAPHRASE.

knowledging of the truth, which is after godliness:

In hope of eternal life, which Gon that cannot lie, promised before the world

began;

But

frevelation:—A revelation which is intirely calculated to promote godlinesse; Chap. I. and in conforming to which the Gentile (as well as fewish) Christians may hope for a glorious resurrection to the eternal inheritance.

This revelation the God, who cannot be unfaithful to his promise and did long ago (even before the secular ages, or the giving of the law of Moses) premise that he would, under the Messad, extend to all the nations of the earth: And what he then in general, and more obscurely

NOTES.

See Note (a) I Tim. iii. 16. The Jewdaizers pretended to teach the Iam, and promoted ungodinesse; St. Paul was appointed not to teach the Iam, but the gospel; ______a doctrine wholly calculated to promote godlinesse: Compare I Tim. 1 7. with vi. 3.

Whatever the Gentiles, before their conversion to Christianity, expected as to a future state, they had no hopes of a resurrection to an endlesse life of persection and happinesse; but after they became Christians, they had good grounds to hope, Chap. iii. 7. Eph. ii. 12, 13, 8cc. 2 Tim. 1. 10. 1 Per. iii. 15.

2 Numb. xxiii. 19. Rom. iii. 4. 2 Tim. ii. 13. 2 Cor. 1. 18.

See Mr. Locke's Note (8) Rom. xvi. 25. Gon had promifed the goffpel in an obscure manner to the patriarchs, before Abraham, Gen. iii. 15. but to him it was promifed formewhat more explicitly, Gen. xv. 1. & xvii. 7. & xxii. 18. Sr. Paul leemeth here to intimate that the covenant with Abraham included the promife of the eternal inheritance. Now, that promife to Abraham was before the fecular times, the Jubilees under the law, and confequently before the distinction of the world into Jews and Gentiles; but what the Goo, that cannot lie, or break his word, had promifed fo long before to Abraham, the law of Moses, that intervened, could not disannul, Gal. iii. 17. See Mr. Locke's incomparable Note on Gal. iii. 20 .- I would add, that the' Cans ataris, in the beginning of this verse, fignifieth eternal life, in the strict sense; yet Remor dieries must fignify the Jubilees, as (I think) Mr. Locke hath made very evident. St. Paul frequently useth a word in a fense that differeth from that in which he had used it a few lines before; so that we ought to interpret his writings according to the scope and connection, rather than from the use of parsicular words.

3 * Gal.

An.Chri.

Neron.

PARAPHRASE.

TEXT.

Chap. I now k, in his own proper time, more

3. clearly and more explicitly revealed; particularly by my " preaching, what I, in an especial manner, have been intrusted with, —and that by a commission from God " our Saviour.

I PAUL (I say) who am the commissioned Apostle of the Gentiles, now write unto you, Titus, whom I converted to the Christian religion, which is common to, and equally taketh in, Gentiles and Jews. And,

I fincerely wish you 'favour,' mercy, and peace, from God our Father, and from the LORD JESUS CHRIST OUR Saviour.

But hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of Gop our Saviour:

To Titus mine own fon after the common faith: Grace, morey, and peace from Gon the Father, and the Lord Jesus Christ our Saviour.

NOTES.

3 k Gal. iv. 4. Epb. i. 10. & ii. 7. In this he might possibly allude to the prophecies, and particularly to the celebrated prophecy of Daniel, concerning the 70 weeks, Dan. ix. 24, &c.

a See Notes (il) and (e) I Tim. i. I.

4 ° See Note (h) 1 Tim. i. 2. and the History prefixed to this epifle, p. 5.
P He doth not use this form of speech in writing to Timothy; but Titus was a Gentile Christian, as well as most of the Christians in Crete, —— which rendered such an expression highly proper and beautiful. St. Peren, writing to the Christians who had been Gentiles, useth a like expression, 2 Per. i. 1.

The Aroste feemeth here to have intended it as an oblique reproof of the feedaizing Christians, who would not have had Christianity common to the

uncircumcifed Gentiles, equally with the Jews.

2 See Note (f) 1 Theff. i. 1.

From a number of ancient MSS, and Versions, it appeareth that this word [\$1.50, mercy] hath been added to the text; as also [avein, the Lord] in this same verse: but it is not very material, as to the sense, whether they be left out, or retained. See Dr. Mills. I have, indeed, found this last observation to hold concerning most of the various Readings; i. e. 'tis of no moment, as to the sense and connection, whether you receive, or reject them.

See Note (h) 1 Theff. i. i. and Notes (f) & (d) 1 Tim. i. i.

TITUS.

SECT. II.

Chap. i. 5---- 16.

CONTENTS.

An Chri. 64. Neron. Chap. 1.

EFORE he proceedeth to the principal design of this epifile, he briefly remindeth Titus of his leaving him in Crete, to fettle the churches which he had planted there, and to ordain elders in every city, to be bishops over the several churches. After that he describeth the characters of such as he was to ordain, viz. that they should be men of integrity, and an unsported reputation; and particularly such as understood the liberty of the Gentile Christians, and that would oppose the Fewdaizers. who were bad men, and very industrious in making proselytes.

TEXT.

- PARAPHRASE.

5 For this cause left I thee in Crete, that thou shouldst fet in order the things that are wanting, and ordain elders in every city, as I had

For this cause I left you in the island Crete, that you might " go on to rectify disorders, and make up what is deficient in the churches lately planted there; and particularly that you should, in every * city where there is a Christian church, ordain some of their voldest converts

NOTES.

5 t Tieus, as deputed by the Apostur, and acting under the character of an evangelist, had the care of all the churches in Crete, especially the Gentile churches. See the Hist. p. 13; 16.

" isa τὰ λώπω a έπιδιοςθέτη, the sense of which is given in the Paraphrase. Where there were deficiencies, there must be some disorders :-- The greatest deficiency was, that the Gentile Christians were not fully instructed and confirmed; and the greatest disorders proceeded from the Jewdaizing Christians taking advantage of their ignorance. The APOSTLE had probably rectified some diforders himfelf; but he left fuch as remain'd, to be rectified by Titus.

* See the Hift. p. 13.

r See Note (5) 1 Tim. v. 17. and Note (4) 1 Theff. v. 11.

It hash been inferred from this verfe, compared with ver. 7. that elders and bishops were synonymous terms, and used promiscuously in the New Testament. I apprehend otherwife, and think that an elder was no officer, but only one of

An Chri. 64.

Neron.

PARAPHRASE.

TEXT.

converts to be bishops, as I ordered you had appointed thec. Chap. I. before I left you.

If any be blameless, the 6 busband

If any of them be a man of an unspotted character, neither guilty of

NOTES

the first converts in any particular church; and that out of the wifest, most knowing, and virtuous of them, a number were chosen, and ordained to be diffeons and deacons of that church: See Clera. R. as quoted Note (h) 2 Theff. ii. 13. They might, perhaps, fometimes be called by one name, and fometimes by the other; but the two names had different meanings. See Atts xiv. 28. & xx. 17. compared with ver. 28. Phil. i. 1.

Some of the elders were ordained bishops, and not deacons, others deacons, and not history; and others of them were neither historys nor deacons. Tertullian's probatt feniores, approved elders, Apol. c. 39. I take to have been of the first fort.

There is now no determining, with any certainty, whether the churches in Crete were so finall, as that the bishops might teach, and prefide, and do the office of deacons too, (as the Apostles did at Jerufalem, before the number of the disciples was so greatly multiplied, Acts vi. 2-4.) or, whether St. Paur. had left orders with Titus to ordain some of the elders in Grete to be descous. and had faid to much of that before they parted, as that there was now no occa-fion to write any thing about it: _____I think the latter most probable, because this was the common model of fuch of the primitive churches as were fully fettled, Phil. i. 1. 1 Tim. iii. 1-13.

Had there not been some emergencies that had happened, since the Apostus's leaving Grete, which rendered a necessary to write concerning the choice of such pilpops as might oppose the Jewdainers, ----very probably he would have faid no more in this epifile concerning biftops, than he hath faid concerning deacons.

² See the Hist. p. 14, 15. & Note (*) 1 Tweff. iv. 8.

6 * Hence it appeareth, that it was to be done with the approbation of the church, as well as that of Titus; for how could be have known their characters,

but from their neighbours and fellow Christians?

Clem. R. in his 1st epift. to the Corinthians, § 44. speaking of the Apostles ordaining bifops, fays, - nalaraferlas un' exerun, à melatu un' élégan ennovimon ardour, ownersoundates the exxinctes maone, -- " Having been constituted by them, or afterwards by other excellent men, with the confent and approba-" tion of the whole church, - &c."

Chemiens R. could not be ignorant of the primitive cultom, as he was the companion of St. Page, and (very probably) acquainted with others of the

APOSTLES.

· To this purpose Cyprian also, Ep. 67: faith, " that it was founded on divine "tradition and apostolical practice: - Episcopus deligatur, plebe practente, " que fingulorum vitam plenissime novit, & uniuscujusq; actum de ejus con cr-

" fatiens,

TEXT.

PARAPHRASE.

64. Neron, 10.

husband of one wife, having faithful children, not accused of riot, or unruly.

blameless, as the fleward of God; not felf-willed, not foon angry, not given to wine, no striker, not given to filthy lucre;

But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

Hold-

polygamy b, nor of marrying after a causelesse divorce; if his children chave Chap. I. embraced the Christian religion, retaining it in the purity of it, and practising it with sidelity; if they can't be justly accused of debauchery, and are not disorderly and ungovernable;—the elder that hath such a character himself, and such children, you may ordain as a bishop over a Christian church.

I mention all these particulars, because a bishop ought to be a man of an unspotted character, as the a faithful steward of God; not an humoursome, obstinate person, not of a passionate and angry spirit, not one that will drink to excesse, not a litigious person, nor one that is sortingly covetous:

But, on the contrary, he ought to be of a generous, hospitable temper; of a kind and benign spirit to all, but especially to good men; prudent, just, pious and holy, chaste and temperate:

NOTES.

See Note (1) I Tim. iii. 2.

The whole family of a biftop were industriously to avoid bringing any seandal.

upon Christianity, 2 Cor. vi. 3.

7 4 Mett. xxiv. 45, &c. 1 Cor. iv. 1; 4. • Lev. x. 3 _____ 11. Enek. xliv. 21. 1 Tim. iii. 3.

1 Tim. iii. 3. 1 Pet. v. 2.

i g There:

[&]quot; fatione perspexit. Et Ep. 68. 9 4. Ordinationes facerdotales, non nisi sub
" populi assissemia conscientia sieri oportere; uz, plebe præsente, vel deteguatur
" malorum crimina, vel bonorum merita prædicentur; & sie ordinatio justa &
" legitima, quæ omnium sussissio & judicio suerit examinata."

Compare this whole character with that mentioned 2 Tim. ii. 24, 25, 26. & 1 Tim. iii. 1, &c. & cer. 4, 5. with this particular part of it; there [i. e. 1 Tim. iii. 5.] you will find him explicitly giving the reason of what he faith here.

30

An.Chri. 64. Neron.

IO.

PARAPHRASE.

TEXT.

One that is tenacious sof the Christian Chap. I revelation, pure and without mixtures, just as I taught it among them; that he may be able to exhort the well-disposed to comply with such sound doctrine, and to reprove and confute such as

oppole it.

And this last part of his character is of great consequence in a bishop, especially in Grete: for, I understand there are many there (as well as elsewhere) that professe Christianity, and yet oppose the pure and unmixed Christiani doctrine, who are a very disorderly fort of men, talking in a vain and boasting manner of their own great wisdom and knowledge; but (notwithstanding all their specious pretences) they are very deceitful k and insidious persons:

Holding fast the faithful 9 word, as he hash been taught, that he may be able by found doctrine, both to exhort, and to convince the gainfayers.

For there are many un-toruly and vain talkers, and deceivers, especially they of

the circumcition:

NOTES.

9 F The elders who were to be bishops, were not to be of the number of the Feedaining Christians. Nay, he ordered, as to the very deacons at Ephesus, that they should not be of that number: See the Note on 1 Tim. 111. 9.

h See the Hillory, p. 14, 15. & ver. 13. Chap. ii. 13 7, 8. 1 Tim. i. 3, &c.

& vi. 3. 2 Tinz. i. 13. & iv. 3.

Tho' it was required in the deacons at Epbesus, that they should not be Jewdaizers, I Tim. iii. 9. yet he hath not mentioned it concerning the bishops there. Possibly he might know that the elders at Epbesus, who were otherwise qualified to be bishops, were in no danger of Jewdaizing; or might suppose, that if he told them it was required in the deacons, they would conclude a fortiori it was requisite in the bishops.

I He had his eye, from the beginning of the epiffle, upon the fame persons whom he describeth in the following verses. St. Paut never lost fight of his subject, but (he proceedeth so gradually to speak plainly, that) "we may lose

fight of it, if we don't attend very carefully.

10 See Note (4) 1 Zing. 1. 5.

TEXT.

PARAPHRASE.

An Chri, 64. Neron,

11 Whole mouths must be flopped, who subvert whole houses, teaching things which they ought not, for filthy lucres sake.

One of themselves, even a prophet of their own, faid, The Now fuch ought by all means to be filenced, by plain truth, and the pious Chap. L. lives of the bishops, and fuch as remain faithful; for they fubvert 1 whole families of the [Gentile] Christians, by teaching things which they ought not to teach, ex. gr. that Circumcifion, and an observation of the rituals of the law of Moses, are absolutely necessary to salvation "; and that virtue and piety are not of equal importance with rites and positive institutions: --- And these false doctrines they inculcate (not from a principle of conscience, but) to enrich themselves, by pleasing the Jews and Jewish Christians, or by infinuating among the Gentile converts that they alone understand what is the true Christian doctrine.

Nay, and the Cretians are (I am afraid) of such a spirit, as that they are too apt to comply with them:—For the poet * Epimenides (who was himfelf

N.OTES.

11 It appeareth from hence, that some of the Gentile Christians in Crete had already gone off from Titus, and joined the Jewdziners.

" See the History, p. 15. and Mr. Locke on Rom. i. 11.

" Ezek. xiii. 19. Matt. xv. 5. & xxiii. 14. Rom. xvi. 18. 2 Cor. xi. 20.

Phil, iii. 19 1 Tim. vi. 5; 9. 2 Tim. iii. 6. 2 Pet. il. 3; 18, 19.

The unbelieving Jews might, perhaps, encourage such men to perplex St. Paul; as they would have pushed on Alexander, to exisperate the Lipte-sians against that Arostile, Alls xix. 33. But I reckon the Jewdaizers greatest gain arose from the zeasous Jewdaizing Christians, and such of the Gentile Christians as they could pervert.

Sec on 1 Tim. vi. 5. and Mr. Peirce, on Phil iii. 19.

12 ° The words poet and prophes were often used promiseuously by the Greeks and Romans; perhaps, because their poets pretended to be inspired, and were by some believed to be so.

12.

Are Chri.

64. Neron.

PARAPHRASE.

TEXT.

felf a Cretian, and is still in great esteem
Chap. I. among them) hath given them a character to this effect: The Cretians are
commonly liars, persons of a savage temper and brutish behaviour, and a insa-

13. tiable, devouring gluttons. —— This character is but too just: Wherefore reprove such as deserve it with severity, and without connivance or respect of

14. persons; that they may hereaster retain the pure and unsophisticated Christian doctrine, and more especially that they may be deterred from regarding fewish sables, and the injunctions of such men

The Cretians are always liars, evil beafts, flow bellies.

This witness is true: 13 wherefore rebuke them sharply, that they may be found in the faith;

Not giving heed to Jew-14 illi fabies, and command-

mente

NOTES.

From this (as well as other places) it appeareth that St. PAUL had read the Greek peets: Probably, in his younger days he was brought up in the schools of Tarsus, before he went to Jerusalem to sit at the sect of Gomaliel. And even after he was an inspired Arospile, he did not think that he afted out of character, when (as Arospile of the Gentiles) he quoted their poets.

o dervis doth, indeed, frequently fignify idle, or flothful; but that is not always its fignification: dervi funt raxes Heffel. & zives dervi in Homer, fig-

mineth /seifr dozs.

When a word hath two fignifications, the just way of determining in which finse it ought to be understood in any particular place, is, to observe which will best suit the connection, and remin that. If this critical rule be just, it will lead us to embrace the last interpretation of \$2704; For, if the Cretians were xazal snela [evil wild-beasts] 'twould be improper and inconsistent, in the very next sentence, to call them slow-bellies; if they were like wild-beasts, they were greedy devourers of their prey, and therefore yassess asyal ought evidently, in this place, to have been translated [fwift bellies.]

This observation I had from one whose friendship I greatly value, and whose critical skill in the holy scriptures, deserveth universal esteem; as I hope the world will be shortly convinced, by perusing his Scripture Revelations, consi-

dered in their several periods.

13 • dashues, to the quick.] This word is an allusion to a surgeon's cutting away the dead field, and even into the quick. How much occasion the Cretians had for such severity, see the History, p. 15.

14 Ads xv. 1, &c. Rom. xvi. 17, 18. Col. ii. 22. I Tim. i. 3——6. &iv. 7. & vi. 20.21 Tim. iii. 13. &civ. 4. They pretended to teach the law, and the true religion. St. Paul (who had his revelation from the Lorn Jesus Christ) affureth the Cretions, that what fuch men taught, was nothing but fables.

Listt. xv. 9. Rom. 1. 28. 2 Tim. iii. 8.

The

Nema

TEXT.

PARAPHRASE.

ments of men, that turn from the truth.

are pure: but unto them that are defiled, and unbelieving, is nothing pure;

as have a strong aversion to the true Chap. L.

They pretend that the Gentile Christians ought to observe the ceremonial law; whereas even the Jewish Christians are by the gospel absolved from it, if they would but understand and maintain their liberty: For to men that are pure and upright in heart, and in their lives conform to the rule of the gospel, all things are clean and pure ; even things that were prohibited as unclean, under the law of Moses. But unto such as do obstinately refuse to understand their own Christian liberty, and do (contrary to their own knowledge and conscience) attempt to impose circumcifion, and the rituals of the law of Mofes, upon the Gentile Christians; --unto such, I say, as they themselves are impure and faithlesse, vicious and wicked, there is nothing clean and pure; buc

NOTES.

The feripture, every where, maketh a very great distinction between the commandments of men and divine revelation; and representeth it as highly criminal to prefer busines to divine doctrines, or even to fet them upon a level.

15 t Of how comparatively small a value such things were, even before the coming of our Lord,—see Isa. i. 11; 16. & lxvi. 3. Fer. vi. 20. Amos v. 21, 22. And how fully the gospel hath absolved even the Jewish Christians from them, see Matt. v. 8. & xv. 11. Mark vii. 17. Luke xi. 39; 41. Alsx. 15. Rom. xiv. 14; 10. 1 Cor. vi. 12. & x. 23; 25. 1 Tim. i. 5. & iii. 9. & iv. 3, 4. 2 Tim. ii. 21, 23. See also the Essay, 50.

We find the words, zabasa, zabassis & zabassis, all in this one verse, tho' used in one of the places for moral, and in another for ceremonial purity.

This is according to the common manner of St. PAUL, as hath been frequently observed already.

" 2) drives, and to the unfaithful.] So would I understand this word, and not the unbelieving, as we read it in our common translation: They appear to

15.

An Chri. 64. Neron

16.

PARAPHRASE.

TEXT.

Chap. I. science is defiled, which ought to be their guide and director,

They professe that they know the true God better than any persons whatever, and that they alone understand the true Christian doctrine; but by their works they consute their pretensions: for whilst they are suriously zealous for the ceremonial law, and for their ritual purity, they neglect the practice of the moral law, and the most important duties of the Christian life; being abominable to that God whose people they boast themselves to be, disobedient to the true Christian revelation, and desicient in the practice of every thing that is truly good.

but even their mind and conficience is defiled?

They, protess that they is know Goo; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

NOTE'S.

have known and believed right; but to have afted wrong, and therefore were defiled.

The Ethiopic version hath omitted these words [2] driese;] but as no other antient MS, or version hath omitted them, I think they ought to be retained.

16. This was their grand pretence for teaching Christianity, and opposing St. PAUL, viz. that they best understood the true God, and the revelation of his mind and will 4 but, at the same time, pride and covetousnesse, and other vices, animated and instrument them. Rom. ii. 17, &c. & iii. 10——19. 2 Cor. xi. 13, 14, 15. Phil. iii. 2 2 Tim. iii. 5——8. Jude, ver. 4.

TITUS

SECT. III.

Chap. ii. Vet. 1 ---- 15.

CONTENTS.

Air Chirt. 64. Neron. 10.

HE common division of this epifile into thapters, is more just than in many other books of the New Testament.

In this chapter the Aposter flieweth Titus what he himself is to teach, (as he had shown him in the preceding chapter what the bishops should teach, whom he was to ordain) and it will give a great deal of light to this section, as well as to the last, to consider his instructions as opposed to the doctrines of the Jewdaizing Christians.

1. Instead of laying the chief stresse upon the observation of the Jewish ceremonies, genealogies and traditions,——Titus was to teach persons of all ages, and of both sexes, to lay the greatest stresse upon real virtue and substantial piety; and so animate

them to the practice of such things by his own example?

2. In opposition to the Jewdaizers, who would have set slaves at liberty upon their embracing the Christian religion,——
Titus was to presse them to continue with their own masters, and to serve them more faithfully than ever state they might

not bring scandal, but honour to Christianity.

. 3. The Jewdaizing Christians appear to have infinuated: that fuch as continued uncircumcifed (and, perhaps, fuch also as continued in perpetual flavery) were not, could not be: the people of God, even under the Melfiab, Acts xv. 1. 1 Cor. vii. 18-24. Eph. v. 5-8. Col. ili. 22, &c. 1 Ting. vi. 1, 2, 1 Pet. ii. 18. whereas they were not so intent upon bringing them to observe the moral and the Christian law. - Titus, on the contrary, was to teach them that the gospel is equally offered to Gentiles or Jews, bondmen or free; and that so great a light appeared, not to make men punctual in the observation of ceremonies, but of things that are of eternal, unalterable obligation. SOBRIETY, JUSTICE, AND PIETY: --- And that it doth not (like the law of Moses) promise temporal blessings to the obedient, as the greatest rewards, but glory and happinesse, when CHRIST shall appear as universal Judge, --- who died (not that E 2

TITUS.

36 An Chrimen might live in fin, or neglect the duties of life, but) to redeem us from all iniquity, and to purify unto himfelf a peculiar Neron. people, zealous of good works. These were the things which Titus was to teach the Christians. Chap, II.

PARAPHRASE:

Have intimated what corrupt do- BUT speakshous the things of the few deizing Christians which become found doteach, and how ready they are to abfolve fuch as will comply with their ceremonies and traditions, from the obligation to an holy, virtuous life; but do you (in opposition to such corrupt teachers) take care to inculcate fuch things as are agreeable to 7 founds

doctrine, and that will lead to an holy, virtuous practice. Perricularly,

That the, aged men ought to be * fober, of a grave and venerable beliaviour, prudent, holding the pure and unmixed Christian ductrine excelling in love to both Gentile and Jewish. Christians, and to all mankinds, with: patience bearing the afflictions of life. and, especially, the persecutions or discouragements to which their Christianity may expose them...

Let the aged women likewife know, that, they ought to be in dreffe and behaviour as becometh the holy fervants of God; ---- that they ought not re-

Sander.

Strine.

TEXT.

That the aged men be a. fober, grave, temperate, found in faith, in charity, in patience :

The aged women like 1 wife, that shey be in behaviour, as becometh holineis,

NOTES.

z-7 Sec Note (1) z Tist-L to, and the Note on z Tist. v. 8. 1.

2. See on 1 Tim.v. 1, 2. Titus is not directed to treat the old men as fee. thers, Es. He was now older than Timothy, &c. See the History, p. 14., 2 Naganius fignificth both to be fober and vigitant: ... I prefer the latter fenfe. E Fine iii. 2. because it there relatests to the office of a bishop; but the former Male, here, as it is nied concerning the aged, who were only private perform. 5 ? Prov. ..

TEXT.

PARAPHRASE.

flander, or blaft the reputation of any

person, nor be addicted to drink much Chap. II.

An Chri. 64. Neron

not false accusers, not given to much wine, teachers of good things;

That they may teach the young women to be fober, to love their husbands, to love their children.

To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober-minded.

7 In all things shewing thy felf a pattern of good works; in doctrine forming uccorruptness, gravity, fincerity, Sound

wine; and (the they may not teach in public, yet) that in private they should recommend what is good: And, in particular, teach the younger women to love their husbands and their children; to be prudent and chaste, to keep much at home, and chiefly mind their ownsamily affairs; to be of a mild and benign spirit, and to be in subjection to their own husbands (even the their busbands should not be Christians) that they may give no occasion, by their behaviour, for their husbands, or others, to reproach Christianity it self.

Exhort young men to prudence and

fobriety.

And, you are not only to teach others their duty,—but, that you may do it effectually, and with successe, you must, in the first place, take a particular care to be, your self, a pattern of good works, in your own life and conversation; and then, that you teach others nothing but the pure Christian doctrine, and inculcate ir in such a grave, sincere, and

NOTES.

Priv. vii. 11, 12. 1 Tim. v. 13.

Phidias, the famous Gretian statuary, is said to have made Venus treading upon a tortoile, the embleto of a good housewife;——because a tortoile never leaveth its house. Vid. Phittures. in Pracess. Counts.

· Gest. iit. 16. 1 Cor. xiv. 34. Epb. v. 22, 23, 24. Col. iii. 18. 1 Tim. ii. 11-15. 2 Per. iii. 1; 5, 6.

y See Note on Theff. 1.7. and with this text compare v Tim. iv. 12. 1 Pet. v. 3.

Some read debdector, but (at 'tis not in feveral of the anticat MS. and absorbeiter is in the same verse) I am for rejecting it.

8 1 Possibly

An.Chri. 64. Neron.

PARAPHRASE

TEXT.

Chap. II. ! liable to any just censure; — that

8. such as would oppose you may be assumed, when they can find nothing criminal to object against you s, and such as adhere to you.

They pretend that flaves, upon their embracing Christianity, ought to be free: but do you teach the flaves that the Christian religion altereth nothing in mens civil rights, or duties, and that they are obliged, as much as ever, to be subject to their own masters, (whether their masters be Christians, or no) and to endeavour to please them in all things that are lawful; ____ not mermoring, nor autwering again in an arrogant or faucy manner, when they are reproved, as if they were now upon a level with their masters; no, nor imbezzling or wasting any part of their masters goods, but serving them always with all bonefty and faithfulneffe; that they

Sound speech that cannot 8 be condemned; that he that is of the contrary part, may be assumed, having no evil thing to say of you.

Esthors servants to be obedient unto their own masters, and to please them well in all things; not answering again,

Not purloyning, but shew-to ing all good fidelity; that they

NOTES

8 1 Possibly Titus (who was himself a Gentile convert, and had seen so much of the zealous and imposing spirit of the Jewdaizers) might be in danger of launching out too far in opposition to them; or, however, the sears of such a thing might move the Arosten to give him this caution.

The street in the street of sound of the street of the st

Other Arostles were folicitous upon the same account, i Per. il. 12; 15.

& iii. 16. Compare with thefe, Nebent. v. 9. & Matt. v. 16.

9 bee 1 Tim. vi. 1, 2.

Eph. vi. 5—8. Col. iii. 22—25. 1 Pet. ii. 18.

Neron.

TEXT.

PARAPHRASE.

they may adorn the doffring of God our Saviour in all things.

For the grace of Gon that bringeth falvation, hath appeared to all mon,

Teaching us, that denyingungodlinesse and worldly lusts, we should live soberly,

righ-

they may adorn that doctrine, which we the great Gon, the Saviour of Chap. It us all, hath lately revealed to man-kind.

Tho' the 'fewdaizers may pretend that such as continue in slavery for life, or fuch as remain uncircumcifed, can't belong to the people of God, ---- yet I. (who have had the revelation from our Lord Jesus Christ, and therefore must understand the case) can assure you that the favour of GoD, which promifeth falvation, is now, like a benign constellation, rifer with its bright beams: and, as 'tis defigned to enlighten the world, 'tis to be offered unto all ", men or women, old or young, circumcifed or uncircumcifed, bond or free, persons of all ages, sexes and conditions; and that (inflead of abfolwing men from the duties of focial life, or teaching them to place their religion in eircumcifion, and the observation of rites and ceremonies, and bumane traditions) is hath shone upon all, --- in order to teach us to forfake idolatry, and all. impiery, and the " lufts and vices of a wicked world; and that we should live, ூhe

NOTES.

Box & See Notes (d) and (c) 1 Time i. 1.

11 Lasquin, bath rifes, or sined out. I like a bright and cheering sun, or constellation, upon a benighted, dark world, Luke i. 78, 79. John i. 9.

■ See on t Tim. ii. 4.

12 " All Christians are concerned to avoid these things; but they might be here condemned with a peculiar view to the character of the Cresians, Chap. i. 12, 13. Compare with this Rom. xiii. 13, 14. Eph. i. 4. Col. i. 22. 1 Tim. i. 9. 1 Patriv. 2, 3. 2 Pet. ii. 10; 12. 1 John ii. 16.

11.

- - :

An Chri.

б4. Neron.

PARAPHRASE.

TEXT

the remaining part of our lives, in fo-Chap. IL briety and chastity, justice and charity, godlinesse and strict piety:---

Not looking after temporal promises, as our greatest reward, (upon which there was laid fo much stresse under the law of Moses) but expecting that bleffednesse (which the pious, upon such good grounds, hope to receive) at the appearance of the glory of the great Gon, and of our Saviour JESUS CHRIST, as

universal Judge. 14.

And from him we may justly hope for great and good things, if we comply with what he hath required; for he fo loved us, as to give himself even unto the death for us: but then it was not to absolve us from our duty, or to encourage us in fin; but that he might redeem us from iniquity of every kind, as from the worst of flavery, and what would end in the greatest misery; ---and that he might purify unto himself a * peculiar people, who should diftin-

righteously and godly in this prefent world:

Looking for that bleffed It hope, and the glorious appearing of the great Gon, and our Saviour Tesus CHAIST:

Who gave himfelf for us, 14 that he might redeem us from all iniquity, and purify unto himielf a peculiar people

guith

NOTES.

13 * Rom. viii. 24. Gal. v. 5. Col. i. 5. 1 Pet. i. 3. Our Saviour will appear, at the last day, in his own glory and in his Father's glory, as well as with the holy angels, Matt. xvi. 27. & xxv. 31. Mark vill. 38. & xill. 26.

14 1 Heeslowe, peculiar,] answering to the word 11710 [fegullab] Exod. xix. 5. See the LXX, Aquila, and the Greek interpreters: And we find requestis ugis used, Ecclef. ii. 8. The Jews were formerly Gon's peculiar people, Deut. vii. 6. & xiv. 2. & xxvi. 18. Pfal. cxxxv. 4. His peculiar people under the gospel are the Christians. They are diffinguished, or separated from the world, by their being devoted to Chalar, who died (as well as lived) to render them virtuous and holy, in order to their being finally and perfectly happy. All Christians are the peculiar people of Gop, under the golpel: but, perhaps, the APOSTLE TEXT.

PARAPHRASE.

An.Chri. 64. Neron.

people, zealous of good works.

exhort, and rebuke with all authority. Let no man defpile thee. guish themselves from the world, and manifest that they are his disciples by Chap. II. their great and ardent zeal for good works.

These are the things which you are to teach, and with which you are to exhort the Christians to comply. But such as are refractory, you are to rebuke with such gravity and authority, as that none may exalt himself above, or dare to trample upon and despise you.

NOTES

Apost Le of the Gentiles, in writing to a Gentile evangelist, among Gentile churches, might have here a more particular reference to the Gentile Christians, who had not formerly been the people of God; and whom the Jewisicers would still have excluded from that number, unlesse they would submit to their impositions, Eph. ii. 10——13. & v. 6——9. LPet: ii. 9——12.

in the last Note.

When our Loan and his Arostus have laid such a stresse upon good works, and have frequently declared them absolutely necessary to salvation,——none who professe Christianity ought to neglect the practice of them, much lesse speak of them with Aversion and Contempt.

15 By the instruction and authority which they received from Aportus, evangelists might teach, preach, reprove, rebuke, and exhort: but they are never said to have testified, or bore witnesses, of the grand saft of Christ's

refurrection. See Miftel. S. Eff. ii. p. 24.

SECT.

TITUS.

42

An.Chri. 64. Neron, 10. Ch. III.

SECT. IV.

Chap. iii. 1 ----- 12.

CONTENTS.

HE Jews were commonly of a seditious, rebellious spirit, (especially about the time when this epistle was writ) and it was with great reluctance that they obeyed any civil governours, but those of their own nation. The fewdaizing Christians were too apt to imitate them, and to retain this sactious spirit; which they would have insufed into the Gentile Christians, and have taught them to have had as sovereign a contempt for men of other religions, as they themselves had.——In opposition to which Titus was to teach the Christians to pay the most strict obedience to their civil governours, and to be of a benign spirit to all men,——even to men of different sects and religions.

"To enforce which, St. PAUL appeareth to me to have urged his own example: He had been formerly as furious a perfocutor of the Christians, and as bigotted a Tew, as any of the unbelieving fews or Jewdaizing Christians could now be;--but fince he had embraced Christianity, he had inlarged his charity, and faw clearly the reasonablenesse of loving and doing good to all men,-even to persons of different religions. And this temper and behaviour Titus was to be perpatually inculcating upon the Christians, as infinitely preferable to Jewish genealogies, traditions and ceremonies. And he was not only to teach this himself, but was also informed that such of the Jewdaizing Christians as made factions and parties, and propagated their impositions, contrary to their own knowledge and conscience, were HERETICKS; and, as such, the Christians were to regard them, and to hold no familiar fociety with them.

TEXT.

PUT them in mind to be subject to principalities, and powers, to obey magistrates, to be ready to every good work.

2 To speak evil of no man. to be no brawlers, but gentle, thewing all meckness unto

all men.

For we our felves also were fometimes foolish, difobedient.

PARAPHRASE.

Neron. HERE are, I am afraid, some persons in Crete, who will be apt Ch. IIL

to make the Christians jewdaize so far, as to have a contempt for persons of other fects and religions: --- but do you, frequently and with great earnestnesse, put the Christians in mind, that 'tis their duty to be ' subject to princes and civil magistraces, and to obey their iust commands, even the' they may not professe Christianity, as you do; nay, and to be ready to do " all the good they can to every man: ---- Not to despise persons of other sects and religions; not to rail against any man, or blast his character; not to be of a quarrellome, contentious (pirit, but to be modest and peaceable, benevolent and humane to every man, of what nation or religion foever.

The confideration of what we our felves formerly were, may induce us to carry

NOTES.

1 Sec Mr. Locke on Rom. and the Contents, Paraphrale and Notes, on 1 Tim. ii. I ____ 4 Possibly this might have some reserence to the Jews rebelling against the Romans, which was drawing on about this time, and ended in the destruction of their city, and nation.

The Christians were carefully to diffinguish themselves from such Jews, by

a peaceable spirit and quiet behaviour.

u Gal. vi. 9. Eph. ii. 10. Tit. ii. 14. & iii. 8; 14.

2 * P/dl. xv. 3. 1 Cor. vi. 10.

Y Gal. vi. 1. Aph. iv. 2. Phil. iv. 5. Col. iii. 12. 1 Theff. ii. 7, 8. 1 Tim.

iil 3. 2 Tim. ii. 24, 25, 26. & iii. 2. Tit. i. 10:

3 2 That St. Paul frequently speaketh of himself, in the first person plural. is well known to all who have attended to his phraseology. That he is here ineaking of himself, was the opinion of Jerome among the antients, and of Estius and others among the moderns; and if suer yele suer wile (which is the reading in Chem. Alex. Admonit. ad Gent. p. 3. & vid. D. Mill.) could be proved to have been the original reading, ---- I think it would confirm their opinion. But

An Chri. 64. Neron.

PARAPHRASE.

TEXT.

carry it with this mildnesse and benig- obedient, deceived, serving h. III. nity towards others, who have not yet embraced Christianity; for I my self (as well as the Gentile Christians, --I my felf, I say it again, tho' with shame and concern I speak it) was, before my conversion, ignorant of the nature of Christianity, after I might have known it; neither believing it, nor living according to it; deceived by my.

NOTES.

But as the opinions of any fallible men are not decifive, nor that reading confirmed by any MS. version, or other of the Fathers :-- we will lay no stresse upon either of them, but proceed to alledge our seasons for this interpretation.

Our chief regions are, (14.) That the whole paragraph may agree to St. PAUL. And, (2dly.) That there is one remarkable circumstance in it, which could not agree orther to Witus or the Cretians, but appeareth to agree to St. PAUL. As to the first, it may, perhaps, be objected, that [serving divers helfs and gleafures) is a part of the character which will not agree to St. PAUL; But, I think, if we will allow him to explain himself in the words which follow, viz. that living in malice and envy against the Christians, was his taking pleasure in opposing them, and gratifying his [luft, or] intense desire of perfecuting them, that part of the character will still agree to him. Read Acts vii. 58. & viii. 1; 3. & ix. 1, 2; 13, 14. & xxii. 4; 2. & xxvi. 9, 10, 11. I Tim. i. 13. and you will fee with what pleasure, and intense defire, Saul persecuted the Christians. Nor doth in Bunian always fignify lust, or impure inclinations, fee Mark iv. 19. Luke xxii. 15. but only an intense defire. And the fame may be faid of affire, which doth not always fignify vohistografies but is frequently to be understood of any thing that is pleasant, grateful, or agreeable; vid. Steph. Thefaur. Thus translated, and understood, it was Saul's character, before his conversion; and so were the other things here mentioned, and that to a remarkable exactnesse. For, it ought to be observed, that he doth not mention adultery, theft, idolatry, &c. the groffe vices which he ascribeth to the idolatrous Gentiles, antecedent to their convertion, Gal. iv. 8. Eab. ii. 1, 2, 3; 11, 12. & v. 5-8. Col. i. 21. & iii. 5; 7. 1 Theff. i. 9. I Cor. vi. 9, 10, 11. Of those Saul had not been guilty; tho' he had been guilty of perfecuting the Christians, --- for which he reckoned himself as the greatest of sunors, before his conversion, and the least of all saints after his convertion; as having such an indelible stain and blemish in his character.

adly. There is one remarkable circumstance, which could not agree either to Tieus or the Cretians, but appeareth to agree to St. PAUL. The Cretians had, I suppose, been idolatrous Gentiles; and had he been speaking of their state, antecedent to their conversion. I make no question but he would have intimated TEXT.

PARAPHRASE

AdiChri. 64. Neroni

divers lufts and pleafures, living in malice and envy, hareful, and hating one another.

Rut

my bigotry to the law of Moses, and the traditions of the elders, and thinking to Ch. III. be justified by that righteoushesse which is of the law (to which the fewdaizing Christians still pretend) devoted to divers intense desires and inclinations, which were then grateful and pleasing;—particularly those that follow, i. e. I lived in malice and envy towards you Gentiles, or any others that differed from me in matters of religion; but more especially towards the Christians, feared and detested by them, because I so thoroughly hated, and so violently persecuted them.

But '

NOTES.

as much, by mentioning their idelatry: but as Titus had been a devout Geneile, that circumstance doth not exclude him; whereas the sentence, that we have now in view, exclude the even Titus 100, viz. the Holy Ghost, exclude he shed on

us abundantly, &c.

Had Titus been one of Cornelius's company, when those first-fruits of the devout Gentiles were gathered in,—to is circumstance might have agreed to him (even supposing the rest of this section and not) for the Holy Ghost was shed down upon them, Acts x 44 - 10 - 10. See 15, 16. Tho' it might then have been objected that it was before baprism, and therein different from the order in which they are here mentioned. Lie there is a more material objection against this expression's belonging to Tries, who have he was converted by St. Paux, and that long after the conversion of Cornelius and his company, as well as at a distant city; and therefore there is no reason to mink that the Holy Ghost was shed down upon him, but rather given him by the laying on of the hands of St. Paux.

is here speaking of himself, - and not of the Cretians.

And if this circumstance agreed neither to the Cretians, or to Titus, there is no body but St. Paul to whom it could here agree.

And that it agreed to him, we thall endeavous to show in a Note on ver. 6...

* Etvynloi, Baieful, mirulai, yakerai, polegoi. Helych.

"Annass, one another.] The Libiopick version read & Sangis, the Brethren, on Christians: which reading I mould have preferred, if we had more versions, or any of the belt MSS, to support it; but I don't think that version alone sufficient.

cient

46

An,Chri. 64. Neron.

5.

PARAPHRASE.

TEXT.

But my temper and behaviour were Ch. III. quite altered, when once the great goodnelfe of Goo, our Saviour, and his fingular love to mankind, shone brightly

nesse of God', our Saviour, and his fingular love to mankind, shone brightly upon me: For, when I saw the design and evidence of it,—I clearly perceived that I had neither merited the gospel privileges by my former behaviour, nor could I be saved by the works of righteousnesse, which I had done as a *Pharisee*;—but solely by the mercy of God, and in the method discovered by Christianity; into which I was initiated by the washing of regeneration, or by baptism, wherein I washed

But after that the kindness and love of God our Saviour toward man appeared,

Not by works of righte- 5 oulness, which we have done, but according to his mercy he laved us by the washing

NOTES.

cient to justify such an alteration. As 'tis, I reckon we ought so to interpret alliance, as we have done in the Paraphrase: for a line is used (not only where two persons are mutually concerned with one acother, as Kake axiv. 14.9 17. but also) where one person is concerned on one side, and a number of persons on the other side, as Rom. 1. 12.

4 " See Notes (4) and (*) 1 Tim. i. 1.

5.4 Vere y. Acts ur. 11. Rom. ill. 20; 28. & iv. 1, &c. & v. 1. &c x. 3, 4.

& xi. 6. Gol. i. 15, &c. & ii. 15, &c. 2 Tim. i. 9.

Aid helps rangy resolus, by the mashing of regeneration.] He seemeth here to refer to what Ananias had said, after he had cured him of his blindnesse, Alls xxii. 16.—Arise, and be baptized, and early away thy sins, calling upon the name of the Loan: This is according to the Jewist language. Maimonid. in Halak. Istrib: c. 14. (laudat. a Jurieu in Hist. Crit.) saith, it that when an Heathen turned prosclyte, or a slave obtained his freedom,—they became like a new born child; all sormer relation and consanguinity of the Heathen, before his conversion, or of the slave, before he got his liberty,—was absolutely annihilated." And R. Israel (tib. de anima, laudat a Grot.) calleth proselytes new-born persons. Compare with these expressions, John iii. 5. I Cor. xii. 13. 2 Cor. v. 16, 17. Gal. iii. 27. Eph. v. 26. Col. ii. 12. 1 Pet. iii. 21.

I would add, that I do not find, throughout all the New Testament, that being begotten, or born again, was ever applied to any but converts from among the Jews, or professes. Accordingly, our Lord, in talking to Nicodemus, a Jew, assureth him of the necessity of the Jews being born again; and St. Puner. (writing, I think, to sack Christians as had been professes of the gate, and consequently once born, when they were baptized as projesses specified of their being begotten again, make. when they were baptized into the profession of Christianity, 1 Pet. 1. 3.

Rus.

TEXT.

PARAPHRASE.

64. Neron.

of regeneration, and renewing of the Holy Ghoft; 6 Which he shed on us abunwashed away my former sins, and by the renovation of the Holy Ghost: Ch. III. Which God s shed down supon me, immediately after baptisin, and that in

NOTES.

But, where do we find such phrases used concerning such as were converted from among the idolatrous Gentiles? And, the reason is evident; the Jews and proselytes were already torn, or admitted into Gon's temporal kingdom;—if therefore, they were admitted into the spiritual kingdom,—they must be born again: whereas, seeing the idolatrous Gentiles never were the people of Gon before,—their admission into the Christian church could only be called a being born;—but could, with no propriety, be called a being born again.

f Acts xxii. 16. Ecek. xxxvi. 25.

G is It hash been observed, in Note (1) ver. 3. that the effusion of the Holy Ghost immediately from beaven, could agree neither to Tieus nor to the Gratians; and from thence we concluded that it was spoken of St. PAUT himself. That alone seemeth to be an argument of great weight, if not decisive, that the Holy Ghost was speed down upon him, as well as upon the other Apostles.

Bur it hash been objected, that Ananias did, by the laying on of his hands, both cure Saul's blindnesse, and impart unto him the gift of the Holy Ghost;

and therefore this circumstance could not agree to him neither.

Mafricer, 1. I hope it hash been made appear, in Note (6) 1 Tim. iv. 14. that there is no other instance in the New Testament of the Holy Ghost's being imparted by the hands of any, but Arostrans only.

And one would not willingly make this an exception, if any other fair account

can be given of it; nor ground much upon a fingular and disputed case.

2. The divine wildom feemeth fludiously to have declined the conferring the

Holy Ghoft by the hands of any, but Apost Les only. Thus,

The Philip was one of the fiven descent at Fernsalem, and an evangelist, i. e. he was equal, if not superior to Ananias; yet he could not impart the Holy Chost to the Samaritans. And therefore the Arost Les sent two of their number, i. e. Peter and John, who laid their bands upon them, and imparted to them the Holy Ghost, Acts viii. 16, 17. for before that is was follow upon

none of them.

3. When

An Chri 64.

NOTES.

Neron. 10.

4. When Ananias received orders from our Lond to go to Saul, Acts. ix. 12 all that is there expressed, was, that he should go and put his hands upon him, Ch. III. that he might receive his fight; and if that was the only thing mentioned in Saul's vision, and Ananias's Orders. - it can bardly be supposed that a thing fo much function [as that of imparting the Holy Gooft] should be intended, when it was not fo much is mensioned.

Agreeably to this we find Soul himfelf giving an account of Ananias's curing him of his blindnesse, Ads xxii. 12, 13. but giving no intimations of his confer-

ring upon him the Holy Ghoft.

And, suppose it should be objected, that Ananias declared to Saul that he was fent by Jesus, Acts ix. 17. that be [Saul] might receive his fight, and be filled with the Holy Ghoft; I would fay, in answer, that that is the only text which can give any colour to the supposition of Ananias's conferring the Holy Ghoft upon Stal: and that elicipfet are to common in scripture (and in other antient authors) that as much must be inferred in many places, as would here make the sense complext; ex. gr. Jesus bath fent me to reflore your fight, that, when you fee again, you may be filled with the Holy Ghoft, i.e. his eyes were to be opened, that he might see the glory, the external and visible emblem of the fledding down of the Spirit. And it deserveth some notice (I think) that even in this, which is the only place that can be objected, Ananias doth not say, I am fent to impart unto you the Holy Ghost (as St Paul speaketh, Rom. i. 11.) but, that you may be filled with it; i.e. be useth the verb passive [sandis] and doth not speak in the stile of one who could, himself, confer the gift of the Holy Ghoft.

4. As Saul was a Jew, the gift of the Holy Ghoft (according to the method observed in all the office instances, mentioned in the New Testanient) must have been conferred after baptism. So it was conferred upon all the Jewish and Samaritane converts, whether it was poured down from heaven, or conveyed by imposition of hands; and in that order it was communicated to the Gentile converts, except only the first-fruits of them, in which case 'twas poured down from heaven to point out their right to baptifus, which St. Peter, and the Tewift

Christians, had before scrupled.

But as to Saul, there was no fuch femple to be removed; for he was a Jew,

both by birth and religion.

And it plainly appeareth that Saul was not haptized when Ananias laid his hands upon him, to cure him of his blindneffe, Acts ix. 18. & xxii. 13----- 16. Nor is it any where so much as intimated that Ananias did, upon any account, lay his hands a fecond time upon Saul.

Accordingly, in this text, after the coasting of regeneration; he intimateth

that the Hely Ghoft was poured out upon him. See Note (*) ver. 5.

5. Saul, upon his conversion, receiv'd the word of wisdom, or had the scheme of the Christian doctrine, by immediate revelation, s. e. so far as to enable him to preach to the Jews, and that without any instructions from any man, Gal. i. 12 -----17. whereas we find no infrance of any other person's having such an extensive and honourable revelation, but Arostres, who received it, all of them, by an immediate effution of the Spirit. And,

6. and lastly, SAUL was not a whit behind any of the prophers, after he became a Christian and a prophet, any more than behind any of the other Arcorres,

after he became an Aposten.

TEXI.

PARAPHRASE.

64. Neron.

abundantly, through Jesus Christ our Saviour:

That being justified by his grace, we should be made heirs, according to the hope of eternal life. in a most plentiful effusion; and which to was poured out by the mediation of JESUS CHRIST, our Saviour:

The most satisfying pledge and evidence of my being justified by his favour, and that I was become an heir to the hopes of the eternal inheritance,

1101-

NOTES.

And would it not be unaccountable, that the Holy Ghoff should be poured down upon the eunuch,—and that God would not enable Philip to confet upon him the gift of the Holy Ghoff, by the laying on of his hands,—merely because Philip was not an Arostle,—and yet he was an evangelist, and in every respect only second to an Apostle, and the eunuch no more than an ordinary convert;—would not this be unaccountable, I say, upon the supposition that Ananias (who was, at the most, only equal to Philip, and, very probably, inserior to him) was enabled to confer the Holy Ghoff upon the most signal con-

vert, prophet, and Arostee, in the Christian church?

This

Or, to take a more unexceptionable instance, would Philip, the evangelist, have been decided the honour of conserring the Spirit upon the Samaritanes, and yet Ananias (who is never called, nor intimated to have been, an evangelist) have been honoured with conserring that gift upon one greater than any of the Samaritanes? Or, finally, would not his violent and implacable enemies have objected it to him, if Ananias had conserred upon him the gift of the Holy Ghost,—when they condescended to much lower scandal;—not only charging him with learning Christianity from the other Arcstles,—but basely infulting him, because his body was mean and deformed, and his speech stammering, or difficult.

He was not only equal to, but honoured above, all the Arostres, and in every

respect (except his late conversion) appeareth to have had the preference.

These, compared with the arguments drawn from this text, induce me to think that Ananias did not lay his hands upon Saul to impair to him the Holy Ghost; but (how satisfactory and strong soever these arguments appear to me) I leave every one to judge for himself, as the evidence shall appear to him.

Ilrevies, richly, or abundantly. Dr. Mills hath mentioned some antient MSS, in Latin, which read, or rendered this by konssle, benourably. This agreeth to what is said in the preceding notes; for St. PAUL had the gift of the Holy Gooff conserved in the most honourable manner, as well as in the greatest plenry.

Our Load having received of his Father the promised gift of the Holy

Ghofe, shed it down upon the Apostles, Alls ii. 53.

The law promised a long and prosperous life, in a temporal Canaan, to such as obeyed it, Exod. xx. 12. the gojpel promiseth an eternal inheritance in a better world, Rom. viii. 17, &c. Heb. viii. 6. 1 John ii. 25.

The

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An Chri. 64. Neron.

PARAPHRASE.

TEXT.

Ch. III.

8.

notwithstanding my former persecuting the church of Gov.

But (tho, a conformity to the law of Moses can't justify and save men, yet) this is a matter of great importance; and I would have you be perpetually, and with great earnestnesse, inculcating it upon the Christians, wiz. not to make religion a cloak or pretence for idlenesse or wickednesse, but that they studiously give the preference to, and excel others in good works; for these

This is a faithful faying, 8 and these things I will that thou affirm constantly, that they which have believed in Gon, might be careful to maintain good works: these things

NOTES.

The observation of the later could no more intitle them to the latter, than the observation of the gospel intitleth us to the former. See Note (**) 1 Tim. iv. 8.

8 m Matt. v. 16. & vii. 16, to the end; Alls ix. 36; 39. & xx. 34. 1 Cor. iv. 14. 2 Cor. ix. 6. Epb. ii. 10. & iv. 28, Pbit. i. 11. & iv. 8, 9; 17. 1 Theff. ii. 9, 10. & iv. 11, 12. 2 Theff. iii. 7, 8; 11, 12, 13, 14. 1 Tim. v. 12, 13. Tit. i. 14. & iii. 1; 14. Wifd. xxxviii. 32. Compare with this the Note (*) Chap. ii. 14.

It deserveth great regard, that St. PAUL accounted this a matter of the utmost importance, and ordered Titus (not to urge GOOD WORKS, now and then, or as a thing by the by, but) to be constantly affirming that Christians ought to

maintain good works.

The preachers of the Christian doctrine, now a days, can't form themselves upon a better model than that of St. PAUL. And, how much would it conduce to make the practice of virtue and piety universal! and promote all rational and focial happinesse, if this were their constant and prevailing persuit! How great a blessing would the ministers of the gospel then be to the world!

"They who have believed in Gon, or believed Gon,] i.e. such of the idolatrous Gentiles (more especially) as had formerly believed in other gods; but had now acknowledged the true Gon, and believed that revelation of his will,

which the APOSTLE preached.

No doubt but all the Christians were obliged to good works, but the Gentile Christians were St. PAUL's principal care; and perhaps the Jewish Christians in

Crete would not have regarded either his, or Titus's admonitions.

O Recivadas, to give the preference to, so as to excel in them.] Tho' this Greek word hath various fignifications, yet I think (with Calvin) that this is the most proper translation here; for they were to prefer good works to the Jewish sables, ceremonics, and traditions; and to excel their neighbours [whether Jews, Gentiles, or Jewdaizing Christians] in the practice of them.

TEXT.

PARAPHRASE.

things are good and profitable unto men. 9 But avoid foolish questions, and genealogies, and conten-

tions, and firivings about the law y tor they are unprofitable and vain.

are things good and amiable in themfelves, and of great use and advantage Ch. III. to mankind. Whereas the foolish o. questions of the Jewdaizing Christians,their valuing themtelves upon their p genealogies, and their raising contentions and disputes about the plaw of Moles, are things uselesse, and of no real advantage to any body; ----nay, they are hurtful to true religion, and therefore do you avoid them yourfelf, and check the progrelle of them among others.

Such

NOTES

9 * 1 Tim. i. 4; 7. & iv. 4; 7. & vi. 4; 20. Gal. vi. 24. 2 Tim. ii. 14; 16; 23. given us our Lord's, because it had been foretold that he should be of the feed of Abraham and David; - yet we never find St. PAUL, or any of the Apostles, giving us their own, -because genealogies signified nothing to a Christian: - Faith and boliseffe were required; and such as had them were accepted with Gop, upon the Christian terms of acceptance; --- whether they had been formerly Jews or Gentiles; and could, or could not, reckon up their genealogy from Abreham and the patriarchs. See Note (1) . Tim. 1. 4. -

Some, indeed, would have this refer to the nonfentical genealogies of the Hones, &c. fuch as Valentinus, and his followers, did afterwards multiply and inlarge upon; --- of which, it must be owned, that they were very likely to minister to dispute and contention, and were vain and unprofitable, in comparifon of the practice of picty: --- But as the genealogies are here joined with Revivings about the law, --- as there are such evident traces of Jewish opposers. as early as the writing of this epiftle, -- and no evidence, that I know of, that the genealogies of the Æones, &c. were embraced by any of the Christians rill after the year 120, --- I am for adhering to the former interpretation ;--and think it wrong to explain the writings of the Apostus, as if they had been primarily levelled against notions and customs that have prevailed in later ages.

G a

An.Chri. 64. Neron.

PARAPHRASE.

TEXT.

Such of the Jewdaizers, as, contrary Ch. III. to their own knowledge and conscience, and from mean, finister views, would increase their own faction, and propagate their impositions,—are 4 HERETICS: And (tho' you may not reject them rashly, and without taking all proper and likely methods to reclaim them, yet) if he that is an HERETIC, don't, after a first and second admonition, repent, and cease q to subvert the Christians, ---- you ought to 'avoid him your felf, and to order the other Christians to have no familiar fociety with him; for you may be fure that fuch an one is perverted, and an incorrigible offender, as he is condemned by his own conscience,

and yet still proceedeth.

A man that is an here to tick, after the first and second admonition, reject:

Knowing that he that is It fuch, is subverted, and sinneth, being condemned of himself.

NOTES

no The word arginis, from which cometh our English word berefy, fignified no more, originally, than the following the opinion of any fect of philosophers; and in the New Testament 'tis used as a word of a middle fignification, i. e. it fignifies a following the opinions of any religious sest; which opinions were some of them good, and others bad.

St. PAUL useth it in the good sense, when he would have recommended himself to the Jews, Acts xxvi. 5. saying, " that, according to the strictest berefy

" [Lieson] of their religion, he had been a Pharifee.

But 'the used in the bad sense, Asts v. 17. and as what the Jews thought criminal, Asts xxiv. 5; 14. & xxviii. 22. and condensed as criminal by the

Apostles, 1 Cor. xi. 19. Gak v. 19, 20. 2 Pet. ii. 1.

Herefy (when condemned by the Arostres) fignified a wilful corruption of the pure Christian doctrine, in order to encourage wicked practices: and he was an Heneric, who (contrary to his own contience) declared for fuch opinions; or, out of pride, faction, vain-glory, ambition, covetous field, or any finisher or worldly view whatever, propagated such opinions; and subverted others.

Accordingly, 'tis very justly reckoned by St. PAUL among the works of the stelle, Gal. v. 19, &c. such as adultery, fornication, variance, strife, sedicions, murders, drunkennesse, and revellings; for the worst of the fewdainers propagated their vile doctrines for the sake of stelley lusts, and in order to minister to, and support them, Rom. xvi. 17, 18. Phil, iii. 18, 19. 1 Tim. i. 5, 6, 7; 19. &c.

T I T U S.

NOTES.

An Chri. 64. Neron.

vi. 3 — 11. & 2 Tim. iii. 5 — 8. a Pet. ii. 1, 2, 3; 10; 12; 14, 15; 18—22. Jude, vet. 4; 8; 10—13; 16; 18, 19.

In the tart the Anomary Cith that an HERRY is Channel for the control of the same of the control of the same of the control of the co

In the text, the Apostle faith that an HERETIC is fubverted from true Christianity, and sinneth, i. e. knowingly embraceth error, and retaineth it, because it savoureth his lusts, and particularly his covetousnesse. Chap. i. 11. and that such an one is self-candemned, in propagating such doctrines, and making them subservient to such vile ends, ver. 11.

Whoever therefore feareth God, and worketh rightcousnesse; whoever impartially inquireth after truth, and is heartly disposed to be influenced by it; tho' he may fall into errors and mistakes, ——yet he is not, cannot be, an

HERETIC.

Involuntary error, and militakes in judgment, are what the most boness men, and the most diligent, faithful inquirers after truth,—may fall into,—even after the most careful examination, and the most fervent prayer for direction. Sincerity and Hèresy are inconsistent; and if sincerity be not consistent with many errors,—there is, there is no man sincere;——no man, but what is an Heberic.

Install, reject.] The article furction him, put him upon the rack to make him confesse; and there are on or burn him, if he will not recent :—Such rules never proceeded are much nearer to St. Paul's character of Hearries, than the per' can they frequently punish as such. Exciting the zeal of the civil with hearing hodily punishments using their names and persons ill, or consider, eacir possessions, hath never been found the way to enlighten mens miss.

The dissuming a worked man for a brother Christian, and avoiding all familiar society with him,—work might have countenanced him in his wickednesse,—was the method of mating Headwics in the Apostolic age; and what any Christian church may, and full ought to do, Matt. xviii. 15, 16, 17, 1 Converge

2 Tbeff. iil. 14.

SECT. V.

Chap. iii. 12, 13, 14.

CONTENTS.

N this section the Apostle ordereth Titus to come to him, when the person should arrive, whom he would send to release him; ——and, in the mean time, to send Zenas and Apolios to him:

But, as full of the gram subject of the epiflle,—he biddeth Titus put the Gentile Garages, in Crete, upon providing what

54

An.Chri. was proper for their journey,—as a proof of the influence which true Christianity had upon them; — which was to be shown, not by ceremonies, but by works substantially beneficial and good.

Ch. III.

PARAPHRASE.

TEXT.

When I shall fend 'Artemas or 'Tychicus to supply your place in Crete, be speedy in coming to me at "Nicopolis; for I design " to spend the winter there.

In the mean time, let Zenas, who was formerly an r interpreter of the fewish law, and Apollos (the eloquent Alexandrian) be sent to me with all speed; and take care that nothing, proper for their journey, be wanting.

And,

When I shall send Arte-I2 mas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

Bring Zenas the lawyer, 13 and Apollos on their journey diligently, that nothing be wanting unto them.

And

NOTES.

72 Titus was to leave Grete, and another to take care of the churches there after his departure; for the Histor. 15.

-Affr xx. 4. Eph. vi. 21. Col. iv. 7. + 27m. iv. 72.

" Most probably in Epirus, and not in Macedonia, Pontus, or Thrace." Twas called Nicopolis, or the city of victory, because it was built in memory of the victory which Augustus Cafar obtained over M. Antony, at Actium.

* Hence it appeareth that St. PAUL was now at liberty; and from all circumstances, this epifile seemeth to have been written between his first and second

imprisonment at Rome. See the Hist. p. 15.

13 Matt. xxii. 35. as he is mentioned with Apollos, I think it more probable that he was a Fewife, than a Roman lawyer.

2 AEIs xviii. 24 --- 28. & xix. 1. 1 Cor. i. 12. & iii. 4, 5, 6; 12. & iv. 6.

& XVI. 12.

* I reckon St. PAUL knew that they were to passe thro' the island; and therefore ordered Titus [smedales rejurquial] to further them in their journey, or

conduct them along, with all care and fored.

If they had been in Crete already, the Apostee would, probably, have addressed them in some part of this epistle, and exhorted them to assist Y stas whilst they staid; —or, at least, have sent falutations to them in the conclusion of the epistle: —but, upon the supposition that they were only to passe thro' Crete,—there was no occasion to say more than he hath done.

PARAPHRASE. TEXT.

And let ours also learn to maintain good works for neceffary uses, that they be not unfruitful.

And, let the Christians, especially the Gentile Christians, b whom we converted, Ch. III. and who still adhere to what we taught them, -- learn to do more substantial acts of piety and charity, than those which the Yewdaizers would have them do; i.e. inflead of minding ceremonies, genealogies, and traditions,-let them generously contribute to the neceffity of fuch as travel about preaching the pure gospel; ---- that their Christianity may appear to be pure and genuine; by the fruits and effects which it produceth.

An.Chri-64.

14.

Neron.

NOTES.

14 b Ot hullegal, ours, In opposition to the Jerodainers, and their disciples. See Note (r) Chap. ii. 14. and Note (m) Chap. iii. 8.

SECT. VI.

The CONCLUSION.

Chap. iii. Ver. 15.

CONTENTS.

TERY probably he knew that his falutations would not be acceptable to the incorrigible Jewdaizers; --- and therefore he passeth them by, and saluteth such as adhered to the pure-Christian doctrine, —— to whom his salutations would be highly. grateful.

Or he might, in his Apostolic character, leave the Jewdaizers unfaluted, to discourage them as long as they continued to op-

pose the pure gospel.

An.Chri. 64. Neron.

PARAPHRASE.

TEXI.

IO.

All the Christians who are with me, Ch. III. fend their falutations to you, Titus.

15.

Do you, in my name, falute all to whom my falutations will be acceptable; particularly those a who love me. and adhere to that pure Christian doctrine which I taught them.

May the favour of our Lord Jesus CHRIST be with you all. Amen.

All that are with me fa-1; lute thee. Greet them that love us in the faith. Grace be with you all. Amen.

NOTES.

15 d Sec Note (c) 1 Tim. vi. 20. & Pbil. iv. 21. Col. iv. 15. 1 Theff. v. 26. This epifile was written chiefly - -- for the fake (not of Titus, but) of the Chriftians, especially the Gentile Christians in Crete, and therefore we may call it St. PANT's epifile to the Cretians: for it appeareth, from many hints, that they were to be acquainted with the contents of it, ----- as having the greatest concern in it. See the Hift. p. 16. and the Hift. to 1 Tim. p. 22.

The End of the EPISTLE.

A N

ESSAY

CONCERNING

The Abolishing of the CEREMONIAL LAW, by the Death of CHRIST;

Occasioned by St. PAUL's Words,

TITUS I: 15.

Maria sele xalaça rit salaçõe

Unto the pure all Things, indeed, are pure.

CHAP. I.

Of the distinction of the law of Moses into its three great branches, ceremonial, political, and moral.

in this to Titus, but) in most of St. Paul's Epistles, one principal view was, to guard the Gentile Christians against their becoming subject to the law of Moses;—and that the grand controversy with the Jewdaizing Christians, was, "How far the people of God, under the Messiah, "were obliged to observe that law?"

H

It may not therefore be improper to subjoin an Essay upon this subject, which (if it answer the design) will throw a great light upon the epistles, and other parts of scripture.

The law of Moses may be distinguished into three great branches, the ceremonial, the political (or judicial) and the

moral.

I acknowledge that the law of Moses was binding only to the people of Israel, Deut. v. 5. and that as the political and ceremonial parts were never binding upon us; so the moral law doth not bind us, by the authority of the fewish law, but by the eternal reason of things, and hy the authority of our Lord Jesus Christ, who hath adopted the moral law into the New Testament; where 'tis proposed in the clearest manner, and enforced by the most weighty sanctions.

But its being obligatory upon that one nation only, can be no just objection against the above-mentioned distinction; for why may we not divide the English law, ex. gr. into the common law, the law of equity, and the civil (or canon) law; tho' none of these, as they are branches of the English law, are binding upon

other nations?

It may be farther objected, that what we would call ceremonial, the Jews would call political, and vice versa: Nay, that it is in it felf hard, if not impossible, to distinguish, in some cases, the ceremonial from the political institutions; and therefore this distinction (in such cases, at least) can be of no service.

Answer, A distinction may be just, the we cannot apply it to

every nice and minute case that may happen.

There is, ex. gr. an eternal, unalterable difference between moral good and evil, or right and wrong; as much as between light and darknesse, sweet and bitter, or any other opposite and inconsistent things; and yet it may be very difficult, if not impossible, for us, in some cases, minutely to distinguish, and exactly to fix the bounds of right and wrong. This is evident from the different opinions of (not only the vulgar and unthinking, but) even learned and sagacious men, concerning what is just and unjust, especially in political matters; as well as from the many contrary laws that have been made, in different ages and nations, concerning these matters.

" But (to borrow the words of an eminent author) as in Paint-" ing, two very different colours, by diluting each other very " flowly and gradually, may, from the highest intensnesse in " either extreme, terminate in the midst insensibly, and so run " one into the other, that it shall not be possible, even for a skil-" ful eye, to determine exactly where the one ends, and the other " begins; and yet the colours may really differ as much as can " be; not in degree only, but intirely in kind, as red and blue, " or white and black; --- so, tho' perhaps it may be very diffi-" cult in some nice and perplex'd cases (which yet are very far " from occurring frequently) to define exactly the bounds of " right and wrong, just and unjust, and there may be some lati-" tude in the judgment of different men, and the laws of divers " nations; yet right and wrong are neverthelesse in themselves " rotally and effentially different, even altogether as much as " white and black, light and darkneffe."

Which reasoning, applied to the present case, appeareth to me to take away the whole force of this objection; i.e. there may be, in some cases, a difference between what was ceremonial and political, in the Jewish law,—and yet we may not be able to fix the bounds exactly. Nay, perhaps, some of those laws might be of a mixed nature, which will still the more increase the difficulty.

This distinction of the law of Moses [into ceremonial, political, and moral] is to me, indeed, of more moment, as St. PAUL hath used some of the branches of this division; and cannot (I think) be understood, but upon this foundation.

And, if we have the reason of things, and Apostolic authority for this distinction,—furely it must be just, and well established.

I make no manner of question of it,—but that all these three branches were binding upon the Jews, by the authority of the Mosaic law;—and that, in that sense, the whole may be called their political law:—But what I would be understood to say, is, that there are some parts of that law everlasting and invariable, and these I call moral;—others were necessary to the being or well-being of the nation, or polity,—or to hold a number of men together, as united into one kingdom, or society;—these were political:—And others, again, were positive institutions, that had a moral or religious intention;—and these were ceremonial.

But

But if any like not these terms,—they are welcome to use any other.—As for the things themselves, they were evidently distinct from one another; and if that be allowed, 'tis all I contend for.

I would farther add, that I cannot agree with such as would have all the Jewish law political. "Thou shalt worship the "LORD THY GOD, and love, and fear him,—and thou shalt "love thy neighbour as thy self,"—and such like injunctions, were certainly religious, and of eternal obligation, however inforced by any positive injunction, or authority. And the same (I think) will hold as to ceremonies, viz. that some were of a religious, and others of a political nature; or many of them, perhaps, of a mixed nature, i.e. partly religious, and partly political.

CHAP. II.

SECT. I.

What parts of the law of Moses were binding upon the Jewish Christians, either in, or out of Judea.

Of persons, to whom Christianity was preached by the Apostles.——And this also was three-fold: (1th) Years; (2th) Devout Gentiles; and, (3th) Idolatrous Gentiles. As each of these three sorts of persons stood in different relations to the law of Moses, antecedent to their embracing Christianity,—different things were required of them, upon their becoming Christians.

What the Christian religion equally required of them all, viz. "That they should believe in the one true God, acknow-"ledge Jesus to be the prophet and Saviour of the world, and "persevere in the practice of Piety, Self-Government, and "Benevolence;"——these are so plain and evident, that they admit not of any dispute, and therefore come not under the present consideration. But 'tis not so easy to determine, " What were the peculiar duties, upon their imbracing Christianity, which obliged the converts of one of the sorts, and not of the other?"

We shall inquire into their cases separately.

If As to the Jews: ——By whom I understand all such as were circumcised, and under obligation to keep the whole law of Moses; ——whether they lived in Judea, or out of it; —whether they were born of Jewish, or Gentile parents; — or went under the name of Hebrews, Hellenists, Samaritanes, or proselytes of righteousnesse.

The question concerning them, is,

"Whether they, upon embracing Christianity, were obliged to persevere in the observation of the whole law of Moses, as before; and only to superadd Christianity to Judaism?

" Or, were they absolved from the observation of the law of

" Moses, immediately and intirely?

" Or, were they absolved from their obligation to some parts of it only, and bound to observe the other parts, as before?"

Answer, The last of these three appeareth to have been their case, wiz: " that the Jews, upon their embracing Christianity, " were absolved only from some parts of the law of Moses; —but continued under obligations to observe other parts, as before."

The next inquiry, therefore, will be, " From what parts of " the low of Mojes were the Jewish Christians absolved? and to

" what parts did they continue obliged?"

In order to answer the more exactly, it will be proper separately to consider such as lived in Judea, and such as lived in other countries.

But I am apt to think that the fewish Christians, in fudea, continued under obligations to the law of nature [or the moral law] not only by the reason of things, but likewise by the authority of the law of Moses,—which was their national law;—as well as came under new and additional obligations to it, by

Christianity.

As

2. As to the political (or judicial) part of the law of Moses.—Christianity did not absolve the fewish Christians, within the borders of fudea, from this, any more than from the moral law.

'Twas never the mind and will of our LORD JESUS CHRIST, that the Jews, of Judea, upon embracing Christianity, should disband, or cease to be a nation;—even supposing the whole

nation had turned Christians.

What things were required of them, as reasonable creatures, united in civil fociety, for their mutual good and benefit, and without which the fociety could not have subsisted, but must have fallen into ruine or confusion; --- these things, by all the laws of God and man, were proper to be continued; and Chriflianity never made any attempt to subvert them. So far was OUR LORD from overthrowing the Jewish polity (which had the wife and bleffed God for its author) that he would not intermeddle with the usurped power of the Romans; but enjoined the Yews to " render unto Cafar the things which were Cafar's, and unto Gon the things which were Gon's,"----without determining what belonged to each. And, even in the days of Nero, St. PAUL ordered the Christians to be subject to the higher powers; and intimated, that magistracy and government were the ordinance of God, and (when it answered the end) was a terror to evil-doers, but a praise to them that do well

Religion and civil government are things intirely diffinct; and our Saviour (whose kingdom was not of this world) would not meddle, when he was defined to be arbitrator, in order to divide an inheritance between two brothers;——in which he acted in character,—as he always did.

In their civil capacity, the Christian religion leaveth men as it found them. And (in opposition to the Jewish Christians, who is Pet. ii. taught that the gospel absolved men from their civil relations and 13—17. duties) the Apostles constantly and uniformly taught the Christians, that "it was their duty to continue in subjection to printimal, sec. "cipalities and powers; to pray for kings, and all in authority a Pet. ii." over them; not to speak evil of dignities, nor to use their so, "freedom from the ceremonial law as a pretence to rebellion, a Pet. ii." or casting off their obedience to the laws of the nation where to. "they lived; they were to honour their superiors, and to pay Rom. "tribute, not only for sear of punishment, but out of conscience;—xii. 5,6. "that Christian husbands and wives must continue their sidelity to—17.

" and affection to their wives and husbands, ----- whether Chri-

" stians, or no; and, that he that was married, was not to seek

" to be loofed; and he that was called, being a flave, was to t Cor.vii.

" continue in flavery, unlesse he could obtain his freedom in 21.

" fome legal manner.

"Christian parents were to love their children,—and Chri-Eph. *.
"fian children were to love and honour their parents,—whe-

" ther Christians, or no.

"Christian masters were to be kind to their servants [or v. 5-9. "slaves]——and Christian servants to obey their masters,——1 Pet. ii. "whether Christians, or no." 18, 55c.

The whole matter is thus fumm'd up by St. PAUL: "Is any 1 Corvii"man called being circumcifed? let him not become uncir-18; 20.

" cumcifed. Is any man called in uncircumcifion? let him not

" be circumcifed. Let every man abide in the calling, wherein

" he is called."

But, on the other hand, it ought to be remembred; that neither our Lord, nor his Apostles, ever declared the usurped power of the Cæsars to be just and right;—or that when a prince is a tyrant, all his subjects ought to submit to be his slavest No;—Christianity meddleth not with civil matters;—'tis an affair of a quite different nature;—it lieth between God and a man's own conscience. Whereas his duties and privileges, as a member of civil fociety, concern the man,—(of what religion soever he be) but not as a Christian; i. e. what are his duties or privileges, as he is of this or that nation; and how far any law is just or unjust, or any particular ruler to be obeyed or resisted,—may concern the man, in his social capacity:—
But the Christian religion doth not meddle with such things, one way, or the other.

They were to continue obedient as far as they could confiftently with Christianity, and a good conscience: Where they could not in conscience obey, there the gospel animated them (I mean, the Christians of all nations) to patience in their sufferings, till such laws were repealed; but Christianity did not restrain them from endeavouring, by all fair and reasonable methods, to get such

unrighteous laws repealed.

To sum up the matter:——Had the Jews continued a nation, and all turned Christians, their polity must have continued;—or suppose them to have continued a nation, and

that

that the body of them had not embraced the gospel,—the Christians, who would have lived among them, must have observed their political law, at least, as far as it was necessary to civil society;—for without observing that, no nation or society can subsist.

3. As to the ritual, or ceremonial part of the law of Moses.—
It appeareth to me that the fewish Christians, in fudea, and in all nations, were (de jure) absolved from it, immediately upon

their embracing Christianity.

Jer. soci. The antient prophets had prophefied, that "God would make "a new covenant with the house of Israel, and with the house "of Judab;—2 different covenant from that which he had "made with their fathers, when he brought them up out of the "land of Egypt." And our Saviour intimated, that, under John iv. the gospel, "they might worship God as acceptably in any place, as at the temple,—if they worshipped him in spirit and truth. "And yet more plainly, Matt. xv. 11. and Mark vii. 15. that "nothing which entereth into a man desileth him, but only "what proceedeth from within, i.e. from a wicked neart:"—

By which he intimated, that he was taking away all difference between one place of worship and another;—and between meats clean and unclean.

And what our Lord thus intimated himself, he (in due time) revealed; particularly to St. Paul, the great Apostle of the Gentiles. Rom. vii. 1—4. addressing himself to the fewish Christians, he saith, "Know ye not, brethren, (for I now speak to them that know the law, i. e. to the fewish converts) that the law concerneth a man only for life: for a woman, who hath an husband, is bound hy the law to her living husband; but if her husband dieth, she is loosed from the law which made her her husband's. Wherefore she shall be called an adulteresse, if, whilst her husband liveth, she becometh another man's: But if her husband dieth, she is freed from that taw, (whereby be bad a right to ber) so that then she is no adulteresse, if the become another man's.

"CHRIST, who is the body [or the fubstance of that shadow] that yemight become [the subjects] of another, even of CHRIST; "who was raised from the dead,—that we might (all) bring

" forth fruit unto Gop." See Mr. Lecke, &cc.

I believe it will oblige my reader, if I here mention the interpretation which a certain ingenious gentleman hath given of very "But now we are delivered from the law, he being dead in "whom we were bound to it," &c. i. e. Christ was made under the law, but when he died, he was released from it, and his followers discharged in him. The life he had after his refurrection, was derived immediately and wholly from God, and not in part from an earthly parent, who was an Hebrew. This qualified him to be the head of another kind of body than that of the Jewish nation, and the author of another law, in receiving and obeying which, men might serve God, in a manner more simple than, and superior to, the Jewish worship and service.

In all this period, I suppose, 'tis evident that he speaketh to such Christians as had been Jews; and declareth that they, by imbracing the Christian religion (which is not shadow, but substance) were as much freed from the law of Moses, as a married woman is from her dead husband. And, as far as concerneth the Jewish Christians in Judea (if it will be allowed me to apply this to them at all) it must mean only that they were freed from the ceremonial law; — if what is said above, concerning their continuing under subjection to the moral and political parts,—be just.

As it was writ directly and immediately to the Jewish Christians out of Judea,—there can be no scruple concerning the applying it to them. But in what sense it may be applied to them, or whether it signified, that they were absolved from any more than the ceremonial part,—will be evident, before we have finished.

Rom. xiv. 14. St. PAUL faith expressly, as to the distinction of meats, (which made up a great part of the ceremonial law) "I know, and am perswaded by the Lord Jesus, that nothing " is unclean of it self; but to him who thinketh any thing un" clean,—to him 'tis unclean."

Now, of whom can he be supposed to have said this, but of the Jewish Christians; who were apt to be scrupulous, and to make such a distinction of meats? Whereas he here intimateth, that Christianity absolved them from such observations, if they could but satisfy their consciences, and get over their scruples. Ver. 17, 18. "The kingdom of God is not meat and drink," (or the Christian religion doth not, like the law of Moses, require "any distinction between one fort of meat and drink, and another) "but righteousnesse, and peace, and joy in the Holy Ghost: "For he that in these (last) things serveth Christ, is acceptable to God, and approved of men".

And, ver. 20. "All things, indeed, are (clean, or) pure; but "tis a wicked thing for a man to eat, so as to offend" [bis scrupulous brother Christian] i. e. none of the Christians were under obligation to abstain from any kind of wholesome food, tho prohibited as unclean by the law of Moses,—unlesse any of the fewish Christians had not got over their scruples,—or such as understood their liberty, were in danger of offending the scrupulous;—in such cases; it was better to refrain, and not to use the liberty with which Christianity had made them free.

But when there was no danger of offending the scrupulous,— St. PAUL would not permit the Gentile converts to make any such distinction;—as I hope to make very evident hereafter.

Gal. ii. 19. St. Paul declareth, that by the renour of the law of Moses it self, he was discharged from the obligation of it, by embracing Christianity; and by way of parity, the case must have been the same with other Jewish converts.

Epb. ii. 14, 15, 16. alluding to the wall which parted between the court of the Jews, and the court of the Gentiles, he calleth the ceremonial law the wall of partition, which had been

permeen

Field. Philose. Legation ad Caium, c. 13. Josephus (de Bell. Jud. 1. 5. c. 5. § 2.) speaking of [the mountain of the house, or] the first court, as one went into the temple, i. e. the court of the Gentiles, thus describeth this wall of partition, which separated that from the court of the Jews:——Aid Islo April of partition, which separated that from the court of the Jews:——Aid Islo April of April

between them, and had kept them from uniting into one body; but intimateth that Christ had broken it down, or taken it away; laid both the courts into one, and so made peace between them, and united them; having abolished in his sless (or, by bis death) that (cause of) enmity, viz. the law of institutions, which consisted in [ritual] ordinances,—and reconciled few and Gentile into one new man, church, or body, by his crueifixion,—for thereupon he received all power in heaven and on earth, to erect his church upon what terms he thought proper, and to select men out of all nations, as well as from among the Jews. From hence I seem to gather, not only that the ceremonial law is abolished, but that we may date the abolishing of it (de jure) from the death of Christ, and the first erecting his church and kingdom in the world.

This may be confirmed from Col. ii. 14. (which I look upon as a parallel text to that in Epbefians) Here St. PAUL calleth the ceremonial low " an hand-writing, that confifted in positive in"stitutions, and which had stood (a long time) against the "Gentiles;—but he letteth them know, that God had now "blotted it out, taken it away, and "nailed it to the cross of "Christ?—So that after his crucifixion it was no longer in force.

Col. ii. 20, &c. is judiciously thought to have been an addresse to the Jewish converts at Colosse; where he useth the same argument as at Rom. vii. 1, &c. viz. "That they were dead with Christ from the rudiments of the world for the shadows of the Jewish, temporal dispensation i.e. the ceremonial law, and therefore ought not to require a compliance with them (from the Gentile converts) as if that law had heen still in force. The things which they required from the Gentile Christians, were, * Lat not, taste not, touch not those things

I would just add, that St. PAUL had like to have been killed by the mob, because they thought he had carried *Trophimus*, an uncircumcifed *Gensile*, within that wall of partition, Asts xxi. 28, 29, &c.

Mos oft quibuldam in locis clavis transfigendi edicha antiquata. Is tunc etiam in Afia videtur fuiffe, & ad cum alludere Paulus. Gros, is loc.

[&]quot;court mithin the outer mall that ran round the mountain of the bouse, or the court of the Gentiles] but in the middle, not far from the first, there was a second, which rose a few steps, and was surrounded by the partition of a stone wall, on which was an inscription forbidding a Gentile to enter, upon pain of death."

" which were made to be confumed by our use of them: "
" Whereas the enjoining Christians to make such a distinction of
" nieats, is (merely) according to the commandments and
" doctrines of men."

I Tim. iv. 3, 4, 5. he infinuateth that the Jewish Christians made way for the grand apostasy, who (contrary to their own consciences) made a distinction of meats clean and unclean, according to the law of Moses;—tho' the gospel had freed the faithful, and such as understood their Christian liberty, from such ceremonial observations. See on 1 Tim. iv. 1, &c.

Again, he repeateth the same thing in this text [viz. Tit. is 15.] as will appear from ver. 10; 14. and much more evidently from reading the whole epistle. The chief study of the Jewish Christians in Crete, was to bring the Gentile converts to observe the ceremonial law. In opposition to which St. Paul intimateth, that if they themselves had been pure [and bad maintained their Christian liberty, as well as they understood it] all things would have been clean and pure to them [i.e. to the Jewish converts]—even such things as were declared unclean, and prohibitted by the law of Moses.

And in writing to the Hebrew Christians, he saith, that "the "change of the priesthood, from the tribe of Levi to that of "Judah, necessarily inferred a change of the Levitical law." And, ver. 18: "For verily there is a disannulling of the commandment going before (i.e. of the Levitical law, which "preceded Christianity) because of its weaknesse and unpro"fitablenesse."

Heb. viii. 13. after he had mentioned the prophesy of Jeremiab, concerning the abolishing the law, and establishing a new (i.e. the Christian) covenant, he concludeth, we that (inasmuch as God had prophesied of a new covenant, and sent the Messah to introduce it) he had made the first old: Now that which decayeth and waxeth old (saith he) is ready to vanish away; i.e. (as appeareth from several texts compared) de jure, it was abolished by the death of Christ; and, de facto, it was ready to vanish away by the approaching destruction of Jerusalem, the temple, and the Jewish nation, when the Levitical service, and the Jewish polity, were both to fall. And, to name no more,—Heb. ix. 10. the Levitical service is represented as consisting

only in meats and drinks, and various washings, and sleshly or-

"dinances, imposed upon them [the Jews, or people of God] until the time of reformation, i.e. by the Christian

" religion."

2. As to the Jewish Christians out of Judea;—they continued under obligations to the law of nature by the eternal reason of things, and by the authority of the national law, where they lived,—as far as the law of nature was incorporated into that national law:—And they came under additional obligations to the law of nature, as 'tis adopted into, and inforced by the Christian law.

As to the political part of the law of Moses,——I do not apprehend that they were under obligation to observe that, unlesse they had a mind to go into Judea at any time, or claimed any

of the privileges of the Jewish nation.

That every Christian was obliged to obey the national law of that country where he lived;——and that all Christians, every where (and confequently the Jewish converts out of Judea) were absolved from the ceremonial law,——hath, (I hope) been made sufficiently to appear.

There were two reasons for fencing in the Jews, by the cere-

monial law, until this time, --- and no longer.

1st, As it was preparatory to Christianity; and, 2dly, That it might preserve them from idolatry.

For (as to the first) unlesse the Jews had been kept a separate people till the coming of the Messab, how could it have been known that he descended from Abraham, David; and the tribe of Judab;—as these were some of the prophetical characteristicks, to distinguish him from all other prophets, or any that should

pretend to be the Meffiab?

Nay, further: As the wife Governour of all, at once formed in his own mind the plans of both the temporal and spiritual kingdom; and as we, who have them both before us, upon comparing them together, find that they do actually, in many respects, bear a resemblance to each other;—there is great reason to believe that resemblance was designed,—in order to facilitate the spread of Christianity among the Jews.—Bur, when the substance came, no wonder that the shadow ceased.

As to the second reason: To me, indeed, it seemeth-highly proper, that the ceremonial law should cease, upon the planting, and spreading of the Christian religion, because all positive insti-

24, 25.

Ibid.

tutions are intirely in subservience to natural religion; and they are valuable, only to far as they strengthen moral obligations: When, therefore, they cease to do that, they cease to answer their end and delign, and are then very reasonably and justly abolished.

In this view, there appeareth to have been as good a reason for the abolishing of the ceremonial law, when the nations were going to imbrace Christianity, as there was for instituting it, when

Israel came up out of Egypt.

The other nations in general, were, at that time, idolaters: and, as the nation of Ifrael was separated by God to preserve the Lev. xx knowledge and worship of him, i.e. of the one, only, living and true Gon: --- if they had been allowed to mix with the Egypcians, and the furrounding nations, --- fo prone were they to idolatry, that they would have been very apt to have imitated them in their apostaly. To distinguish them, therefore, and to prevent their mixing with the furrounding nations, God inftituted among them the ceremonial law, --- indulged them in a pompous way of worthip, and espainted feveral rites and ceremonies, very different from those of their neighbours; or, in some cases, perhaps, the same ceremonies, differently applied. that he might keep them true to himfelf, and that others might rather learn of them, than they of others. Thus things stood, while the kingdom of God was chiefly confined to one nation: But, when the Mellab was come, and the kingdom was declared to be common to all nations; ---- when the world was going to imbrace the true religion, and forfake their idolatry,--the very defign of such a separation ceased, and therefore the ceremonial law, [the middle wall of partition] was very justly taken out of the way. As that cumbrous service was imposed upon them only till the time of reformation, - when that reformation came, it was wifely removed. And thus, in all cases, when the end can be better attained by other means, --- the former means cease, and of course are laid aside. Nay, thus also it was in fact; as the gospel spread, the observation of the law gradually ceased among the Christians.

In one word, a new covenant is given, including all nations; and therefore the Fewish laws of separation can no longer suit the

case of the people of God.

SECT. IL

Objections, with their Answers.

Object. 1. "The fewifb converts, in general, continued to circumcife their children; and to observe the ceremonial law. "Nay, the Apostles also, of the circumcision, were so far from instructing the fewifb Christians in their freedom from that law, that they themselves observed it many years after the conversion of the Gentiles was begun,—if not to the end of their lives."

Anjw. The Apostus of the circumcifion don't appear to have had any clear and diffinct revelation concerning the freedom of

the Jewish converts from the ceremonial law, so early.

St. Stephen was, indeed, charged, by the false witnesses, with saying, "That Jesus of Nazareth would change [12] the "rites, or ceremonies, which Moses had delivered for the Jews "to observe, Asts vi. 14."

But 'tis a question whether he had said so, or no; not only as it came from sails witnesses, but exceeded the illumination which

the Apostles had, at that time. ...

It feemeth to me very probable, that he had mentioned somewhat of our Saviour's prophely concerning the destruction of ferusalem, and, perhaps also, of the importance of worshipping Gon in spirit and truth; but 'tis very improbable, that he should know that the ceremonial law was abolished to the fewish Christians by the death of Christ, when the Apostles (who had superiour gifts) continued to frequent the temple daily, and to observe the ceremonies of the law, as they had always done.

In St. Peter's vision, Asix. 12, 13, Sc. there appeared all forts of creatures, clean and unclean, according to the law of Mases; and along with the vision, "there came a voice from the "Lord Jesus, ordering Peter to kill and eat of any of these "creatures, without distinction." And when St. Peter (who was, as yet, a strict observer of the ceremonial law, — tho' it was seven was after Christ's ascension; when he, I say) resused

to eat of unclean beasts; the voice from heaven replied, "What "God hath made clean [i. e. by the gashel] you are not to rec"kon polluted, or unclean." And, to confirm the matter, it was repeated a third time,—and then all the Apparatus was received up into heaven.

One would think this to have been a sufficient intimation to St. Peter, that the Jewish converts were (by Christianity) absolved from the ceremonial law; and particularly from the Jewish distinctions of meats clean and unclean: But so prejudiced was St. Peter against understanding it in that sense, and yet so unable to put any other sense upon it,—that he did not know what to make of it; till the succeeding events taught him to regard it as an emblem, that the uncircumcised (particularly the devout) Gentiles, were no longer to be looked upon as unclean, nor unsit to be taken into the church of God.

OUR LORD might defign that vision as a gentle infinuation to prepare the way for the more full discovery of the abolishing of the ceremonial law. But St. Peter doth not appear to have so understood it, or to have seased from observing the ceremonial law.

The place which seemeth most plainly to point out St. Peter's knowledge of the abolishing of the ceremonial law, is Asts xv. 10. where he calleth circumcision, and the other rituals of the Jewish law,—" a yoke which neither their fathers, nor they, were "able to bear." And this he declared in a full assembly of the Apostles, elders, and bretbren;—i.e. in the presence of all the church, or Christians, then at Jerusalem. So that if that was a declaration of the abolishing of the ceremonial law,—the largest and most considerable church of the Jewish Christians must have been fully acquainted with it.

But, however we may understand this part of St. Peter's speech, I question whether the church of Jerusalem, or even he himself, understood it as any intimation of the freedom of the Jewish converts from the ceremonial law. This speech was designed to show that the converts from among the devout Gentiles ought not to be obliged to submit to more of the law of Moses, than they had observed antecedent to their imbracing the Christian religion; but (however burthensome a yoke they might account it) he saith not a word of the Jewish converts being discharged from it. Nay, long after that, we find St. James (who

was also an Apostle of the Circumcision, and present when St. Peter spoke these words) charging it as a fault upon St. Paul, that he had taught all the Jewish converts, in Gentile countries, not to circumcise their children, nor to observe the ceremonial law, Acts xxi. 21. and declaring, ver. 20. that of the many myriads of Jewish Christians (who were, perhaps, then come up to Jerusalem to celebrate some of the great festivals at the temple) there were none of them but were still zealous for the law, which he calleth [walking orderly] ver. 24. and was solicitous that St. Paul should both do, and appear to do so.

For these, and such like reasons, St. PETER's speech, Asts xv. 10. seemeth to me no sufficient proof of his knowing that the ceremonial law was abolished, with respect to the Jewish Christians.

What he faith, I Pet. ii. 16. concerning the freedom of the Christians [from the ceremonial law] which they were not to make a pretence for the casting off all subjection to the laws of the country where they lived,——can much lesse prove that St. Peter knew the fewish converts to be freed,——because his epistles were writ to such Christians as had been Gentiles.

St. James doth, indeed, call the gospel the law of liberty, twice in his epistle, Chap. i. 25. & ii. 12. and I acknowledge that his epistle was writ to Fewish Christians, out of Judea: But how that is to be understood,——or reconciled with what he said to St. Paul, Als xxi.—— or rather, what new light he might have concerning the abolishing of the ceremonial law,—before he wrote his epistle,——I confesse, I know not.

I have been at some pains to find, how far the Apostlas of the Circumcision understood this matter;—and to me it appeareth that for a long time they had only very obscure (if any) notions of it.

That the Jewish Apostles should account it an intolerable voke, upon the neck of their Jewish converts,—and yet never intimate that they were discharged from it,—if they themselves had had a clear insight into it,—is not to be supposed.

The case seemeth to have stood thus: The minds of the Apostles of the Circumcision were not, for a long time, able to bear such a discovery;—and much lesse the minds of the other fewish Christians.——And our Lord, who knew their integrity, bore with their prejudices, and instilled truth into their minds,—no faster than they could receive it.

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For (not to mention how much the clear and full discovery of this, all at once, would have shocked the Apostles of the Circumcision,—themselves) to have sent them to the Jews with a declaration, that the ceremonial law was abolished, would have been to have crossed the very design of sending them;—to have bespoke an aversion to their doctrine,—to have stopped the ears of the Jews, and to have turned their hearts from them.

But suppose the *fews could have bore the discovery, upon fome accounts, better, and more early, than they were actually able to bear it,—and would not have been thereby prejudiced against Christianity;——was there not the greatest danger of their making their liberty a pretence to rebellion;—especially as the civil and political parts were, some of them, so hard to be distinguished from some branches of the ceremonial law?

After the destruction of Jerusalem, they were absolved from the political parts also; and therefore the discovery of the abolisting of the ceremonial law, could then give no grounds for such factious pretences. But, before that, how often do the Apostles charge them to be subject to principalities and powers, and to bey magistrates?" And particularly St. Peter (writing, I think, to such as had been devout Gentiles) strictly cautious them, not to use their liberty for a cloak of maliciousnesse, —but to fear God, and honour the king, I Pet. ii. 13.—17."

But, it may be inquired, "Was not the ceremonial law abo"lished?——And, if it was, why might they not be told of

" it? And, how came they to hear of it at last?"

Answer: 'Twas abolished;—and God took this wife method, gradually to acquaint them with it. Instead of revealing it clearly, fully, and all at once, to the Apostles of the Circumcisson,—he revealed it after some years to St. Paul, the great Apostle of the Gentiles;—the knowledge whereof could not fail of coming to the other Apostles, and their converts,—when it should be seasonable.

This folution will account for the fewish Christians continuing so tenacious of the ceremonial law;—and show us why we may find much clearer intimations of its being abolished in St. Paul's Epistles, than in the speeches, or epistles, of the other Apostles. But,

Object. 2. It may be objected, " that even St. PAUL, the great "Apostle of the Uncircumcision, did himself observe the cere- monial law, and that a long time after he became the Apostle of the Gentiles. And (what is more) he complied with the advice of St. James, and of the elders of the Christian church at Jerusalem, to take upon him the Nazarite's vow, and to offer the usual sacrifices;——even when they advised him to do it, in order to clear himself of the charge of having taught all the Jewish Christians, in Gentile countries, to forsake the law of Moses,—as being no longer under any obligation to it.

" Now, doth not this feem to bring St. PAUL's moral cha-"racter in question?

"Or, in order to clear him,—must we not suppose, that he had no such revelation, any more than any of the Apostles of the Circumcision? Or, at least, if he had such a revelation, that he had not taught it to all the Jewish Christians in Gentile countries?"

I take this to be the strongest objection;——and, I hope, it will be allowed me, that I have proposed it fairly, and in its utmost force.

In answer to it I would observe, that, tho the ceremonial law was (de jure) abolished by the death of Christ, yet as (de fatto) the fewish Christians could not immediately get over their prejudices; the benevolent God, and Father of all, kindly, and mercifully bore with them, and not only discovered it gradually, but even after that left it (indifferent, or) lawful for them, as long as their prejudices remained, to conform to the eites and customs which Moses had delivered unto them.

This is what St. Paut hath declared, Rom. xiv. 14. "I know, and am perswaded by the Lord Jesus, that nothing is unclean of it self; unlesse to him who thinketh it unclean, to him it is unclean." And, ver. 23. "But he who distinguisheth it is endemned, if he eat, because be doth not do it from faith (or, the full perswasson of bir own mind) for whatsoever is not of faith, is sin."

O 84 Staxeoopur G.

^{*} Es Kueis Indi, in the Loan Jasus, or in Christianity; i.e. by the Christian revelation, and under the gospel.

And (speaking of the Jewdaizing Christians, as making way for the grand apostasy) he saith, I Tim. iv. 3. " that they ab"stained from meats, which God had created to be received
"with thanksgiving, by the saithful, and them that knew the
"truth;" i.e. by such Jewish Christians as understood their liberty, and were so saithful as to act according to their knowledge; — which several of the Jewdaizers, and particularly
Hymeneus and Alexander, did not, I Tim. i. 5, 6; 19, 20.

To the same purpose speaketh he in this text; "To the pure" (i. e. to such as understand and maintain their Christian liberty)

" all things, indeed, are pure," &c.

And the same is declared concerning another part of the ceremonial law, viz. the observation of days (such as the Jewish
sabbaths, their fasts, seasts, new-moons, and holy days) Rom.
xiv. 5. "One man esteemeth one day above another; (so such
the Jewish Christians were very apt to do;) another (i.e. such
of the Jewish converts as understood their liberty, and the
Gentile Christians in general) judgeth every day alike:

"Let every man (saith the Apostle) be fully perswaded in his
own mind," or ast according to the distates of his own conscience.

The destruction of the city ferusalem, together with the temple and fewish polity, (because of the impenitence, unbelief, and disobedience of the body of that nation) was foreseen, and prophesical of, by our Lord: And the accomplishment did much conduce to the abolishing of the Levitical customs, and

the establishing the Christian dispensation.

As long as the temple stood, and the Levitical service was there daily performed, it was difficult for the Jewish Christians to root the fondnesse for it out of their minds;——so great a reverence for it had they imbibed in their tenderest years, which was become habitual by growing up with them, and being cherished so long.

The destruction therefore, of their temple and polity, was the grand period; till which, the body of the Jewish Christians might reasonably be indulged:——Not, but if the temple and polity had continued, their prejudices might have gradually wore away; and, if after the destruction of their temple, city, and polity, any of them could not have got over their scruples, the compassionate Father and Judge of ail would, unquestionably,

have.

have considered their case, and made all kind and equitable allowances; for such deep and riveted prejudices might be, to some of them, almost invincible.

Accordingly, we find that the Jewish Christians (who went under the names of Ebionites, Nazarenes, &c.) did continue, long after the destruction of Jerusalem, to circumcise their children, and to observe several parts of the ceremonial law, —as well as to professe the Christian religion. Nay, 'tis reported that there are some Christians in Africa, who do so to this day; —whom I suppose to be the descendants of the antient Nazarenes.

And it was the opinion of the Fathers, particularly of Justin Martyr, "That such of the Jewish Christians, as thro' prejudice "retained the Jewish law, together with their Christianity, might be faved; — but such of them as compelled the Gentile "Christians to do so, he declareth, he would have no communion with them."

Bur, in order to vindicate the character of the excellent Apostle of the Gentiles (for whom I professe the greatest veneration,—and whose character cannot barely be vindicated, but shown to be uncommonly bright and virtuous) you may further observe, that it was not only lawful for such of the fewish Christians, as could not get over their scruples, to continue to observe the ceremonial law; but it was also lawful for such as understood their own liberty, to comply in some cases with the ceremonial law, in order to gain disciples among the Jews, or to confirm such of them in Christianity, as aircady professed it.

Thus St. Paul circumcifed *Timothy*, to take away all offence from the *Jews* and *Jewifb* Christians about *Lyftra*; for they all knew that his mother was a *Jewesse*. See the History before 1 *Tim.* p. 8.

Nor was this a mean compliance, but becoming the most virtuous character, and an instance of great benevolence;——for what can be more so, than to abridge my self of my own liberty for my neighbour's good? And, "tho' I know, and am per"swaded by the Lord Jesus, that no wholesome sood is un"clean; yet (as St. Paul argueth, about the very case in hand)
"I ought not to grieve my brother with eating, in his presence,
"of meats, which he accounteth undean: This would be to

⁴ Apol. Thirlb. p. 229. Parif. 265.

walk uncharitably, to an high degree; as I should destroy him, by insisting upon my liberty, for whom the Son of God condescended to die, Rom. xiv. 14, 15." And, ver. 19—22.
he adviseth such as understood their liberty to forbearance, for the edification of the weak and scrupulous; and not to destroy the work of God, by eating indifferently of all sorts of meats.
For the all wholesome food was (now) clean, or pure; yet is was evil to eat of all, where it would give offence. But (on the other hand) it was good neither to eat slesh, nor to drink wine, or any thing else, which would offend the weak: And he concludeth with advising to keep their opinions concerning fuch things more to themselves, and not proclaim them to shock the icrupulous."

Had they declared, by such compliances, that they thought the ceremonial law in full force and obligation,—that might justly have been objected against them; but when they evidently did it in condescension to the prejudiced and scrupulous,—'twas greatly to their praise. When (as far as they lawfully might) they denied themselves for the good of the public, and sought earnestly (according to the illustrious example of their great Lord and master) not to please themselves, but to please their neighbours, for their benefit and edification,—they deserve the highest encomiums;—ay, and would have had them too, if they had been Heathen philosophers and beroes. But their having been Christians, and the planters of Christianity, is an indelible reproach in the opinion of our partial and ungenerous Deists, who would, neverthelesse, ingrosse to themselves the honourable name and character of Free-tbinkers.

To confirm this account, we find St. PAUL declaring, that "all things (all forts of food) were lawful, but they were not all expedient, I Cor. vi. 12." And, in the case of meats offered to idols, which were also forbidden to the Jews, by the law of Moses, he repeateth the same thing more fully, I Cor. x. 23, 24. "All things are lawful for me, but all things are not expedient; "all things are lawful for me, but all things are not edifying " [to others:] Whereas every Christian ought not to seek his own good only, but his neighbour's also."

But the place which is most expresse and full, and which ought to be the key to all the texts and instances of this kind, is 1 Cor. ix. 19——23. where St. PAUL (speaking of his own conduct)

conduct) faith, " Tho' I am free from all, yet have I (volun-"tarily) made my felf a flave to all. To the Jew, I have been " as a Jew, that I might gain the Jews; to them under (a writ-" ten and positive law, i.e.) the law [of Moses] as one under " that law, that I might gain them who are under that law; to " them that are without (the written and politive) law [of Mofes] " as one not subject to that law, (not, indeed, as one free from " all law to God; --- no, I am always subject to the Christian " law) that I might gain them [the Gentiles] who were not " under the law [of Majes;] to the weak, I have behaved as " weak (patiently bearing with their scruples, and not offending " them with using, to the uttermost, my Christian liberty) that I " might gain the weak: I have become all things to all " men, that I might by all means fave fome; --- and this I do " for the gospel's sake, that I might be [as well as others] a " partaker of it, i. e. of the glorious reward which I expect for " this my chearful and diligent preaching it in the world; as he " himself hath explained it, ver. 17:"

Surely 'tis almost needlesse to observe, that St. PAUL speaketh of this his behaviour (not as unlawful or criminal, mean or unworthy the best and most excellent character, but) as in the highest degree commendable, and what would finally end in a most glo-

rious reward.

I don't suppose that St. PAUL did observe the ceremonial law in Gentile countries, where there were no Jews, or Jewish Christians, who would have been offended at his using his Christian liberty; but to the Jews, or Jewish Christians, he made very great condescensions, that he might gain them to, or confirm them in, the Christian religion.

"Two voust, in opposition to Imply, in the next verse.

Mr. Joseph Mede (Difc. 21.) hath largely shown that every save doth sometimes figure the reward which costs given for good tidings; and he supposeth, that the St. Paul had preached gratis to the Corinthians, yet he here

declareth that he looked for a reward in heaven.

This will confirm the fense here given.

le a communicator of it, [i. e. the gospel.] So dir. Peirce hath ingeniously rendered it; see his Note (*) Phil. i. 7. But whether superiously described in this mate, that St. Paul was desirous to do his work willingly, that he might partake of the reward of the gospel; or to Chap. x. 32, 33, and he understood according to Mr. Peirce's translation;—it will either way show, that he thought this his conduct praise-worthy.

Some have interpreted Acts xviii. 18. as if Aquila had been shaven at Kenchrea, and taken upon him the Nazarite's vow; but I think it to refer to St. Paul, and that the words [and with him Priscilla and Aquila] ought to be read in a Parenthesis; and then, what concerneth our present purpose, will run thus: "Paul,—having taken leave of the brethren (i.v. at Corinth) failed for Syria,—having shorn his head at Kenchrea, for he had a vow." To confirm this, we find, ver. 20, 21. that he would not stay at Ephesus, but soon left them, and sailed for ferusalem; —intending, I suppose, to offer the usual offerings at the temple, when the days of his purisication were expired.

And, the the particular occasion of his taking that vow upon him cannot now be known; yet we may justly conclude, from his general conduct, that there was some particular and sufficient

reason for it.

Possibly some of the Yewish Christians at Corinth might be in danger of throwing off their Christianity, if he had not condescended so far; for the Yewdaizers did afterwards make a very great disturbance in that church. But the' we cannot, with any certainty, astign the particular reason, it would be unjust to conclude that therefore there was none: For, where we have the fory at large, it evidently appeareth that there was some particular and weighty reason for such condescension; ex. gr. in the case upon which the present objection is chiefly grounded, viz. Acts xxi. 18, &c. it was at the earnest request of St. James, and of the Christian elders at Jerusalem, that he then purified himfelf, joined with the four Jewish converts, who were under a vow (the vow of the Nazarites, as I apprehend) and confented, not only to offer the usual facrifices, at the end of that purification, — but even to be at the whole charge himself; — in order to avoid giving offence to the weak and zealous Jewish Christians, who were still strict observers of the law of Moses, even in its rituals; and who would either have been in danger of throwing off their Christianity, if St. PAUL had not complied, or of difowning him, and the Gentile Christians his converts.

But it may still be objected, "If St. PAUL had such a revela"tion, why had he not published it among all the Jewish Christians in Gentile countries? Or, if he had taught all the
"Jewish Christians in Gentile countries, to leave off the circumcising

Abolishing of the Ceremonial Law, &c.

" cifing their children, and observing the ceremonial law,

" why did he go to clear himself of that charge?

"Did not the method which he took, tend to confirm the "Jewish Christians in their mistake, viz. that the ceremonial law was not yet abolished? Or (to prevent that) ought not "St. PAUL to have told the Jewish Christians, freely and plainly, "that what he then did, was only by way of condescension to the weak and scrupulous?"

Answ. That St. Paul had such a revelation, hath (I hope) been made sufficiently evident already. But as the charge stood, it was false: He had not taught all the Jewish Christians, in Gentile countries, that the ceremonial law was abolished. In his discourses in the Jewish synagogues (recorded in the Acts of the Apostles) he doth not appear to have said any thing about it. Most of the Jews, among whom he preached, could not have bore such a discovery; and that excellent Apostle was too wise and benevolent to bespeak their aversion to Christianity, and

frustrate the great design of his life and labours.

The case seemeth to have stood thus: _____tho' he doth not appear immediately and directly to have taught any fuch thing to any of the Jewish Christians out of Judea, yet in some of his episties to the Gentile churches, he had introduced a Yew, or Yewish Christian, objecting to his doctrine; and in answering fuch objections, had dropped some hints of the abolishing of the ceremonial law. This coming to the ears of the Jewish converts (perhaps from their affembling in one place, and having his epiftles publickly read in their churches) alarmed them, and, very probably, occasioned the charge, Acts xxi. 21. Whereas, they had alleged more than he was really chargeable with; for there were Jewish Christians out of Judea, to whom he had not writ, nor (probably) communicated his epiftles. He might, therefore, very justly clear himself of that accusation; for he was not guilty, if that had been a crime, as the Jewish converts at Jerufalem accounted it; and, if we consider the imprudence of it. it would have been a crime, and attended with bad confequences: Infisting upon his liberty, and declaring that they ought to do fo too, --- might have destroyed them for whom the Son of Gon condescended to lay down his life; --- and certainly that would have been a very great crime. ---- For that, and other reasons, tho' St. PAUL had such a revelation, he had not openly and every where where published it:—For such reasons, he did not say, in so many words, to the zealots of Jerusalem, that the ceremonial law was abolished, and that what he did, he did by way of condescension to the weak and scrupulous;—no, that would have been to have deseated the very design of his doing it, and would (most probably) have been attended with all the bad effects of his lying under the imputation, or not making that compliance at all.

He openly declared, once to a Jewish Apostus, and frequently to Jewish as well as Gentile Christians, that the depending upon the observation of the law of Moses for justification, was to destroy the gospel, and render it to them of none effect; particularly, Rom. iii. 20; 28. & iv. 14, &c. & v. 1. & x. 3, 4. Gal. ii. 13, &c. & iii. 11, &c. 18.

And, by his epifles to Gentile churches,—as well as by his general conduct;—he gave the inquisitive and well-disposed askey to open his whole character, and to show that that particular compliance was only by way of condescension.——To have been more explicite, at that time, would have given his enemies too great an handle,——and left the weak and scrupulous under invincible prejudices against him: In such a situation his conduct was highly becoming his own great wisdom, and the illumination which he had from heaven.

The sum of what hath been said, hy way of answer to this most material objection, cometh to this: "St. PAUL had not taught all the Jewish Christians, in Gentile countries, to forsake the law of Moser; nay, he doth not appear to have taught it to any of them directly and immediately:—That he took upon him the Nazarites vow, because it was an indifferent thing, or lawful for him to comply with the prejudices of the fewish Christians:—That if he had not complied, at that time, and in those circumstances, the Christianity of the fewish converts would have been in danger; or (at least) their charity for, and union with, the Gentile churches which he had planted:—And, that if he had gone about to explain himself more explicitly, the consequences would, probably, "have been as bad."

Object. 3. Suppose it should be surther objected, as to St. PAUL, that he himself bath declared, Acts xxv. 8. " he had not offended any thing at all,——against the law of the Jews, or against

Abolishing of the Ceremonial Law, &c.

"the temple,—any more than against Gæsar;" and that he afterwards called together the Jews who were at Rome, and declared to them, Acts xxviii. 17. that "tho' he had done nothing "against the (Jewish) people, or the customs of their fathers, yet they had delivered him up as a prisoner, and occasioned his being sent from Jerusalem to Rome."

I would answer, that all such general expressions must be limited by the particular case about which they are used. The Jews supposed that St. Paul had carried Trophimus, a Gentile, into the second court of the temple, and thereby polluted it, Ass xxi. 29.—upon which they apprehended him, and occasioned his being sent prisoner to Rome.—"Twas concerning this particular case (which was the cause of his confinement) that the Apostle declared, he was not guilty of a breach of the Jewish law. So we learn from his own words, when he speaketh more particularly, Ass xxiv. 18. "The Jews that apprehended "him,—found him purifying himself in the temple, neither "with multitude, nor with tumult. And, Ass xxv. 7—10. & Chap. xxviii. 17, 18, 19. he speaketh of this case, and of no other; as any one may see, by observing the connection.

Object. 4. "As every part of the law of Moses was the national "law of the Jews, one part of it must have continued obligatory as long as another; and, if the political, or any other part continued in force, by virtue of the authority of that national law,—the whole must have continued in force till

" the polity ceased."

Answ. There are two forts of laws in all nations;—the one of an eternal, unchangeable nature; and the other variable, as circumstances vary. The laws of the former fort the wife God never abolished, nor will abolish.

And as long as the circumstances of the Jews required the continuance of the last fort of laws,—and they were not abolished by that authority which had established them,—so long they also continued obligatory. But when the state of things no longer required such laws, and the legislator had declared that the necessity of them was superfeded, and he had disannulled them,—then the obligation of such laws ceased of course.

Nor can this cast any imputation of ficklenesse, or want of wisdom, upon the blessed God; no, 'tis his glory, that he is unchangeably wise, and varieth his treatment of his creatures.

as their circumstances vary. All wise legislators make laws for a time, or to bind in such and such circumstances; and abrogate them, when there is no longer any occasion for them: And such a conduct is highly becoming the manifold wildom and goodnesse of Gov.

We have already pointed out the grand reason for the ceasing of the ceremonial law, viz. that the people of GoD were no longer to be confined within so narrow an inclosure; and therefore "the wall of partition was broken down, and the hand-"writing of ordinances taken away."

Nor can it be alleged, that God hath not promulgated his abolishing of it, when he hath declared, by St. Paul, that to the pure all things are pure: That the Jewish Christians were dead to it, by Christ, the body; and freed from all obligations to it, as much as a woman is from her dead bushand:———That "he knew, and was perswaded by the Lord Jesus, that [under the gospel] nothing was unclean of it self;" and that (according to the beautiful observation, already quoted from Grotius) God had struck a nail thro' the ceremonial law, fastening it to the cross of Christ, and thereby publishing that it was then antiquated and disannulled:"——With many more such declarations, which have been mentioned.

The necessity, then, of the ceremonial law being superseded, and the law it self abolished, by the same authority that had formerly established it; — the obligation to this part of the law of Moles might cease, and yet the other parts continue in force.

Object. 5. "'Tis said, in the Old Testament, that such and "fuch of the laws of Moses were to abide for ever;—the fews "accordingly believed that the law of Moses would be eternal;—and, our Lord himself hath declared, that be came not to destroy the law, or the prophets, but to fulfil: Now, how can "these things consist with Christ's abolithing the ceremonial law by his death, and the crecking his spiritual kingdom?"

Answ. The antient Jews did (some of them) openly declare, that "in the times of the Messab, the law concerning prohibited meats should cease; and that the slesh of a swine should in as " clean as that of an ox."

^{*} Vid. R. Samuel. in Mecor Chaim; & Talzaud. in Titulo Nida, --- &c... laudar, a Grotio de Veritat. Rel, Christ. J. v. § 9. in Annotatis.

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Others of them have said, "1 that the law of Moses should last no longer than till the coming of the Messas: That, the week the son of David cometh, the law shall be made new: That the intention of the law was secondary, or for an hedge to greater matters: That most of the festivals, oblations, and distinctions of meats, did oblige but for a time, and should cease under the Messas."

But, whatever the antient or modern Jews have thought,——the first wes both of the Old and New Testament commonly use words in a popular sense; so the phrase for ever doth fre-

quently fignify a finite or an indefinite duration.

The Hebrew servant, who might have had his liberty in the seventh year, if he had so pleased;——if he chose to continue longer, was to have his ear hor'd thro' to the door-post, and was then bound to serve for ever, Exod. xxi. 2; 6. which [for ever] is thought to have lasted only to the grand year of fubilee; or, at the most, could extend only to the end of his life.

The Gentile servants, bought by the Israelites, were to be as an inheritance, to descend to their children after them, and to be their bond-men for ever, Lev. xxv. 45, 46. Samuel was devoted to appear before the Lord for ever, 1 Sam. 1. 22. And David said, that he would abide in the tabernacle for ever, Psal. lxi. 4.—All which could only be for the duration of this transient, mortal life.

In like manner the laws, peculiarly adapted to a particular dispensation, cannot last any longer than that dispensation;——any more than the flaves could ferve their masters, and Samuel, or David, abide at the tabernacle, beyond the limits of this mortal life.

The utmost that such a phrase seemeth to mean, is, that that dispensation should hold for a long time, even for an indefinite duration;——and that such and such particular laws should so long continue obligatory.

From this expression, therefore [of such or such a thing's being a law for ever] or phrases of like import, there can be no objection raised to overthrow what hath been said. Nay, further,

The Jews had several intimations of God's design to introduce a new covenant, different from that which he had made with their fathers, when he brought them out of Egypt;——a.

¹ See Bishop Chandler's Defence of Christianity, p. 360.

covenant that should extend to all nations; and, consequently, would vacate their laws of separation:———And therefore the expectation of any of the Jews, concerning the perpetuity of the law of Moses, in all the branches of it,—was unreasonable.

As to our Saviour's declaration, Matt. v. 17. 'tis disputed, whether mangional significant to fill up and perfect, or to fulfil: Tho', which soever sense we take, our Lord performed his promise: He filled up, or perfected the law, in carrying the morals of it to an higher pitch; ex. gr. tho' the law allowed of divorce, because of the hardnesse of their hearts, yet our Saviour reduced marriage to the primitive rule, which was more perfect. But suppose we follow the common interpretation;—our Lord sulfilled the law, and the prophets, most remarkably, i. e. he accomplished the prophecies; more clearly promulgated, and more strongly inforced, the moral law; did not destroy, but lest the political (or Judicial) part as he found it; and superseded the ceremonial law, as well by introducing the substance instead of the shadow, as by guarding against idolatry, and destroying it in a more universal and effectual manner.

Surely, no one, who considereth what a burthen the ceremonial law was,—how St. PAUL calleth it beggarly elements, the rudiments of religion,—a state of minority,—and the observing it, a being in bondage,—and saith, that it was imposed upon the Jews only till the time of reformation,—can think that it would have continued in force, suppose the whole nation of the Jews had turned Christians;—or, that it would be re-established, and be of equal duration with the moral and political parts,—suppose the Jews should return and rebuild Jerusalem,—which the antient prophecies give great reason to expect.

In such a case, the moral and the political parts would be re-established; and then,—the law of Moses (in its grand and most important branches) might continue for ever, in an higher Matt. v. sense than that already given; i.e. it might endure till the pre-

18. Sont heaven and earth passe away, and are no more.

CHAP. III.

What parts of the law of Moses were binding upon the Christians, that had been DEVOUT GENTILES.

SECT. L.

The distinction between proselytes of righteousnesse, and proselytes of the gate;—and what the law of Moses required of the latter.

TAVING so largely considered the case of the fewish Christians, we proceed,

2. To consider the case of the devout Gentiles, who had im-

braced Christianity.

Cornelius, and his friends at Cafarea, were the first-fruits; but the most considerable church of them was at Antioch in Syria.

The inquiry concerning them, is, "Whether they were subinject to any part of the law of Moses, antecedent to their imbracing the Christian religion? And, supposing they were,
whether they continued under the same obligations? or were
obliged to any more of the law of Moses, upon their becoming.
Christians? or were then, intirely, absolved from all obliga-

"-tions to it?"

As I apprehend the devout Gentiles to have been profelytes of the gate, it will be proper to show what they were, and to what parts of the law of Moses they were subject, before they imbraced Christianity.

There were only two forts of profelytes among the Jews, viz. profelytes of the covenant, or of justice, or righteousnesse; and pro-

selyte-inhabitants, or proselytes of the gate.

The former were such persons as had descended from Gentile parents, but had consented to be circumcised, and so had bound themselves to observe the whole law of Moses. They differed in nothing from other Jews, but only that they had not descended from

from Jewish parents. Their religion, duties, liberties, and privileges, were exactly the same with those of the natural Jews, according to that known rule, Exod. xii. 49. "One law shall be "to him that is home-born, and unto the stranger that sojourneth "among you." Which maxim related to the proselytes of righteousitesse, as evidently appeareth, ver. 48.

We have, therefore, in the preceding fection, confidered them

as Fews.

They were called profelytes of righteousnesses, or of the covenant, because the fews accounted them more righteous than the other sort; as they had been circumcised, and bound themselves to observe the whole law, or covenant.

A Proselyte of the Gate was born of Gentile parents, and continued uncircumcifed; but was distinguished from the idolatrous Gentiles, by his having renounced idolatry, and worshipping the one true God, the God of Israel; otherwise, indeed, he had not been permitted to be an inhabitant, i.e. to come and settle, or to sojourn for any time, among the Jews in Palestine. For, according to the law of Moses, the Jews were under a theocracy; and (as God was their king) idolatry was high-treason, and therefore punished with death. They were called proselytes of the gate, or strangers within their gates, as they were permitted (upon certain terms) to live in Judea, or within the borders, or gates of the Jews.

But, besides their acknowledging the true God, complying with things of eternal, unalterable obligation, and observing the necessary melaws of civil society,—they were also obliged to

fome

Dr. Mills mentioneth five MSS. one Version, and three Fathers, who have

the following sentence added to the 2cth verie of Ads xv.

Kai soa ar un binare [vel binare] iarlis yire Dai, elique un rocar [vel rocale;] and that they do not to others, what soever they would not have others do to them. Dr. Kuster hath also mentioned one MS. and Dr. Mills two more (besides the five above-mentioned) which have it thus again, in the episte, ver. 29. Kai soa un diasse iarlis; yireday, esque [vel elique] un recar; and what sover ye would not have done to your selves, that do not ye to others.

Dr. Mills hath, indeed, rejected this reading in both places; representing it in the first as an interpolation, and in the last, as miserably disturbing the sense, and breaking the thread of the discourse. But, how would it disturb the sense, or connection of the episte, suppose they had been advised, " to abstain from " things offered to idols, from blood, from things strangled, from fornication, and from doing to others, what they would not have had others do to them?"—

and

fome things, peculiar to the Jewish pality; i.e. they were carefully to abstain from whatever was likely to tempt them to for-sake the strue God, or would have made them look like idelaters:——And those prohibitions were, particularly, four.

(1.) That they should abstain from things offered to idols; i. e. from any meats or drinks devoted to an idol, or that had been

offered before the image in the idol's temple.

(2.) From blood, separated from the flesh of any animal; either

pure, or mixed with any thing elfe.

(3.) From eating the fieth of such creatures as had been firangled, with a design to keep the blood in them; ———for by eating and drinking such things, the *Heathens* imagined that they held communion with their idol-gods.

and had been further told, that " if they kept themselves from these things,

" they should do well?"

For my own part, I suspect that this was really the original reading, as it so exactly agreeth to the case in hand; and representeth, in so brief, and yet so complete a manner, what was required of such Gentiles, as would live, or so journ, among the Jews.

And if this was the true reading, it rendreth it highly probable, that all

these were parts of the political, and not of the ceremonial law.

We may (upon this occasion) observe, "How well it is that the collators of antient MSS, and readings, have not left out all those readings which they themselves thought interpolations?" It not only argueth their sidelity, but it often found that one man can see reason for imbracing what another had rejected; and sometimes to the great elucidation of the dostrine, episte, or

bistory.

I am, therefore, so far from finding fault with the 30,000 readings, which Dr. Mills hath given us, that I should be glad we had 30,000 more, (and let every man make the best of them he can) provided they were extracted from very antient and valuable MSS. and collated with care and fidelity. It would show that the New Testament had been the more frequently transcribed, and (instead of weakening) would greatly strengthen and confirm the authenticknesses

of those facred and invaluable writings.

I would only add, that what Dr. Mills hath quoted from Theophilus Antioch. (lib. 2. ad Autol. p. 173. Ed. Oxon.) doth, very probably, refer to Alls xv. 20. or 29. and (if fo) may further confirm the above mentioned reading: But, when I have transcribed and translated it, I will leave the reader to judge for himself. Heopillat idiological and translated it, I will leave the reader to judge for himself. Heopillat idiological and translated it, I will leave the reader to judge for himself. Heopillat idiological and translated it, I will leave the reader to judge for himself. Axoria, axoria, outagevelat igus, feur, desire, in adort doubt fact, "The pro"phots have taught us to abstrain from abominable idolatry, and adultery, and "nurder, fornication, these, coverousnesse, swearing, lying, wrath, and all lastiviousnesse; and that what things soever a man would not have done to himself,——be should by no means do to another."

.M

(4.) From all forts of moral turpitude; more particularly from venereal uncleannesse, i.e. from whatever the law of Moses had prohibited as such; ——— which included the marrying within the prohibited degrees of consanguinity, as well as adultery, incest, &c.

tery, incest, &c.

"The "writers of the New Testament scent to use the Greek word nogresa, which we translate fornication, in the same sense that the Hebrews used may Zebuth, sit should have been my "Zenuth which we also translate fornication; tho it be certain both these words, in sacred scripture, have a larger sense than the word fornication hath in our language: For may [mus "Zenuth] amongst the Hebrews, signified turpitudinem, or rem turpem, uncleannesse, or any flagitious, scandalous crime; but, more especially, the uncleannesse of unlawful copulation, and "idolatry; and not precisely fornication, in our sense: of the

Tis shocking to consider, that the abouninations, mentioned Lev. xviii. were practised by the Heathers, even in the worst of those instances, as part of the worship performed to some of their idols; but they were, therefore, justly prohibited to such as would avoid the temptations to, and concomitants of, idolatry.

word, i. e. the unlawful mixture of an unmarried couple."

They that would see the proofs at large, may consult Dr. Spencer, and the ingenious author of Miscel Sacra. But I will more briefly endeavour to thow, that these four things were prohibited to the proselytes of the gate, Lev. xvii. & xviii.

That by [the strangers that sojourn among you] Chap: xvii. 8; 10; 12, 13. are not meant proselytes of righteousnesses, is highly

probable;

1. Because (tho' proselvies of righteousnesse went sometimes under that appellation, yet) there was no occasion here to distinguish them from the Yews; for, according to the above-mentioned rule, Exod. xii. 49. " there was one and the same law to " the home-born (or natural Yew) and to them;" and, therefore, they are included among persons of the bouse, or children of Israel, ver. 3; 5; 8; 10; 12, 13, 14.

" See Mr. Locke on I Cor. v. I.

2. The

of I think it fignified idelatry, only in a secondary, or figurative sense, viz. as idelatry was spiritual fernication, or adultery; a bring mamoured with salie gods, and a being salie to that God, whom they had esponsed, and with whom they had, as twere, contrasted a marriage covenant.——I have therefore, in what followeth, used the word in its primary sense only.

2. The profelytes of the gate might offer burnt-offerings, and facrifices of peace-offerings, Lev. xxii. 18, &c. Numb. xv. 8; 14. I/a. Ivi. 6, 7. compared with Mark xi. 17. But they were not allowed to offer fin-offerings, or trespasse-offerings. And, as no offering is mentioned, Lev. xvii. 8. but what the proselytes of the gate might offer, 'tis probable that they are the persons meant by the strangers that sojourn among you: For, if the proselytes of righteousnesse had been intended, why was not a sin-offering and a trespasse-offering mentioned, as well as a burnt-offering and sacrifice [of peace-offering?]

3. Tis well known that the profestes of the gate did actually abstain from these four things; and there were sufficient reasons. why such prohibitions should extend to them; for they were not only to renounce idolatry, but the usual concomitants of it, and temptations to it; or any thing that might make them Rev. ii.

suspected by the Jews.

Tis given as a reason, by God himself, why he cast out the Canaanites, Lev. xviii. 24, &c. viz. because they defiled the land with these abominations; and he warneth the new inhabitants to abstain from such things, lest he should also cast them out:

Which reason evidently extendeth to the proselytes of the gate, as well as to the Jews and proselytes of righteousnesse.

If it should be doubted, whether the phrase [bis people, Lev. xvii. 9.] could agree to the proselytes of the gate; it ought to be remembred, that if any of them had fallen into idolatry, in Judea, he must have suffered death; and, in that case, might have very properly been said to have been out off from among his people, i. e. from among that people where he was permitted to live, and enjoy the privileges of civil society. But surther, Deut. xiv. 21. the proselytes of the gate are evidently distinguished from aliens, or men of other nations; which is, in effect, the

acknowledging them for members of the Jewish nation.

Suppose it should again be objected, that by a stranger, Lev. xvii. 15. must be understood a proselyte of righteousnesse; because a proselyte of the gate might eat that which died of it self, or what was torn by beasts, Deut. xiv. 211 whereas such things were prohibited to the proselyte of righteousnesse: And if, by a stranger, be understood a proselyte of righteousnesse, in one part of the chapter, why not every where? Or, how shall we distinguish, when it meaneth one sort of proselytes, and when the other?

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Anfu.

Anfw. This phrase [the stranger that sojourned among the Ifraelites] is evidently used of both sorts of profestes; and the circumstances must determine which fort is meant. To me it appeareth, from confidering many of the places where the stranger is spoken of, that it meaneth the proselyte of the gate; unlesse where some circumstance is added, which restricteth it to the profesyte of righteousnesse: And I would propose it as a query (which very well deserveth to be examined by the curious and inquifitive) "Whether a firanger, that sojourned among the " Ifraelites, doth not always fignify a profelyte of the gate; unlesse there be something that restricteth it to the other fort of pro-" felytes? Just as Gentiles fignifieth idolatrous Gentiles, in the "New Testament, unlesse there be something in the text, or " context, which restrainesh the meaning of that word to the " devout Gentiles; of which last there will not (upon examina-" tion) be found a great many instances."

The eating things offered to idols, is forbid to the Ifraelites; Lev. xvii. 1—7. and to prevent this, they were ordered, whilst in the wildernesse, to kill no beast, even for common food, but what was devoted to the Lord, and slain at the door of the

tabernacle of the congregation. ——— This is forbid to the profelytes of the gate also, ver. 8, 9.

Blood is expresly forbid, both to the Ifractites and to the pro-

felytes of the gate, ver. 10, 11, 12.

Things strangled, with a design to keep the blood in them, -

are prohibited to both of them, ver. 13. And, finally,

Fornication (i.e. every fort of wenereal uncleannesse) is prohibited, Lev xviii. very particularly, both to the Israelites, and

to the profesytes, of the gate; fee ver. 6 ---- 26:

When the Jews were an independent nation, and in flourishing circumstances, they did, indeed, arbitrarily require more from the profesytes of the gate; but, upon their renouncing idulatry, observing the eternal law of nature, and the necessary laws of civil society, and these sour prohibitions, peculiar to that polity,—the law of Moses required no more of them.—

R I don't know whether the use, of the word, it Per. i. 1. may not be shown to be a confirmation of this.

But, upon such a conformity, they had several privileges of a civil nature, among the Jews;—2s well as full liberty to join in all such acts of religious worship, as were not peculiar to the Jews, but used among the patriarchs, before the giving of the law of Moses.

SECT. II.

The devout Gentiles were, very probably, the same with the proselytes of the gate.

AVING shown what the law of Moses required of the proselytes of the gate,—we proceed to show that the devout Gentiles (of whom so much is said in the New Testament) were, most probably, proselytes of the gate.

1. As they lived among the Jews; and we read of (very few, or) none, at any great distance from Jerusalem, unlesse it was in-

a Jewish synagogue, or proseucha.

Some, indeed, have supposed, that they might come acquainted with the true God, by conversing with the Jews; and yet not

conform to any Jewish customs.

I own, the thing was possible; but if we consider how apternen are to imitate those whom they reverence, and by whom they have been instructed in any important article of religion,—and how industrious the Jews were in making proselytes,—we shall scarce reckon that the generality of them stopped short,—and never became proselytes of any fort.

And the facts also (as recorded in the New Testament) seem

to show the contrary. For,

⁴ The author of the Apostolick Confitntions (1. vi. c. 12. laudat. à D. Millio in Actor. xv. 20.) hath thus expressed, or commented upon, St. Jaines's words, concerning the decree of the Apostoles, elders, and brethren. Exicada dolis to attempt and the parallel to the Apostoles, and brethren. Exicada dolis to attempt and the parallel to the property and the position of the Gentiles, i.e. from any thing offered to an idol; "and from blood, and from what is strangled, and from fornication: Which things were also formerly injoined upon such as were the children [of Gon] before the law; such as Enoth, Noah, Melebisedet, Joh; and such like perfons, if there were any more such."

2. They prayed at the temple-hours of prayer, and attended the synagogue-service. Such a conformity to Jewish customs could hardly be expected, merely from such as had cast off idolatry; unlesse they had also been proselytes to the Jewish reli-

gion,---in some kind or degree.

3. In preaching to the devout Gentiles, the Apostles referred them to the prophecies of the Old Testament; which they never did, when they attempted to convert idolatrous Gentiles. Now, unlesse they had been proselytes of the gate, and acquainted with the Old Testament, by reading it in private, or by hearing it read in the synagogue every sabbath day; — what account can be given of the Apostles appealing to the prophecies, in order to convert them? Would any man of common sense (much lesse one who had also the Apostolic Illumination) appeal to prophecies for the confirmation of any thing, — among such as did not allow their authority?

4. They are called σεβομένος προσηλύζα, the religious, or devout profelytes, Acts xiii. 43. Now there were but two forts of profelytes among the Jews: And these appear to have been (not the circumcifed, but) the uncircumcifed, or profelytes of the gate; for such devout Gentiles are (in the Acts of the Apostles) promiscuously called, Juch as feared and worshipped God, or devout

profelytes, Acts x, 2; 7; 22; 35. Chap. xiii. 16; 26; 43.

SECT. III.

The profelytes of the gate continued subject to just as much of the law of Moses, after their imbracing Christianity, as they were subject to before. The samous decree, Acts xv. relateth to them only.

S we have seen that the devout Gentiles were profestes of the gate, and what parts of the law of Moses were binding upon such, antecedent to their imbracing the Christian religion; ——— we are, in the next place, to inquire,

"Whether they were obliged to observe more of the law of "Moss, after they became Christians? or, were absolved from "it intirely? or bound to observe just as much of it as before;—

" and neither more, nor leffe?"

The last of these three I take to have been the case, viz. that the devout Gentiles were obliged, after their conversion to Christianity, to observe just as much of the law of Moses, as they had been subject to, before they became Christians: And that this was declared to be their duty, by the unanimous suffrage of the Apostles, elders, and brethren, at Jerusalem, Acts xv."

That decree (as 'tis commonly called) appeareth to me to refer to the Christians that had been devout Gentiles, and to them

only

i. As the body of that assembly knew nothing, at that time, of the conversion of the idolatrous Gentiles; for it was upon his going up to Jerusalem on that occasion, that St. PAUL communicated the gospel, which he had preached to the idolatrous Gentiles,—only to James, Peter, and John; and that as a great secret, which they were not to communicate to the elders, or brethren: See the Hist. p. 7. Whereas, all the church at Jerusalem knew of the conversion of the devout Gentiles, and what gospel had been preached to them.

Suppose it were inquired, "Would not the church at feru-"falem have been for extending it to the idelatrous Gentiles, if

" they had then known of their conversion?"

Anjw. Perhaps they would have been desirous to have extended it to all the Gentile Christians; and the zealots were very likely to have done so. But the query is, "Whether they would have done right in so extending it?" I think not; and the reason of this will appear in the sequel.

2. Why were these four things pitched upon, suppose they had not been prohibited to the proselytes of the gate, by the law

of Moles?

Why not ablinence from swine's slesh, and many other things, which the Jews abhorred, as much as these four things; ——if this was in mere condescension to the seruples of the Jewish Christians?

" Some pretend that these were the precepts of Noah, and

" therefore pitched upon, rather than other things."

But, why then are four or five things mentioned, and not seven? for the precepts of Noab are said to have been seven. And, why is there mention made of the law of Moses, and no mention of the precepts of Noab;—neither in the debates,

nor in the epiftle? ——Or, what occasion have we to have recourse to the precepts of Noah, when we find all these things prohibited to the proselytes of the gate, in the law of Moses?

3. There's no body pretendeth, that that decree concerned the Jewish Christians; and 'tis evident to me, that it concerned not the Christians who had been idolatrous Gentiles: For, with what consistency could St. Paul have agreed that it was necessary, for all the Gentile Christians, to abstain from these four things; and yet long after tell the Christians at Corinth, who had been idolatrous Gentiles, " that they might eat of meats offered to " idols, and even in the idol's temple, — provided they did it " not out of reverence to the idol, — nor offended weak and " scrupulous consciences? I Cor. viii. 10. & x. 23; 25; 27."

Whereas, if we suppose this decree peculiar to the Christians who had been devout Gentiles, he might, very confidently, declare it lawful for such Christians, as had been idolatrous Gentiles; and assure them that they were under no such engage-

ments.

SECT. IV.

A brief summary of the case of the Christians, that had been devout Gentiles.

Gentiles, is this: After they had imbraced Christianity, they continued subject to the moral law, by the eternal reason of things, and by the national law of the country where they lived,—as far as the law of nature was incorporated into that civil law; and came under new obligations to the law of nature, as 'tis adopted into the Christian law.

As to the ceremonial part of the law of Moses,—they were not subject to it, before their becoming Christians. And, the the zealous Jewish Christians would have obliged them to observe it all, after their imbracing Christianity;—yet the Holy Ghost determined that they should never become subject to it. And St. Paul, accordingly, refused to circumcise Titus, who had been, most probably, a devout Gentile: See the History,

p. 3 --- 7.

They were obliged to the political law of the country where they lived;—and, if they claimed the privilege of going and fettling, or fojourning for any time in Palestine,—or of frequenting the fewish synagogue in any country,—they were under obligation to abstain from the four things abovementioned.

SECT. V.

Some Queries, and Objections, with their Answers.

2. I. " ERE not these four things,—parts of the cere" monial law? And, if the whole ceremonial law
" was abolished by the death of Christ,—even to the Jewish
" Christians;—how came these four things to continue to be

" necessary to the Christians, that had been devout Gentiles?"

Anjw. Suppose these four things belonged to the ceremonial law,—then their obligation to them arose from the state and circumstances of things; i.e. 'twas a necessity of sitnesse, or a thing expedient,—till the Jewish Christians had got over their projudices.

Belides, none of the Apostlus, elders, or brethren, who were at Jerujalem, when that determination was made,——knew any thing, at that time, of the abolishing of the ceremonial law;——

unlesse we except PAUL and Barnabas.

Nay, I am apt to question, whether it had been then revealed to St. PAUL himself, that the Jewish Christians were freed from the ceremonial law. However, it doth not appear, that he had then given any hint of it, tho' 'tis evident that he afterwards

gave several hints to that purpose.

But, in truth, I take these sour things to have been parts of the palitical, and not of the ceremonial law; and therefore the devous Gentiles (who had a mind to keep up their right and title to their privileges among the Fews, as proselytes of the gate) were obliged to abstain from these four things, after they became Christians: For the Fewish government was a theorracy, and by their law none were to live among them, but such as had cast off, not only idolatry, but all the grand temptations to it, and concomitants of it.

And .

And I the rather think that these things belonged to their polity, because such as did not observe them, were to be put to death; i. e. as idolaters, Lev. xvii. 4; 9; 14. & xviii. 29.

2. 2. " The decree was fent into Syria, Cilicia, and other " Gentile countries; " and what had the Gentile Christians

" there to do with the Jewish polity?"

Answ. Suppose they claimed the privileges of the synagogue there, or had a mind to have gone and settled, or sojourned, for any time, in Palestine; — these were the conditions. But,

I don't suppose, that if the proselytes of the gate, who lived out of Judea, had renounced all claim to such privileges,—they would have been under a necessity to observe these sour laws.—How far it might have been expedient to have abstained from these sour things, till the prejudices of the Jewish Christians were vanished,—is another, and a very different consideration.

2.31 "Was not fornication one of the four things prohibitted?——How, then, can this decree be thought peculiar
to any one fort of Christians? for there is no distinction made
in the epistle, Acts xv. 23, &c. but where abstaining from one
was obligatory, the abstaining from all four was, by that
decree, made obligatory."

Answ. Some of the species of fornication, mentioned Lev. xviii. are contrary to the light and law of nature; and all the species of it are forbid to all sorts of Christians, by the Christian law.

But,

The Christians, who had been devout Gentiles, were under engagements to abstain from fornication, by virtue of the Jewish polity, as well as by the law of nature, and by the Christian law; i. e. in other words (tho' they were not obliged to abstain from the other three things, contained in the decree, by virtue of any thing else, besides the political law of the Jews; yet) they, and all Christians, are obliged, by the general Christian law, to abstain from fornication. And the Christians among the devout Gentiles were likewise obliged, for some time, to that abstinence, by a law, that never bound the Christians who had been idolatrous Gentiles.

2, 4. and last: "How long were the Christians, that had been "devout Gentiles, bound to abstain from these four things, by "virtue of the political law of the Jews?"

Answ.

Answ. As long as that polity continued, they were obliged to these abstinences, by virtue of it; but when the fews ceased from being a nation, and their polity was dissolved, it could be himling as longer with a year of tablets.

binding no longer, either upon the Jews, or proselytes.

But it ought carefully to be observed, that the their obligation, from the political law of the Jews, to abstain from fornication, was made void by the destruction of the Jewish polity; yet they continued under the strongest obligations to abstain from it, by virtue of the Christian law,——notwithstanding their full liberty to cat blood, things strangled, or things offered to idols, i. e.

Their obligation to abstain from the three last, arose intirely from the particular polity of the Jews, and therefore, of course, ceased with that; but their obligation to abstain from the sirst, arose from other laws and engagements, which continued in force, even after the Jewish polity was destroyed, and which still continue in force.

CHAP. IV.

The case of the Christians, who had been idolatrous Gentiles, considered.

HE third and last remove of the gospel, was to the idolatrous Gentiles.——Concerning such of them, as imbraced the Christian religion, we are to inquire,

"Whether they were obliged, by any part of the law of

" Moses, either before, or after, they became Christians?"

Answ. They were always bound to observe the law of nature, by the eternal reason and sitnesse of things, and by the polity of the country where they lived, as far as the law of nature was incorporated into that polity; but not by the authority of the fewish law: Nor were they ever subject to the peculiar polity of the fews, or to the observation of the ceremonial law.

This was their state, antecedent to their imbracing Christianity. And as they were not subject to any part of the law of Mosis before, so neither were they, after they became Christians: For Christianity was then to be their religion.——But as to the duties and privileges of civil society,—the gospel maketh no alteration, but leaveth men just in the state in which it found

them.

However, the zealous fewish Christians were, every where, very intent upon reducing the Christians, that had been idolatrous (as well as devout) Gentiles, into an intire subjection to the whole law of Moses; or (in other words) they insisted upon their being circumcised, and becoming proselytes of righteousnesses, before they would acknowledge them to be brother Christians, or the people of God, under the Messah, equally with themselves.

It had been prophesied in the Old Testament, that the Gentiles should become the people of God, under the Messiah; but the terms of their acceptance were not specified:—That was the grand mystery, hid from all former ages, and left to be discovered, when the time came that they should be received.—Now, the Jews, who were exceedingly bigotted to their own nation and religion, immediately concluded, that the Gentiles must be re-

ceive d

ceived into the number of God's people, by their becoming full profelytes to their law;—otherwise, they could not conceive that God would ever admit the Gentiles to equal privileges with the Fews.

It will help to explain a great part of St. Paul's Epifiles, to see what he hath said concerning the terms of their acceptance;—in opposition to the Jewdaizing Christians, who would have imposed upon the Gentile converts circumcission, and a subjection to the whole law of Moses:——And St. Paul was most capable of deciding the question;——for unto him, first of all, was this mystery discovered, which had been kid from all ages and generations before him.

I won't pretend to take in all that the great Apostle of the Gentiles hath said upon it; but only some of the most remark-

able passages.

1 Cor. vii. 18. —— " Is any man called in uncircumcifion, let " him not be circumcifed."

Gal. i. 6, 7. He calleth the infifting upon their being circumcifed, another gospel, and a perverting the gospel of Christ.

Gal. ii. 3, 4, 5. He calleth the freedom of the Gentile Christians from the law of Moses, "the liberty which they had in Christ" Jesus;" which some salse brethren from among the Jew-daixing Christians would have abridged them of: But he declareth that he would not submit to their impositions,—no, not for one hour;—nor by any means suffer Titus, who was a Gentile Christian, to be circumcised, less he should have thereby betrayed the liberty of all the Gentile converts. And, ver. 14, &c. he sharply reproveth Peter for laying any temptation before the Gentile converts to jewdaize.

Chap. iv. 8, &c. After he had told the Gentile Christians that now they were the fons of God, and (as a proof of it) had the spirit of God;—he warmly reprehendeth them for pretending to put themselves in bondage to the weak and beggarly elements of the law of Moses;—and that so soon after they had escaped from bondage to idols, and false gods: "Ye observe (saith he) days, and months, and times, and years;" i.e. the Jewish sabath-days, new-moons, feasts and fasts, and the year of Jubilee;—these things the Gentile Christians were, by the Jewdaizers, petswaded to observe, as necessary to salvation, and as if the Gospel, without such additions, was incapable of justifying

justifying and saving them; which made the Apostle say, ver. 11. "I am asraid of you, lest by any means my labour

" among you should prove in vain."

Chap. v. 1, &c. He exhorteth them to "ftand fast in the "liberty with which Christ had made them free, and to be no "more intangled in a yoke of bondage." In order to carry their point, the Jewdaizers had pretended that the great Apostle of the Gentiles had, himself, sometimes preached up the necessity of circumcision to the Gentile converts:—In opposition to which he saith, with the greatest vehemence, "Behold, I Paul "(i. e. I whom they have accused of the contrary) declare unto you, that if you be circumcised, Christ will profit you nothing: For I again bear my testimony to every man (every "Gentile convert) who submittent to be circumcised, that he is thereby obliged to observe the whole Law [of Moses.] "Christ [or Christianity] will be of no use to such; for as many of you as (seek to) be justified by the law, ye are "fallen from grace [or the gospel]."

Ver. 6. "In Christ Jesus neither circumcifion availeth any thing, nor uncircumcifion; but faith, which operateth by

" love."

Chap. vi. 12, &c. In the conclusion of the episte he breaketh out again, thus: "As many as desire to make a good outward appearance, would compel you to be circumcifed, to prevent their being persecuted for their Christianity;" i. e. by the unbelieving Jews, who were the sercest and most constant enemies of the Christians, especially of the Gentile Christians.

And if the Jewdaizers could have drawn them in to have been circumcifed, they would have gloried in their flesh; i.e. boasted among the Jews how many proselytes of righteousnesse they had gained:——A thing which the Jews were commonly very

fond of!

Philip. iii. 2, &cc. St. PAUL was so provoked at the Jewdaizers, for attempting to impose Circumcision, and an observation of the law of Moses, upon the Gentile Christians, that he calleth them dogs, evil-doers, and the concision; and hidden the Gentile converts beware of them: For Christians are the circumcision, [the true people of God, under the gospel] who worship God in spirit, and rejoice in Christ Jesus, and have no considence. in the flesh."

To.

To this there are frequent references, in his epifile to the Co-lossians, and I Tim. And I reckon that he looked upon the Yew-daizers as the persons who were making way for the grand apostally, I Tim. iv. 3——6.

Again, 2 Tim. iii. 6. he describeth the Jewdaizing Christians as persons who crept into houses, and corrupted weak and filly

women. And,

He representeth Alexander the copper-smith, in particular, as one of them that pretended to teach the law, and who thereupon contracted his charity [i. c. to such only as were circumcised;] and by troubling the Gentile Christians with such things, he did the Apostue very much harm, I Tim. i. 6, 7; 19, 20. 2 Tim. iv. 14.

This epiftle to Titus was written intirely to oppose the Jew-daizers, and to defend the liberty of the Gentile converts: And there was the more occasion for it, when there were so many, and such unruly persons of that sort, in Crete, who were to be silenced; for they subverted whole houses of the Gentile Christians, teaching things which they ought not to have taught, and merely out of covetousnesse, or to get money from the bigotted Jews, and deluded Gentile converts.

The fum of what hath been faid, concerning the Christians

who had been idolatrous Gentiles, -- cometh to this:

"They were obliged to observe the law of nature by the reason of things, and by the polity under which they lived, as far as the law of nature was incorporated into that polity; and when they received the gospel, they thereby came under new obligations to the law of nature."

They were obliged to be subject to the law of that nation where they lived, antecedent to their imbracing the gofpel; and Chri-

flianity made no alteration in that respect.

But they were never subject to the political, or ceremonial law of the fews, before they became Christians; and to have added the observation of that to their Christianity, would have made the gospel to them of none effect.

CHAP. V.

Corollaries from this account of the Abolishing of the.

Ceremonial Law, &c.

Gorol. 1. By the account which hath here been given, the ceremonial law ceased, just when in reason it might have been expected to have ceased; and was abolished by the divine legislator, when it became the highest wisdom to abolish it. 'Twas a part of the law of the temporal kingdom, because the temporal kingdom was confined within so narrow an inclosure; and 'twas given them to provent their mixing with the nations, when the nations were in great danger of infecting them with idolatry. But,

When the Message was sprung out of that nation, as it had been prophesied; — when the spiritual kingdom took place, which was to be extended to all nations; — and when the substance came, instead of the shadow, — those laws of separation were no longer proper, and therefore (instead of being taken into) they were abolished by this new dispensation; and the danger of insection from the idolatrous nations removed, in the most benevolent and effectual manner, viz. by calling those nations to the knowledge of the true God, and admitting them to be the subjects of the Message's spiritual kingdom, — and that upon terms that were all easy and reasonable, just and good.

Corol. 2. We need no longer wonder that the Jewish Christians, and even the very Apostles of the Circumcision, continued to observe the ceremonial law, so long after our Lord's

afcention.

They don't appear to have known that it was abolished, till they received some hints concerning it from St. Paul.

And,

'Tis Mr. Locke's opinion, that if St. Peter and St. James had been as clear in it as St. Paul, St. Peter would not have incurred his reproof, as he did hy his carriage, mentioned. Gol. ii. 12. See the Note on Rom. xvi. 25.

Till they knew that it was abolished, and could conquer their

prejudices, it was their duty to continue to observe it.

Corol. 3. This solution is the only one (as I apprehend) that can give us a clear and just account why the things mentioned Atts xv. 15; 29. and no more of the political law of the Jews, was required of the Christians, that had been devout Gentiles.

If they had not been profelytes of the gate, why was any part of the law of Moses injoined upon them, any more than upon the Christians that had been idolatrous Gentiles? Or if any part, why these four or five things, and no more;—unlesse they had formerly been forbid to such proselytes?—and that to preserve them from idolatry, and even from being suspected of it?

Corol. 4. The above-mentioned solution helpeth us to reconcile the decree, Acts xv. with St. PAUL's Epifles; particularly with his allowing the Christians, that had been idolatrous Gentiles, to eat of all forts of meats, even of things offered to idols, and that in the idol's temple; provided they did it not out of reverence to the idol, nor so as to harden the idolater, nor offend the weak and scrupulous Christian.

If the decree concerned only the Christians that had been devout Gentiles,—fuch as had been idolatrous Gentiles had no

concern with it.

A by-law of a particular corporation, concerneth not the

greatest part of a kingdom.

Corol. 5. From what hath been said, St. PAUL's character (which ought to be dear to every Christian, especially to Christians of the race of the Gentiles, as we in general, most probably are) appeareth to have been highly virtuous and praiseworthy. The weak and scrupulous might not only continue to observe the ceremonial law,—but the strong stood obliged to bear the infirmities of the weak, and to make all lawful condescentions, for sear of giving offence.

St. PAUL made no unlawful condescentions; but only in some cases parted with his own right, and abridged himself of his own liberty, for the public good:———And for this every public-spirited person will, unquestionably, applaud him.

Corol. 6. From what hath been said, we may see a plain reason why we (and all Christians since the Jewish polity fell) are at liberty to eat of things offered to idols, things strangled, or blood;

but not at liberty to commit fornication.

Had the last been prohibited only by the Jewish polity, it had been lawful to us, as well as the three former. But the obligations to abstain from it, by the law of nature, and the Christian law, did not cease, upon the destruction of the Jewish polity; and therefore the obligation to abstain from it is in full force, and bindeth all Christians whatever.

The decree, Acts xv. concerned only the Christians that had been devout Gentiles, and that no longer than till the destruction of Jerusalem; fince that, the obligation from that decree hath ceased to them,—and other Christians were never obliged

by it.

Corol. 7. We see, in all this treatment of mankind, the won-derful benevolence and condescension of Gon the Father, and Judge of all. He requireth no more than mens minds are capable of bearing;—is not for imposing any unnetessary burthens upon any,—but is very condescending and patient towards the scrupulous and prejudiced;—where there is SINCERITY, he accepted the person, notwithstanding many errors and mistakes.—Let us go and do likewise:—A nobler virtue, and a fairer and more excellent pattern, is no where to be found.

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AND

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ON

St. PAUL'S II EPISTLE

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THE

HISTORY

GF THE

STATE of THINGS

WHEN

St. PAUL wrote his Second Epiftle to Timothy.

N order to give a full Account of the state of things, when St. PAUL wrote this epifile,——it will be requisite to inquire into these four particulars:

I. Timothy's life and character.

II. The planting of the Christian church at Epbefus.

III. Whether Timothy was at Ephefus when this epiftle was written?

IV. The time when this epiftle was written, and the occasion of writing it.

The two first of these inquiries have been considered at large, in the History prefixed to the 1st of Timothy; and therefore we shall pass on to the third, viz.

III. Whether Timothy was at Ephefus when this epifle was written? Some ingenious and learned men have questioned it, and the settling of it tendeth to clear up several passages in the epifle.

The principal objections which I have met with are two: Object. 1. St. Paul faith, Chap. iv. 12. "Tychicus have I fent to Ephefus;" which is thought to be inconsistent with Timothy's being there at that time: For, supposing Timothy to have been then at Ephefus,——'tis apprehended the Apostle would have said, "I have sent Tychicus to you,——and not, to Ephefus."

Answ. This doth not appear to me an objection of sufficient strength to overthrow all the evidence which there is of Timothy's being then at Ephesus: For, why might not the Apostle as well mention Ephesus in writing to Timothy there,——as mention it in writing to the Corinthians, when he himself was there; as he doth

1 Cor. xv. 32. & xvi. 8?

The most ingenious author of Miscel. Sac. who doubteth of, or rather denieth, that Timothy was at Ephesus at this time, Essay I. p. 64. yet in his Postscript to the Presace, p. 42. he plainly supposeth that Evangelist to have been at Ephesus when St. Paul wrote this second epistie: For (having spoken of the sirst epistle to Timothy, and of the speech which St. Paul made at Miletus to the elders of Ephesus,—— from both which it appeareth that errors and corruptions were then just creeping into that church) he saith, "these more bold and pernicious doctrines seem rather to have got sooting, when he wrote his second epistle to Timothy, Anno 67. (see 2 Tim. i. 15. & ii. 17——26. & iii. 6——9.) and from which this church had recovered, when St. John wrote his Revelation, Anno 96. as it should seem from Rev. ii. 2, 3."

Object. 2. Another thing which seemeth to have determined some against allowing Timothy's being at Ephesus at this time, is, they are assaid it would strengthen the argument of such as plead for Timothy's being the bishop of Ephesus; for the more he resided in that city, it appeareth the more probable (they think) that he was the fixed paster, or bishop of that church."

Answ. If it can be proved that Timothy was now at Ephesus, or if the probability be much greater on that side,——let no man be asraid of owning the sact, whatever consequences seem to soliow from it. But (as I apprehend) this consequence would not sollow; for, why might not Timothy be very much at Ephesus, without being the fixed bishop of the church there,—as well as St. Paul be frequently, and for a considerable time together, at Jerusalem, Antioch, Ephesus, or Rome,——without being the fixed bishop of any of those places?

An

An Evangelist was the messenger, or assistant of an Arostle,—who travelled about as the Arostles did, to supply their places, or rectify disorders, to plant or water churches, where the Arostles themselves could not attend: And therefore, as the probability of the sact lieth on the other side,—and this pretended consequence would not follow, suppose the sact be as we apprehend it,—tis hoped that this objection will appear to be groundlesse, and of no moment.

The evidences of Timothy's being at Epbesus, when St. PAUL

wrote this fecond epiftle to him, ---- are fuch as follow.

1. The state of that church doth exactly answer:——For the corruptions were only creeping in, when the Apastle wrote his first epistle to Timothy at Ephesius, i. e. in the beginning of the year 58. yet in his speech at Miletus, which was in the conclusion of the same year, he told the elders of the church of Ephesius, that "he knew (by the Spirit of prophecy) grievous "wolves would, after his departure, enter in among them, not sparing the flock; and that even among themselves some would arise, who would speak perverse things, to draw away disciples "after them, Alls xx. 29, 30."

"Twas now about nine years fince he delivered that prophecy, in which time those corruptions may be supposed to have ga-

thered strength, and to have grown more enormous.

Accordingly, we find the representation in this epifile exactly to agree, Chap. i. 15. "All they of Asia bad turned aside to the "Judainers;" for they were ashamed of St. PAUL and his doctrine, because he was in so much danger of his life, and they were afraid to suffer for their Christianity. I am, indeed, very apt to think that the unbelieving Jews had occasioned St. PAUL's being confined the second time at Rome, as they evidently occasioned his first confinement there. And, as they were every where much of the same spirit, they would be ready to distresse the Gentile Christians as much as they could. To avoid the persecutions which the unbelieving Jews raised, ---- to fave themselves from insults, and to draw away disciples after them, --- were, I suppose, the grand temptations to Judaizing, The leading men among the Judaizers had been very busy, and had made a great progresse; —— " their doctrine had now begun " to eat like a fpreading gangrene, ---- and they had so long dis-" puted about words, till Hymeneus and Philetus had proceeded " to affert that the refurrection was past, ----- whereby they " overthrew

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" overthrew the hope and Christianity of some, Chap. ii.

" 14----18.

6

"Their foolish and unlearned questions had occasioned quar-"rels, Chap. ii. 23, &c. And they had drawn several weak and "ignorant persons into great and notorious vices, under a pretence of their extraordinary knowledge and zeal for Chri-

" stianity, Chap. iii. 6, 7."

St. John is commonly thought to have wrote his Revelation Anno 96. Suppose that account to be just, the church of Epbesus appeareth to have recovered, in a great measure, from those corruptions which so much abounded at the writing of this epifile; fee Rev. ii. 1 --- 8. For, tho' some of them " had left their first " love, and are charged to remember from whence they were " fallen, and to repent, and do their first works, lest their " candlestick should speedily be moved out of its place; -----yet " the body of that church is there commended for their good " works, and their patient suffering for righteousnesse sake; " and particularly, that they would not bear with wicked men, " and had tried the pretentions of some who had called them-" felves Apostles, and were not really Apostles, but liars; " (fuch, very probably, as Hymeneus and Alexander, and the " other Juduizers) and finally, that they hated the doctrine of " the Nicolaitans, which was also odious to Christ himself."

But if we thould suppose, with Sir Isaac Newton, that the Revelacion of St. John was written in the year 65. and that it was published again Anno 96. (to which opinion, I must confesse, I am eather inclined)—then the corruptions in the church of Ephesus were not arrived at that height, when our Lord sent that message to them by St. John,—to which they were now arrived, when St. Paul wrote this his second episte to Timothy. They grew gradually more corrupt;—which is according to daily experience, for vices and corruptions come not to their beight at once.

And I don't know whether 2 Tim. ii. 16, 17. & iii. 13. Siv. 3, 4. may not be thought by some to be a confirmation of this Hypothess.

2. There are, in this epiftle, several references to persons and things, which persectly well agree to the supposition of Timothy's being now at Ephesus; and which will not (as I apprehend) agree

to any other supposition.

at writing the second Epistle to Timothy.

Chap. i. 15. The Apostle mentioneth it as a thing with which Timothy was well acquainted, viz. that "all they in Afia "were gone off from him, (i. e. after the Judaizers) of whom "were particularly Phygellus and Hermogenes." Now Timothy might easily know this, if he was then in Ephefus, the principal city of the proconfular Asia.

Chap. i. 16, 17, 18. The family of Onesiphorus are mentioned with honour and affection, as retaining their purity, in the midst of so universal an apostasy; and Onesiphorus himself is highly commended for going about in Rome, and using such diligence to find out the Apostle in his close confinement, there venturing to visit him frequently, and that notwithstanding he was so close a prisoner, and in such danger of his life, as to be for-saken by most of his old friends and acquaintance.

But One fiphorus and his family appear to have lived at Ephefus; for there he had ministred formerly to the great Apostle, as well as lately at Rome, Chap. i. 18.——Accordingly his family are faluted, Chap. iv. 19. which is a strong confirmation of Timothy's being at Ephefus, when the Apostle wrote this fecond

epiftle to him.

He doth, indeed, Chap. ii. 2. charge Timothy " to teach the " doctrine, which he had received from him, to faithful men, " who should be able to teach others also:" i. e. Timothy was to instruct their bishops, as long as he continued among them, that they might be the better qualified to instruct others, when he should leave them; — but he had no occasion to ordain them

over again.

 epifile, Chap. ii. 16, 17. he mentioneth Hymeneus, who was, most probably, the same person, as the name and character so

exactly agree.

The character of the Judaizers at Epbesus, mentioned 1 Tim. answereth to the character of such as are spoken of in this epistle. Compare 1 Tim. i. 6, 7. with 2 Tim ii. 22, &c. &iii. 6, 7, 8. In the first of which places they are said to "have put away saith and a good conscience, to have turned aside to vain jangling; and to have pretended to teach the law, tho they understood neither what they said, nor whereof they affirmed.—In the two last places they and their disciples are represented as both filly and wicked,—and their disciples as ever learning, but never actually coming to the knowledge of the truth;——which was no wonder, when they were taught by masters, who understood neither what they said, nor whereof they affirmed."

The careful reader will likewise find a great similitude in other places; ex. gr. compare 1 Tim. i. 5; 19. & iii. 9. & iv. 7; 10. & vi. 20, 21. With 2 Tim. i. 8; 11, 12. & ii. 1, 2; 16; 23.

Chap. iv. 12. St. PAUL faith, that "he had fent Tychicus to "Ephefus;" i. e. Tychicus had not gone where his own humour, or convenience, led him, (as Demas had done) but had gone where the Apostle desired him to go, viz. to Ephefus, to release Timothy, who was to go to Rome before winter, Chap. iv. 21. just as Artemas or Tychicus had been formerly fent hy the Apostle to Crete, to release Titus, that he might meet him [the Apostle]; at Nicopolis, Tit. iii. 12.

Chap. iv. 13. Timothy is defired to "hring from Treas what "things St. Paul had left there:"——Which agreeth with the account given, if we suppose that Timothy was to take Treas in his way to Rome;——the very rout which the Apostlis had taken, when he himself left Ephasus, Acts xx. 1; 5. 2 Cor. ii. 12.

Another argument may be drawn from the falutation sent to. Priscilla and Aquila, Chap. iv. 19. for they had great acquaintance at Epbesus, and perhaps an house and settlement there.—
They went thither with the Apostle, Ast xviii. 19. I Cor. xvi. 19. and staid behind him there, Ast xviii. 26. There they instructed Apollos the eloquent Alexandrian, and from thence recommended him to the Christian Church at Corinto, Acts xviii. 27.

Claudius

Claudius Cæsar had, indeed, banished them, and all other sews from Rome, Acts xviii. 2. but as that decree died with Claudius, they returned again to Rome after his death, Rom. xvi. 3, 4. very probably, to look after their effects or possessions there; that so having finished that affair, they might return and settle at Epbesus.

But the three arguments of the greatest weight are those which have been taken notice of, concerning Hymeneus and Onesiphorus, and that which followeth concerning Alexander the copper-smith: For I take this to be the Alexander mentioned Acts xix. 33. and who is joined with Hymeneus, 1 Tim. i. 20. See the History before 1 Tim. p. 19, 21. To which account I would only add, that, though some have supposed Alexander the copper-smith to have done the Apostle much harm at Rome, and particularly in this his last confinement there;—I can see no foundation for that supposition; for the Apostle hath said no such thing, but referreth to what he had done to him formerly, i.e. most probably at Ephesius: compare Acis xix. 33. and 1 Tim. i. 20. with 2 Tim. iv. 14, 15.

And if Alexander was an Ephesian, and Timothy now at Ephesias, —— how just was the Apostle's caution, "Alexander the "copper-smith hath (formerly) done me much harm (at Ephesius) of whom do you beware, (i. e. as you are at present so "near him) for he greatly resisted my words, [or dostrine,] when "I was at Ephesius, as you now are; and he is very likely to re"fift you also, as long as you preach the same dostrine with "me."

These are the reasons which induce me to think that Timothy was at Ephejus when St. PAUL wrote this fecond epifle to him; and indeed, I am well satisfied that all these Circumstances cannot agree to the supposition of his being in any other place.

If we had had so many and such plain references to the state of the church at Ephesius in the epistle to the Laodiceans,—there is hardly any question to be made, but that we should have unanimously concluded it to be an epistle to the Ephesians,—as 'cis commonly called and thought to be.

IV. We are to inquire into the time when this epiflle was written, and the grand occasion of writing it?

That St. PAUL was the author of it,——that he was under confinement at Rome when he wrote it,——and that it was B

writ to Timothy,——are things so generally allowed, that we need only just mention them: But, whether St. PAUL was twice under confinement at Rome,—and (supposing him to have been twice confined there,) in which of those two confinements he wrote this epiftle, have been matter of dispute among the learned.

'Tis evident that St. PAUL expected to be released from his first confinement at Rome, Philem. ver. 22. Philippians i. 25, 26. and ii. 23, 24.

But in this epifle, (which I suppose to have been written during his second confinement there) he saith, that "he was rea"dy to be poured out as a libation; and the time of his dissolu"tion was at hand."

As the fathers lived nearer the time of St. PAUL's martyrdom, they had a much better opportunity than we have, for inquiring into the fact; and 'twas their common opinion, that " after he " had lived two years in his own hired house, (as St. Luke hath " related it, Acts xxviii. 30.) he was set at liberty, and travelled " about to visit the christian churches; — but that towards the " end of Nero's life, he returned to Rome, and was there be" headed."

I shall not at present enter into all the particulars of the Dispute, whether this tradition was just or no, because its a tedious dry controversy, and requireth the descending to several minute chronological difficulties.—But I think I can maintain this affection, and show that St. Paul was twice under consinement at Rome;—if any person of judgment and candour were to produce his objections. And, upon the supposition that he was twice a prisoner at Rome, — there appeareth to be very considerable evidence that he wrote this his second epistle to Timothy in his latter consinement.

It may not be amiss to begin here, where we lest off in the bissory prefixed to Titus, (see p. 14 of that bissory) that we may the better understand the series of events, which, during this period, affected the christian church.

An Chi. About this time, Cestius Gailus was made præsect of Syria,

64.
Neron, 10.
Curator of Judga; his wife Cleopatra (wno was a woman of ill
fame) procured this promotion from Nero, by her intimacy with

Poppæa.

[&]quot; Vid. Joseph. de Antig. Jud. 1, xx. c. xi. § 1.

About this time also, the horrid persecution of the christians broke out at Rome, which is reckoned to have been the first of the ren primitive perfecutions. The substance of the story, as recorded by feveral authors, amounteth to this: --- " As "the " christians greatly increased at Rome and other places, and ma-" no came over to them from Idolatry and Judaism, they fell " under the popular odium; in the mean time, Nero (having " already perpetrated the most horrid and shocking cruelties) " was become capable of any wickednesse, and in a wanton " mischievous humour, he set on fire the city of Rome; the " flames raged for fix or feven days together, confuming a great " part of that noble and imperial city: Nero beheld the dire con-" flagration from the top of Mecena's tower, and (as he ex-" pressed himself) injoyed the beauty of the flames, being dressed " in a player's habit, and finging the destruction of Troy. This " incented the people against that tyrant, and he, to throw the " odium off from himself, charged the christians with the fla-" grant crime; but both Suetonius (de Neron. c. 16.) and Taci-" tus (Anal. 1. 15. c. 38, 44.) though they speak of the christi-" ans with an amazing virulence, confidering the benevolence of " their religion, and the innocence and goodness of their lives;-" yet they ascribe the conflagration of the city to the wicked " contrivance of Nero, - and acquit the christians of that " crime.

"However, as they were in difgrace with the populace, and the emperour had intimated that he should be pleased to see them persecuted,—they suffered, as if they had been guilty of the worst of crimes. They were insulted and laughed at even in the agonies of death,—some of them were dressed up in the skins of wild beasts, that they might be devoured by dogs;—others of them were crucified; and others had their hodies daubed over with pitch, or some oleaginous matter, and so were fastened to stakes, and burnt instead of lamps in the night.—And the cruelty of that worst of emperours was carried so far, that it raised the compassion of the people for the christians;—though, before that, they seem to have had no very savourable opinion of them".

b Vid. Tersull. Apol. c. 5. Latlant. de Mort. persecutor. c. 2. and Euseb. Hist. Eccl. 1. 2. c. 25.
Latlant. ibid. b Sueton. de Neron. c. 38.

From Colosse, the Apostle Paul is thought to have gone to Troas, in his way to Philippi; and I suppose him there to have parted with Timothy, who went to take care of the church at E-phesus;— there also, he lest his own bag [or book-case] and in it several of his books or parchments, Chap. iv. 13. possibly they might be the originals of his own epistles, and of the epistles which he received from the churches;—for that he usually sent transcripts of his own epistles to the churches, and kept the originals himself, may appear probable, from Rom. xvi. 22. 1 Cor. xvi. 21. Col iv. 18. 2 Thess. iii. 17. compared with Gal. vi. 11. and Philem. vet. 19.

Perhaps, he writ for them with such sollicitude, that he might leave those originals with his savourite Timothy, when he himself was dead and gone. When St. PAUL was the third time at Troas (viz. Anno 58. Acts xx. 6.) he would scarce leave any thing behind him, as he had then so many attendants, and had hired a ship to carry to Jerusalem both himself and his companions, and the great sum of money which he had collected among the gentile churches for the use of the poor christians in Judea.

From Troas I suppose, St. PAUL to have gone to Philippi, ac-

cording to his promife, Philip. i. 25. and ii. 24.

An. Chri. About this time, Gessius Florus came into Judea to take upon him the government of that province: He was a most profigure and cruel man, and so greatly harrassed the Jews, that in the second year of his government the war broke out, which ended in the destruction of the city Jerusalem and the Temple, and in the most dreadful slaughter or captivity of the Jewish nation. Thereby our Saviour's prophesy, Matt. xxiv. was fully and remarkably accomplished.

From Philippi, St. PAUL went and wintered at Nicopolis, in Epirus, and was there met by Titus from Crete, Tit. iii. 12.

An. Chri. From Nicopalis, the Aposter, very probably, went to Co66. rintb, and there fettled and confirmed that church, which he
Neron. 12. had planted and watered, and taken so much care of. He now
took his final leave of them, and there Erastus (who was chanberlain, and perhaps, a native of that city) staid behind him,
Chap. iv. 20. Rom. xvi. 23.

^{*} Joseph. Antiq. Jud. l. xviii. c. t. § 6. and l. xix. ad finem, and l. xx. c. 11. § 1. Vit. Joseph. § 6. De Bell. Jud. l. ii. c. 14. § 2, 6. and c. 15. § 2, &5.

This is one evidence that this epiffle was written during the A-POSTLE's fecond confinement at Rome; for as Timothy was with him when he was at Corintb, before his first confinement, Anno 52. --- went along with him from thence, --- and was with the APOSTLE at Rome, during his first confinement there; --- furely there could be no occasion to inform him by a letter, that Erastus abode at Corinth at that time; - because Timothy was then present himself, and must have known it as well as St. PAUL. Possibly, Titus had informed him that the state of the churches required it, and therefore the Apostle went from Corintb to Crete again; and, upon his departure from that Island, he left Trophimus fick at Miletus, Chap. iv. 20. 'twas not at Miletus in the proconfular Afia, --- nor did he leave Trophimus behind him any where, when he passed that way, Anno 58. for Trophimus did then accompany him to Jerusalem, Alls xxi. 29. Nay, suppose he had then left him there, - he had had no occasion to inform Timothy of it, because Timothy was then, also, one of the Apo-STLE's companions, and an eye-witnesse of what happened. From whence we may gather another proof, that this epifile was not written during St. PAUL's first confinement at Rome.

Again,—St. Mark was with the Apostle at Rome in his first confinement, Col. iv. 10. Philem. ver. 23. whereas now the Apostle defireth Timothy to bring him along with him to Rome, as a person, who would be very useful to him in that strict confinement, Chap. iv. 11.

About this time, began the wars of the fews; ——and the emperour Nero went from Rome to Achaia, where he continued for some time.

From Crete, I reckon the Apostle to have failed for Italy, (and Titus along with him, Chap. iv. 10.) with a design to confirm the churches of the west, and particularly the church of Rome, which had lately undergone so dreadful a persecution.

As the fury of the perfecution had now ceased for some time, An. Chri. and Nero was gone into Greece, — the Apostle might take incouragement to go to Rome, in hopes of repairing the shattered
state of that church: — For it had hitherto been his constant

Note; That there was a city of that name in Crete, see Homer. B. 2. ver. 647. alian 194. Strabon. 1. 14. p. 94... C. Edir. Amflet. 1707. Plin. Nar. Hift. 1. 4. c. 12. p. 213. P.d. Lugdun. Bat. 1669. Oppida ejus insignia,—Heraclea, Miletos, Ampelos, &c.

custom to take a second journey, to water what he had planted, to rectify disorders, and especially to comfort and incourage such as were under persecution, or in danger of it.

In persuit of this noble, pious, and charitable design, he returned again to Rome; and from Rome he intended, very probably, to have gone further, and planted, or confirmed other churches;—but here God suffered him to be frustrated, for now he found the face of things quite altered from what they were when he was at Rome before. The christian religion had fallen under the popular odium,—and was looked upon not only as a new, but as a pestilent and impious superstition,—and the ubristians as abominable people, who deserved to be bated of all mankind.

Before Nero departed from Rome, he had " made Helius Caefariensis praefect of the city, and of all Italy, with an absolute power over all ranks and orders of men; not only of proscribing and banishing, but even of putting to death whom he pleased.

This Helius Caefar. was as vile a man as Nero himself, and was

now at Rome, though the emperour was absent.

From him, therefore, the Arostic could not expect any better treatment than from the tyrant himself.

The popular odium against the christians might be owing, not only to their differing from the multitude, but also to the calumnies and misrepresentations which the Jews every where spread of them.

Possibly the Judaizers, and particularly that branch of them that was so insincere and faithlesse, gave too much occasion and

grounds for various aspersions.

St. PAUL's first confinement at Rome, (which was in his own hired house, and before the persecution broke out) was famous through all Nero's palace, as well as through all the city, Phil. i. 13. and therefore, upon his return to that city, he was soon known and apprehended again, as one of the most leading men of the sect of the christians;—and not permitted to live in his own hired house, as in his sirst confinement, when all persons had free accesse to him, Ass xxviii. 16, 17, 30, 31. but shut up is such close custody that Onepphorus (who was not assumed of his friend in disgrace, nor assaid to own him in the most eminent danger) had much ado to find him out; though, when he was

" Xipbilin. Excerpta ex Dione, 1. 63. p. 720.

E See Sueron, and Tacit. as quoted above.

at Rome, he made it his businesse to find him, and sought after him the more diligently, the closer he was confined, that he might show him as much kindnesse and friendship as lay in his power, Chap. i. 16, 17.

One reason of Onesiphorus's finding him with such difficulty might be, because many of the christians had either perished in the late persecution, or sted from it; and therefore, it was not easy to get information of what was become of the Apostle.

In his first confinement at Rome, many were incouraged from his sufferings to preach the christian doctrine boldly, Philip. i. 14. But now, after this eminent Apostle had lain for some time in fuch close custody, he was called upon to make a defence for apology] both for himself and the gospel, and into such threatning; danger was he brought, that it was not fafe to adhere to him; upon which all the christians, who were left in Rome, --- and i even his friends and companions, who had accompanied him in fo many former dangers and perfecutions, ---- did now forfake him: -- For so terrible was that praject (as well as his master). grown, that they all trembled to appear before him, and for made off, every one shifting for himself; forme of them going, --- not where the Apostle would have had them gone, or where there was the most occasion for them, --- but where there was the least danger; -- Demas, particularly, to Theffalonica, Crescens to Galatia, and Titus to Dalmatia, Chap. iv. 10.

Tychicus did, indeed, go to Ephesus at the Apostle's request,'

in order to release Timothy, as hath been hinted above.

Luke the evangelist, and he alone, of all the Apostle's companions, continued at Rome with him;—but neither he, nor any one else, dared to appear with (or stand by) him, when he went to make that first apology:—However, (though men in general forsook him) the Lord stood by him; and strengthened him with proper fortitude, that by his mouth, the true christian doctrine might be fully known, and all the Gentiles might hear it;—and he escaped with his life for that once; but so narrowly, that he compareth it to the being delivered out of the mouth of a lion, Chap. iv. 11, 16, 17.

After he had made the first apology for himself, and for that doctrine which he had now preached above thirty years,—and was in some prospect of being summoned to make another appearance before the same tribunal;—he wrote this his second epittle to I imothy. Timothy himself, was a prisoner at Rome, during

ring the Apostle's first confinement there, Heb. xiii. 23. and joined in three of the cpiftles which were written at that time, Philip. i. 1. Col. i. 1. Philem. ver. 1. And,

The reason why Timothy did not join also in the cpiffle to the Landiceans, could not be, because he was not then with the Arostle,—for that epiffle was writ about the same time, and even sent along with the epiffle to the Colossians and Philemon. But, very probably, none of the Landiceans knew Timothy as the Philippians did, and some of the Colossians might do;—which seemeth to be a further confirmation that that is the epiffle to the Landiceans, and not to the Ephesians:—Timothy was left by St. Paul at Ephesius to settle that church, to ordain bishops and deacons, and to oppose the Judaizers,—if therefore, St. Paul had directed that epiffle to the Ephesians, 'tis unaccountable that he should never mention Timothy, who was then at Rome with him, neither in the direction nor salutations;—an instance of the like omission cannot (I am perswaded) be found in any other of his epistles.

This epiftle appeareth to have been written some time in the summer, see Chap. iv. 21. in the year of our Lord 67, and in

the thirteenth year of the reign of the emperour Nero.

That it was written the last of all St. Paul's epiflies, and not long before he himself suffered martyrdom, —— was the opinion of the Fathers. And, indeed, I do not see what plainer proofs of this can be desired, than St. Paul's own words in the epiflie it self: —— For though upon making his first apology, he had been delivered out of the mouth of the lion, —— yet he expressen no hopes of any further deliverance when he came to make his second apology, —— neither doth he say that God would deliver him from his danger and prospect of death; —— though he did not doubt but he would deliver him from every evil work (such as betraying a good conscience, and that faith which he had preached so long, and for which he had suffered so much) and that he would preserve him unto his heavenly kingdom, —— to whom he therefore ascribed everlasting praises, amen. Chap. iv. 18.

And yet more plainly, Chap. iv. 6. he acquainteth his beloved Timotby, that "his blood was as it were already poured out like "a libation, and the time of his diffolution was at hand"; i.e. he spoke of it as a thing already done and past recovery,——inti-

³ Vid. Euseb. E. H. I. 2. c. 22.

mating, that he was a condemned or dead man, whenever his fecond apology came on;——his blood would then be like wine
poured out upon the facrifice,——which could not be gathered
up again. This he knew by the posture of affairs, or by the spirit
of prophesy, or both. However, he is not discouraged, but looketh back with pleasure upon his life, labour, and sufferings;——
and in this epistle doth, as it were with his dying hand, subscribe
to, and confirm the truth of all which he had preached or wrote,
concerning the christian dostrine,——for the sake of Timothy, of
the church at Ephesus, and of all the christian churches in all ages
and nations whatever.

As he had lived virtuously, laboured faithfully, and suffered bravely,—he looked forward with joy and rapture to the crown of righteousnesses, which the faithful judge had laid up for him, and will bestow upon him and all the righteous, at the respiration of the just, Chap. iv. 7, 8.

As he had so near a prospect of marryrdom;—as the Judaizers at Epbesus were grown worse;—and his friends at Rome had so generally forsaken him;—he wrote this epistle to animate Timothy against the Judaizers,—to desire him to dispatch that affair, and then to come to him at Rome, and bring John Mark along with him;—but to come with all speed, for fear his second apology should come on before they arrived, and so prevent their secing him any more.

St. PETER's coming to Rome feemeth to me, to have been after St. PAUL had fent away this epifile, or else 'tis a wonder he should not once hint at his being there, or fend falutations from him

But his coming could not be very long after St. PAUL had fent away this epifle, for about this time, he is reckoned to have wrote his two epifles from Rome: As they were written to several of the churches in Asia Minor, of St. Paul's planting, they may, not improperly, he mentioned in this history. They are directed to the christians, who had been strangers (i. e. as I apprehend, devout Gentiles, proselytes of the gate, or strangers within the gates of the Jews) dispersed in Pontus, &cc. For that before their conversion to christianity, they had not been Jews (as Sir Ijaac Newton hath asserted) but Gentiles, appeareth very evident to me from 1 Pet. i. 1—6, 17. and ii. 9—12, 25. and iv. 2, 3, 16.

Indeed, from 1 Pet. i. 1, 17. and iv. 16. compared with 1 Pet.i. 14. and ii. 25. and iv. 3. I think it plain, that St. Peter doth fometimes refer to their idolatrous flate, antecedent to their becoming profelytes of the gate; and at other times to their flate of profelytifm, which immediately preceded their conversion to christianity.

But of this more particularly, and at large, when we come to

consider the epifiles of St. PETER.

St. PETER informeth them that he (who was an elder, and who had been an eye-witnesse of the sufferings of Christ) was now ready to die, or to put off his bodily tabernacle, as our Lord had forecold him, Yohn xxi. 18.

St. Jude seemeth also to have writ his epifile much about the same time;—for he not only useth several of the same expressions, which St. Peter had used in his second epifile and second chapter, (which might, indeed, have proceeded from their quoting the same author, whether they did or did not write about the same time) but the matter, design, and application of the expressions in both, are much the same;—from whence one would be apt to conclude, that they wrote about the same time, and to guard the christians against the same fort of persons.

martyrdom.

This truly great and good man had undergone the most amazing labours, dangers, and sufferings, for a course of above thirty years; purely with a design to make mankind wise and good; and had not been deterred from so glorious a persuit, by any ungrateful or base treatment whatever,—and now he cometh to finish this various and painful life;—a life as well improved to the honour of his GREAT LORD AND MASTER, and to the common good of mankind,—as perhaps ever any life was.

Instead of going to plant churches where he had never been, or to revisit the churches which he had planted; ——he was now to enter upon another and a very different scene: But as he had lived virtuously, he died bravely; and his principal concern was not for himself, but, with a truly benevolent and public spirit, he

was most concerned to think what would become of the true christian doctrine, after his dissolution.

He had hitherto travelled about to settle the churches, and writ epistles, or sent evangelists, where he could not attend in person; ——but now he could act no more, ——he therefore addresseth Timothy with the air and solemnity of a dying father; ——injoining him, as ever he expected to meet his great and glorious judge in peace, ——to preach the pure christian doctrine with zeal and srequency, when he himself was laid in the silent dust, and should preach and direct him no more. And,

Having devolved the work upon one in whom he could so fully conside,—he suffered martyrdom, most probably, under Helius Cæsariensis (the vilest præsett of the most tyrannical prince that ever lived;—) the manner of which is said to have been by having k his head struck off with a sword,—which was owing, perhaps, to his being a freeman of Rome.

About the same time, St. PETER also is said to have suffered

martyrdom at Rome, and that by crucifixion.

Clemens Romanus saith, that it was "under the prafetts (Ep. ad Cor. c. 5.) from whence Bishop Pearson concludes, that it was when Nero himself was not at Rome;—but it may not be amiss to cite the words of Clem. Romanus, as they contain a summary and affecting view of St. Paul's labours and sufferings;—having related the martyrdom of Peter, he goeth on thus: "Through envy, Paul received the reward of his faith; after he had seven times indured bonds, and was whipped and stoned, and after he had been a preacher both in the east and west, he received the just and honourable testimony of his faith; for when he had taught righteousnesse to the whole world, and travelled to the utmost bounds of the west, he suffered martyrdom under the prasects; and so departed out of this world, and went into the holy place, having been a most eminent example of patience."

The tyrannical emperour Nero (who was become odious to all Neron. 14 mankind) murdered himself about three months after the

martyrdom of St. PETER and St. PAUL.

Lastant. de Mort. persecutorum, c. 1.

Lastane. ibid.

Mastreficas iti tur iyunitur. See Pearfon in Diff. I. de success. primorum Romz Episcop. Chap. 8.

The History of the State of Things, &c.

It doth not appear with any certainty by whom this epiftle was fent, — it is possible, that Tychicus might be the bearer, — if what is said above, concerning his going to Ephesus to release Timothy, be allowed; — others may, perhaps, think that it might be sent by the hands of Onesiphorus, — and if we compare Chap. i. 16, 17, 18. with Chap. iv. 19. it may seem to countenance such a supposition. But, that is far from being evident, — and, when we can only conjecture, it becometh us not to be positive.

Imagine a pious father, under sentence of death for his piety and benevolence, writing to a dutiful and affectionate son, that he might see and imbrace him again before he less the world,——particularly, that he might give him his dying commands, and charge him to live and suffer as he had done;——and you will have the frame of the Apostle's mind, during the writing of

this whole EPISTLE.

20

THE

SYNOPSIS

"In the introduction he afferteth his apostolic authority, and written declareth that he hopeth for eternal life through Jesus from Rome Christ, and not by the observation of the law of Moses; An. Chi. and having wished Timothy all imaginable happinesse, he im-Neron. 13. mediately entereth upon the design of the epifile, assuring a little beservation and tears, and longed to fee him, was mindful of his st. PAUL's affection and tears, and longed to fee him, as the most agree-martyre able thing upon earth, because he was descended from pious ancestors, and was so pious and faithful himself; as well as indowed with many spiritual gifts, which he was to improve,

" more especially in a time of such great danger and common degeneracy; and rather to suffer with the truth than to be

" ashamed of it, or afraid to suffer for it. For,

"God did evidently of old determine to take in the gentiles, and had now revealed it more plainly by Jesus Christ, who had made the most clear discovery of a resurrection, and the everlasting inheritance,——and had appointed him to publish these glad tidings;——for which he suffered willingly, as fully perswaded that he should not mis of his reward.

"He again exciteth Timothy to retain and promote the pure christian doctrine, and to improve his spiritual gists for the support of it,—for great numbers in Asia were gone off to the fudaizers;—though to his honour he mentioneth the steadiness of Onesiphorus, who had visited him lately in his close consinement at Rome, as well as shewn him great kind-nesse formerly at Ephesus, for which the grateful Apostle prayeth earnestly that God would plentifully reward him.

" As the Apostle himself was in so much danger, — so ma-" ny in Afia had apostatized, --- and Timothy was so well qua-" lifted for his work, --- he preffeth him strenuously to steadfast-" neste, ---- and to teach the doctrine which he had received from " him, to men who would faithfully teach it to others,—to " act and fuffer like one who had devoted himself wholly to the " work of an evangelist; - for he must first labour and suffer, and " then expect the reward, --- fo it had been with his GREAT " LORD AND MASTER, and so with the Apostle himself,----" who was supported with the prospect of his own salvation, " and of the falvation of his converts, more especially the gen-" tile christians: -- For suffering for truth and virtue is the way " to glory, --- whereas, contending about names, and words, " and Jewish fables, could answer no good end, but was of dan-" gerous and pernicious tendency; -----as appeared in the case of " Hymeneus and Philetus, who had wrangled so long about words, " until they had proceeded to affert that the refurrection was al-" ready past, and thereby subverted some of the christians: "Whereas, that fundamental doctrine of christianity, the refur-" rection from the dead, was fure, and fully confirmed by the " true Apostles, whom God had plainly shown to be fent " by him; and therefore, all the christians were to depart from " that false doctrine of Hymeneus and Philetus.

"All men, indeed, are not equally capable of being useful,—
"but if Timothy kept free from the corruptions, into which
"others had fallen, he should be accounted useful and honour—
able:——In order to keep free, he adviseth him to avoid
youthful lusts, to live in righteousnesse, and in love, with such
as retained their purity;—but to shun, like an infection, the
questions and disputes of the Judaixers, though he was
to oppose them with patience and lenity, that (if possible) he
might reclaim some of them.

"Timothy already knew, that in the latter days, there would be a grand apostasy; the Apostle had [1 Tim.] described such parts of it as suited the state of the church of Ephesus at that time,—and here (as I apprehend) he describeth such particulars of it, as suited the present state of the same church; and that with a view to show how much the Judaizers were making way for that apostasy:—In the last days, there will arise men of the most vile and profligate characters, pretending to religion, but without virtue and sincerity;—such,

" in

"in some measure, the Judaizers then were, who crept into houses, and led away the weak and vicious, whom they pretended to instruct in the only true christian doctrine, though they always concealed from them what was really such; and they resisted the truth which the Apostle preached, just as the magicians of Egypt had resisted Moses: However, St. Paul pulled off their mask and showed the world what they were, withal, exhorting Timothy to copy after the sidelity, patience, and charity, which he had observed in him, and had seen plain evidences of, in the sufferings which he had undergone at Antioch in Pisidia, at Iconium and Lystra; which kind of treatment all must expect, who will be faithful in a time of persecution: But impostors, at such a time, grow more degenerate in order to avoid suffering.

"He recommendeth to Timothy the study of the scriptures of the old testament, with which he had been acquainted from his infancy, and to which he was to add faith in the christian re"velation; —— in this method he might grow wife unto salva-

" tion, and be qualified for his prefent arduous work.

"Having such sufficient helps;—he is charged, by the prospect of the final judgment, to use the greatest care and diligence in promoting the truth, and in opposing present, and preventing future corruptions,—for such would certainly arise;—— and therefore there was a necessity for him to be vigorous, like a faithful evangelist,—especially, considering that his father and guide in the gospel, was under so near a prospect of marryrdom:——The mention of this seemed likely to discourage Timothy, and therefore the Apostle acquainteth him that he himself is easy and resigned, not repenting of what he had done, and rejoicing in what he expected at the great day.

"When Timothy had sinished his work at Ephesus, St. Paul beggeth of him to hasten to Rome; because all his attendants had forsaken him except Luke only.

"In his passage to Rome, Timothy was desired to call at Troas, and to bring along with him some Books, which the Arostle had left there: In the mean time, he was to guard against Alexander who had been the Arostle's enemy, and was very likely to be his too.

"St. PAUL informeth Timothy that he had made one apology, but with such hazard of his life, that all his friends and companions had for saken him:——Though he was for that once delivered

"delivered out of the mouth of the lion; yet he expressed no hope of heing delivered from death when he came to make another apology, hur only from betraying the trust committed to him,——and doubted not but that he should be preserved unto the heavenly kingdom.

"He faluteth some of the christians, and informeth Timothy

" of the circumstances of others.

"And, (after he had mentioned the falutations of several of the christians at Rome) he concludeth, as usual, with wishing "Timothy the favour and blessing of the Lord Jesus Christ.

A

PARAPHRASE

AND

NOTES, &c.

SECT. L

CHAP. I. Ver. 1, 2,

INTRODUCTION.

CONTENTS

E have here an introduction (much like that before An.Ch.67.

I Timothy) wherein St. PAUL afferteth his apostolic au-Neron 13. thority, and declareth that he hopeth for eternal life through Chap. 1.

JESUS CHRIST; — in opposition to the Judaizers, who placed their hopes in the observation of the law of Moses:

And then he directeth the epistle to Timothy in the most kind and affectionate manner.

An.Ch.67. Neron, 13. Chap. I.

ı.

2.

PARAPHRASE.

TEXT

T Otwithstanding my doctrine is despised, and my authority called in question, ---- yet it hath pleased GoD to conflitute me Paul an A-POSTLE of JESUS CHRIST, to publish the promise of 'eternal life, which life is to be obtained by a conformity to the christian revelation, and not by an observation of the law of Moses.

Seeing I have received fuch a commission, and yet am so much opposed, -I now write a fecond Letter unto you Timothy, whom I look upon, as my dutiful and beloved for for I converted you to christianity, and have fince found you faithful and affection

PAUL an Apostle of the Testing Christing ber the Jefus Christ, by the will of God, according to the promise of life, which is in Christ Jesus; To Ti-2 mothy my dearly beloved Son: Grace, mercy, and peace,

NOTES

1. 2 Sec Notes (b) and (c), 1 Tim. i. 1. he had not fought the apoliolate; -it had been freely given him of God.

b See Note (a) Philem. ver. 1. his infifting upon his apoflolic character, as well as many other hints which will fall in our way, showeth that this epifile was not written for Timothy's fake alone; but had a principal reference to the juddizing christians, and such as were in danger of being sub-

verted by them.

" The pramise of eternal life, &c.] He inlargeth upon the same thought, Rott. i. 1 - 6. Tir. i. 1, 2, 3. a long temporal life in the land of Canuan was promised in the fifth Commandment, and in other places of the Oil Teleament, unto fuch of the Jews as should keep the law of Moses;but the everlafting inheritance is here referred to, viz. that which was promised unto Abraham and his spiritual seed; to all such as imitate his faith and obedience, whether they be, or be not, his natural descendants.

d Kar' erappeliar Cons this er Reiso Thou, according to the promise of that life, which is in CHRIST JESUS.] What that life is, hath been shown in the preceding note; ---- we may here observe the method which the Aposter hath pointed out, for the obtaining this happy and durable life; ---- 'tis in Carret Jesus, or according to the method revealed in the Gofpel, and not by an observation of the law of Moses, as the Judaicers taught, and directed the christians to seek it. See I Tim. i. 1.

2. * 1 Tim. 1. 2.

2 TIMOTHY.

TEXT.

PARAPHRASE

Chap, L,

peace, from God the Father, and Christ Jesus our Lord

nate; and I wish you f favour, mercy, and all manner of bleffings, from those great and glorious persons, who gave me my apostolic commission, and in whom both you and I believe and hope, i.e. from Gon our father. and b Christ Jesus our Lord.

NOTES

f 1 Theff. i. 1.

I take sus to be understood after warels, and accordingly some MSS. have it, Vid. Mill. in Loc. 'tis expressed 1 Tim. i. 2. where he faluteth Timothy much in the same manner, as he doth here. Compare this with Note (6) 2 Theff. i. 1.

h Here he hath infinuated (as frequently elsewhere) the two fundamental articles of the christian faith; ____one Gon the Pather, __ and one Log n

TESUS CHRIST the Saviour of all.

SECT. IL

CHAP. I. 3.----II. 26.

CONTENTS

N this section St. PAUL seemeth to intimate, that the Judaizers were not only ashamed of him in his present sufferings, but gloried over him; ---- fo far were they themselves from being willing to fuffer for righteousnesse sake: ---- And, as the danger, in which the Apostle then was, might postibly make a bad impression upon the mind of Timothy, and other christians,—he taketh occasion, frequently, to intimate, that he himself is neither afraid, nor ashamed, notwithstanding his present distresse and danger; and he hoped that Timothy would herein imitate him, and persevere in opposing the Judaizers, even more strenuously than when the Apostla was at liberty to affift him.

An Ch. 67: Many had gone off to the Judaizers; and labour and paNeron. 13: tience under sufferings were the way to glory and victory;
Chap. 1, —but cowardice, and confulting present ease, was the way
for men to miss of the glorious reward of eternal life: —By
such arguments he exhorteth Timothy to live piously, to continue in his sidelity, and in charity with all true christians,
—to preach the pure gospel doctrine, and to suffer for it
with patience and meeknesse; —but not by any means to be
ashamed of it, or betray it.

PARAPHRASE.

TEXT.

Thank ' that Gon', whom mine ancestors worshipped before me, and whom I' my self continue to worship ' with a pure conscience, that

Thank God, whom I, ferve from my forefathere with pure conscience, that

NOTES.

3-5. Rom. i. 8-11. Epb. i. 15, 16. 1 Theff. i. 1, 3. and iii. 9, 10.

Philem. vet. 4, 5.

* 2 Maccab. viii. 19. and xi. 24, 25. Alls xxii. 14. and xxiv. 14. and x

It doth not appear, with any certainty, that the Judaicers in Afia Minor, boasted of their progenitors, and Jewis descent;—in opposition to the Gentile converts, who were not descended from Abraham and Ifrael, &c.. The splie Aposte at Corinth, seemeth to have boasted upon that account; and as the Judaicers, in distant places, so much resembled one another,

'tis possible they might do so at Epbesus at this time.

This was an oblique reflection upon the Judaizers, see 1 Tim. i. 5. St. Paul had always afted according to the dictates of his own conscience, both before, and after his conversion to christianity;——though when he persecuted the christians, he followed an erroneous conscience, Asts xxii. 3. and xxiii. 1. and xxiv. 16. and xxvi. 9. Gal. i. 14, 15, 16. Phil. iii. 6. I Tim. i. 13.

As he was to honest and fincere, he was much more likely to be reclaimed, and to find mercy;——but the *Judaizers*, who had put away a good confeience, as well as the true faith, were unlikely to be reclaimed or ac-

cepted.

Neron, 1 3.

Chap. I.

TEXT.

P AR AP HR ASE

that without cealing I have remembrance of thee in my prayers night and day: 4 Greatly defiring to fee thee, being mindful of thy tears, that I may be filled "I make mention of you in my prayers constantly, " evening and morning every day; and earnestly desire to see you again: remembring " the tears which you shed at our parting, from the

4.

NOTES.

There are two ways by which it may be accounted for ; first, suppose all from sis in this third verse, to the beginning of ver. 5. to be read in a Parenthesis: For St. Paul did often let in thoughts, that were suggested by something, which he had been saying just before; and after he had done with such incidental thoughts, he resumed his main subject, without formally giving notice of his running into such a digression, or returning from it: Or, secondly, we may read without a Parenthesis, if sis be put for sre, as it appeared to be, Rome i. 9. which is almost a parallel place to this in the text. So Xenophon. Memorab. 1. 1. Hearn who is sis in in the text. So Xenophon. Memorab. 1. 1. Hearn who is a knowledge, if it is the paraphrase, show well a parallel place to this in the Paraphrase, I have preferred the latter.

a St. PAUL, after he became a christian and an Apostuz, prayed night and day, or evening and morning, as the Jews used to do at their evening and morning facrifices, 1 Chron. xvi. 40. compared with 1 Thess. v. 17. These two seasons seem peculiarly pointed out by nature: For what more reasonable than that in the morning, men should commit themselves to the divine direction; and in the evening gratefully review his goodnesse, and recommend

themselves to his care?

This directly tendeth to preferve a pious, virtuous frame of mind, and to

make us refigned to all events.

The Apostus being under the prospect of martyrdom, and having few or none, in whom he could conside so much as in *Timothy*, he constantly prayed for him evening and marning;——not that *Timothy* might be taken out of the world, but that he might continue in it, be preserved from the evil of it, and be offul after his [the Apostus's] decease: Compare with this,

Jobs xvii. 15.

4. The intense thinking about a Son, who had indeared himself to his father in the Gospel, by a filial anxiety of heart and many tears; and had suffered in all his afflictions, as well as rejoiced in his joy; ——must raise the most tender sentiments in the Arostree's mind, and make him long to see and imbrace him, though in a prison, ——that he might give him his dying charge, and devolve the work of the Gospel upon him, before he left the world.

One may see, in the very expressions, the tendernesse of his sentiments in those affecting circumstances,——and that he wrote with tears in his

eyes, as well as a parental anxiety in his heart.

5.

6.

PARAPHRASE.

TEXT.

the prospect of that danger to which I am always exposed;—longing for that joy, which the sight of you would yield me in my present confinement,—and calling to mind the " undissembled faith, which is in you, which dwelt first in your "grandmother Lois, and then in your mother Eunice; and I am well satisfied that you have not degenerated from your pious ancestors, but that it dwelleth in you also.

Wherefore, I once more put you in mind to blow up that facred flame, and

with joy: When I call to; remembrance the utilizing-ed faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am perswaded that in thee also.

Wherefore, I put thee in 6 remembrance, that thou ftir

NOTES.

5. F Timothy believed right, and would not hypocritically conceal or difguife his fentiments, 28 Hymeneus, Mexander, and some other of the Julainers, seem to have done. See 1 Tim. i: 5, 6, 7; 19, 20.

It was not external profession only, or a transient thing, but an internal

principle, dwelling in her heart, as in a fixed habitation.

'Es τη μάμμη σε, in your mother's mother,] This is one internal mark of the genuinenesse of this episse; for we find Ass xvi. 1. that Timothy was of Jewish descent, by his mother's side, but not by his father's. This and many other such minute circumstances could not, all of them, have been exactly hit upon, if the writers of the New Testament had not been in those very circumstances, in which we suppose them to have been, when they wrote the several books ascribed to them. Perhaps, the Apostia, in reckoning up the pious ancestors of the pious evangelist, might have some reference to the second commandment;—for God will have mercy upon thousands of generations of them who love him and keep his commandments.

I leave it to be inquired, "whether Timothy's father might not be here passed over, even supposing him to have been a devout Gentile,——in order to show the Judaizers, that the evangelist could boast of a Jewish descent, as well as they ;——if that could have fignified any thing under the christian dispensation?" See 2 Cor. xi. 22. Phil. iii. 5.

6. Avaloruear, properly fignificth to blow up the fire, when it is almost

dead, or doth not burn jufficiently.

As to the allusion here, see Note (*), * Thest. v. 19. and 1 Tim. iv. 13. 2 Tim. ii. 1, 2.——Possibly, there might be some danger less the serce and scalous opposition of the Judainers, and the perfecution which the Arostus and his faithful adherents were then under,——should damp Timot by's

202

TEXT.

PARAPHRASE.

Nerobat 3. Chap, I.

ftir up the gift of God, which is in thee by the putting on of my hands. 7 For God bath not given us the spirit of fear; but of power, and of love, and of a found mind.

8 Be not thou therefore 2shamed of the testimony of

and improve the divine gift of the Haly Ghost, which was communicated unto you ' by the laying on of my hands; for Gon hath not given us the " flavish spirit of bondage and fear; but the spirit of miraculous and extraordinary a power, and of love to Gentile as well as Jewish christians, and of modesty and r discretion under whatever treatment we meet with,

Be not you therefore ashamed of bearing your testimony, to the true doctrine

NOTES.

real, and cause him to let the facred fire lie under embers. See ver. 8. Chap. ii. 1. compared with Chap. iv. 16, 17, 18.

See the History before, I Tim. p. 8. and the Notes on I Tim. iv. 14. 7. " St. PAUL hath frequent references in his epiftles, to the terrour which accompanied the giving of the law from mount Sinai; and intimateth that the judaizing christians, who were so fond of the legal dispensation, were of a legal fpirit, a flavish spirit of bondage and fear, as if they had had the thunder of mount Sinai still in their ears ; men of intunidated and mean

spirits, who were afraid of suffering for their religion. But he always taketh care to point out the freedom and fortifude of true

christians, Rom. viii. 15. Gal. iv. 3; 7. Heb. xii. 18-24.

* The spirit --- of power.] If a. xi. 2. Luke xxiv. 49. Acts i. 8. and iv. 32. and ix. 22; 40. and xiv. 3. and xviii. 9, 10. and xxi. 13. Ram. i. 16. and xv. 19. 1 Cor. x. 13. and xii. 9. 2 Cor. i. 9, 10. and iv. 13, 7, &c. and vi. 7. Eph. iii. 16. Col. i. 11. and ii. 9, 10. 1 Theff. i. 5. 2 Tim. iv. 17.

This spirit inabled them to suffer afflictions, as well as to plant the Gospel,

ver. 8. 1 Pet. iv. 14. 1 John iv. 16, 17, 18.

Christians are not to throw themselves into danger, though they are to fuffer with modesty, patience, and refignation, it they unavoidably fall into danger and trouble. In fuch a case, they ought neither to be fierce nor railt.

8. Matt. x. 33. Mark viii. 38. Rom. i. 16.
2 i Cor. i. 6. and ii. 1. The bearing testimony here, was standing up for the liberty of the Gentile converts, and the purity of the christian doctrine, in opposition to the Judaizers, who would have mixed their own inventions with the gospel of CHRIST.

Rev. 1. 2; 9. The testimony of Chair doth, probably, fignify the declaring the true gofpel doctrine, in opposition to the idolatrons Gentiles, and

under the violence of perfecution.

Chri-

Chap, I.

PARAPHRASE.

TEXT.

doctrine of our Lord; no, nor of ' me neither, who am at present under close confinement upon that account; but patiently fuffer with the 4 true gofpel doctrine, in proportion to that fupernatural power which hath been given you of GoD; ---- that GoD, who hath put 'us, I mean the Gentile as well as the Fewift christians, in the fure way to falvation, and hath called us into his church with an holy calling: --- not that before conversion had merited any such thing; but it was purely owing to the gracious purpose of Gon; ---- a favour which he

our Lord, nor of me his prisoner: but be thou partaker of the affictions of the Gospel, according to the power of God; Who phath faved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given

NOTES.

b Christianity had already undergone a most violent persecution at Rome; and St. Paul, the great Arostle of the Gentiles, was now in imminent danger of his life:

In such circumstances, no wonder that the Judaizers, (who were assaid of being involved in the persecution with the Arostle and the faithful christians) should disown him publickly, and more than ever oppose that doctrine which he [St. Paul] had preached: And from ver. 12. it appeareth to me, that they had objected to Timothy the sufferings of St. Paul, and intimated how scandalous it was to adhere to one who was so odious to mankind, and treated by them as a malesactor, Chap. ii. 9.

The wonderful propriety, with which this Agost Le mentioneth his bonds and imprisonments, both been taken notice of, at large, in Note (4). Philom.

ver. 10.

That doctrine, more particularly, which was preached to the Gentiles; for upon that account St. Paur had suffered most, and Timothy was now in the greatest danger, Chap. ii. 3. and iv. 5. 1 Tim. i. 18.

9. c It appeareth from ver. 10, 11, that he hath a more particular regard to the Gentile christians,—and he joineth himself with them as he was the

Apostle of the Gentiles.

f Alls wi. 31. Eph. ii. 5; 8, Sc. 1 Theff. v. 9. 1 Tim. i. 1. and ii. 3, 4. and iv. 10. Tit. i. 3. and ii. 10. and iii. 4. Jude ver. 25.

8 1 Theff. iv. 7. Eph. i. 4.

" Ept. ii. 1, 2, &c. and iii. 11. Tit. iii. 4, 5; 7.

TEXT.

PARAPHRASE.

An,Ch.67; Neron. 13' Chap. L

given us in Christ Jesus, before the world began; to But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through 1 the gospel: Whereunto I

he had defigned and i appointed for us, under Christ Jesus k, before the fecular ages, i. e. before the giving of the law of Moses.

And that which he designed so long ago, and hid in a great measure from all former ages, he hath now clearly manifested by the rising of the sun of righteousnesse, i.e. the coming of Jesus Christ our Saviour in the sless; who hath abolished death, and hath, by the gospel brought to light an incorruptible and immortal life:

To publish which gospel among the Gentiles

II,

NOTES.

1 The Adhiran hair, given us,] i. c. which he determined to give us; fee John v. 22. and xvii. 24. I John v. 11. compared with Eph. i. 4, 5. Tit. i. 2.

10. 1 Rom. xvi. 25, 26. Col. i. 26, &c. Eph. i. 9. and iii. 5; 9. Tt. i. 2, 3. 2 Pcr. i. 19.

n Δια τῶς ἐπησενείας, Ες. See Matt. iv. 16. and the Note on Mr. ii.

" Ifa. xxv. 8. compared with 1 Cor. xv. 54, 55. Heb. ii. 14. Rom. v.

் ஒதிஞ்சுரிஞ், bath brought to light,] answering to भूआ [beir] in the conjugation Hipbil.

The clear discovery of the resurrection, and consequent immortality, is

owing to the christian revelation.

The Heathens, from the light of nature, deduced the probability of a future state of rewards and punishments; but whether it should be by the separate soul, or by the resurrection of the body,——they knew not;——they commonly held the former.

Most of the Jews had expectations of a resurrection,——even before the coming of our Saviour,——deduced, very probably, from God's being called the God of such persons as were dead; see Matt. xxii. 32. or from some other hints in the Old Testament, such as Dan. xii. 2.

But the most full and clear discovery, is owing to the christian revelation.

Heb. ii. 14, 15.

11 P 1 27m.

E

An Ch.67. Chap. I.

PARAPHRASE.

TEXT.

Gentiles , I am appointed their Herald, APOSTLE, and Doctor: --- And it is for publishing it 4, that I am now fo closely confined, and in danger of my life. But (whatever my adversaries may think of me) I can affure you I am not ashamed 4, or afraid, under all my present disgrace and danger; for I am well apprized of the goodnesse', power, and fidelity of him in whom I trust: And I am thoroughly satisfied that (though I die) he will most carefully preferve, through all future ages, and even unto the great day, that ' depositum which he hath committed to me, I mean the pure and unmixed chri-13. flian revelation: - That it may be preferved pure as long as you live, ---remember that you stedfastly retain t

am appointed a preacher. and an apostle, and a teacher of the Gentiles. For the 12 which cause I also suffer these things; nevertheless I am not alhamed: for I know whom I have believed, and I am perswaded that he is able to keep that which I have committed unto him against that day. Hold fast the form of found 13 words.

NOTES.

11. P 1 Tim. ii 7. and 2 Tim. iv. 17. Acts ix. 15. and xxii. 22. Gal. ii. 7, 8, 9. He had been speaking, ver. 9. of the secular ages, or the Jubilees under the law of Moses; and ver. 10. having shown that the more excellent discoveries were owing to the christian revelation, ----- he here intimateth, that he was a mi wher of this last and best dispensation. So 2 Cor. Chap. iii. he compareth himself to Moses, by whom Goo had given the law to Ifrael; but in fuch a manner, as plainly to show, that the Aposte and minister of the better dispensation ought to have the presence.

His extraordinary gifts and powers, preferred him from being ashamed, or

finking under his present disgrace and sufferings.

12. 4 Ver. 8. Chap. ii. 10. Epb. iii. 1. It appeareth to me, from comparing this with the preceding ver. that either the Judaizing christians, or unbelieving Jews, had occasioned this second confinement of the Apostrue, in that imperial city.

Rom. iv. 21. and xi. 23. and xiv. 4.

• Παραθύκες με. fome MSS. read it Παρακαβαθύκες, as we read the word, ver. 14. Vid. D. Mill. How it ought to be understood will be shown when we come to ver. 14.

13. 2 Twoliverse, fometimes fignificth the same with river, i. e. a plan, model, or pattern; in which sense I would here understand it. See

Rom.

Chap. I.

TEXT

PARAPHRASE.

words, which thou haft heard of me, in faith and love which is in Christ Tefus.

14 That good thing which

that exact model of " found words. which you have received from me; and retain it with that fidelity and charity, which christianity requireth.

I repeat it again, ——— the pure gospel doctrine, that excellent y depohtum.

NOTES.

Rom. vi. 17. Surely none can expresse the mind and will of God in sounder words, or more apt Phrases, than the Apostues, who were under the im-

mediate and extraordinary illumination of the fpirir.

Accordingly we find, that the found words, which Timothy is here charge ed to hold fast, were not the words of any uninspired and fallible men, but the words of the Apostue himself. And the Judaizing christians, and false Apostles, are obliquely reproved for coining hard words and mysterious phrases ;----and for not holding fast the words of the Apostes, as appeareth from Chap. ii. 2; 14, &c. and iii. 7; 13, 14. and iv. 3. 1 Tim. vi. 14; 20. Tit. i. 9. 1 John ii. 24; 26, 27. 2 John 6, 7; 9, 10. Jude ver. 3.

" Sound words fignify the pure gofpel doctrine, delivered in the plain, fimple manner of the Apostries; and that as it leadeth men to a pious, virtuous life, and not to lay the chief stresse upon ceremonies, and positive or external things, Chap. iv. 3. 1 Tim. i. 10. and vi. 3. Tit. i. 9; 13.

and He t.

E Gal. v. 6. Epk. vi. 23. 1 Tim. i. 14. Compare also with this, Luke viii. 15. Some think that in mentioning fairb and love, the APOSTLE dorb here refer to the urin and thummin in the breast-plate of the Jewish highpriest ;---- which are said to have fignified light and perfection. These

two graces were to possesse the breast of the evangelist.

Timothy was to hold full (not his own words, nor the words of any fallible men, but) the words of an Aposytte only and it is very remarkable that he was to hold fast even the form of found words, which he had received from the Apostue, not only in faith, or with fidelity, but with love and charity towards all honest minds, though they might not have so much knowledge as he had, or might differ from him in some particulars.

14. I Haganalabinum, several MSS, and some of them of great note read Magabizan here, as well as ver. 12. it is not, I think, very material which of the two words we retain, provided the fame word be used in both places.

The Combridge MS. readeth marke Magabhane, ver. 12. as well as here, but that is not supported by any other MS version, or father. I take the same thing to be intended in both verfes, for it was St. PAUL's frequent manner to repeat the fame, or a like word to that which he had used before,infimation that he was returning to the same subject: Thus he used Magayyeiλμ, 1 Tim. i. 2. and he refumes his discourse, ver. 18. after a pretty long, but very pertinent digression; and giveth notice that he down so, by using

An.Ch.67. Neron.13. Chap. I.

PARAPHRASE.

TEXT.

fitum, which I have committed to you, do you preserve safely and inviolably by the assistance of the Holy Ghost, who dwelleth both in you and me.

was committed unto thee, keep by the holy Ghost which dwelleth in us.

This

There

NOTES.

using the parase rawler the Maray yessar, &c. so here, ver. 12. he speaketh of his own depositum, i. c. as I understand it, the christian dollrine, which was committed to the Apostus only, by immediate revelation, as a depositum, or in trust, that they should deliver it faithfully to the world: And the Arostus, who was now in prospect of shortly suffering martyrdom, was satisfied that his depositum, or the pure christian dostrine which had been committed to him, would not die with him, but that the Lord Jesus Christ would, somewhere or other, preserve it in the successive ages, even until the last day.

The latter part of ver. 12. therefore, may be looked upon as an expression of much the same import, as Matt. xvi. 18.——Upon this rock I will

build my church, and the gates of Hades shall not prevail against it.

We have, indeed, translated Theathans put, that which I have committed unto him; but it would have been much more agreeable to the context to have rendered it, my depositum, or that which he hath committed unto me.

Again, Magabhan, or Maganalabhan, is not (as far as I can find) used any where in the New Testament, except here, verses 12 and 14. and 1 Tim. vi. 20. in two of which three places it evidently significant the pure christian doctrine, which had been committed by St. Paul, as a facred deposition to Timothy: And the connection (as I have hinted above) seemeth to require that it should be understood in the third place (i.e. ver. 12. of this Chap.) of the same deposition, committed by our Lord Jesus Chars to St. Paul.

The connection will then stand thus:

"I, as Apostie of the Gentiles, am under close confinement, and in profpect of shortly laying down my life, as a martyr; but the pure christian
doctrine will not die with me;———I am therefore neither ashamed, nor
afraid; I know I leave it in good hands, and am fully perswaded that my
Lord is able, after my decease, to preserve the Deposition, which he

" hath committed to me, through all ages, and even unto the great day.

" But this is to be done by the means of faithful men; and therefore do

" you in this age, when so many turn from or oppose it, hold fast that model

" of found doctrine, which you have received from me, and preserve that

" excellent depositum, as pure as you received it ".

If any body would fee that the Jews sometimes used Marandabum in this

fense, let them consult Dr. Whitby on this very test.

* Rom. viii. 11. The boly Ghoft seemeth to have communicated light to their understandings, and to have strengthened their memories, that they might firmly retain and readily apply the pure christian doctrine.

15. 4 Here-

Chap: I.

TEXT.

PARAPHRASE.

This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

to the Lord give mercy unto the house of Onetiphorus; for he oft refreshed me, and was not ashamed 17 of my chain: but when he was in Rome, he sought There is occasion to stir you up (not 15. only from the consideration of my danger and approaching death, but) as you know that so many in Asia are gone aside after the Judaizers; of whom Phygellus and Hermogenes, are two of the most remarkable.

NOTES.

15. 4 Hereby was the prophefy falfilled, Acts ux. 29, 30.

See Note (P) 1 Tim. i. 3.

Some have thought that the Apostuz is here speaking of such of the Assaticks as had forsaken him, when he made his first apology at Rome; but the text plainly intimateth that they were still in Asia; and accordingly, the Apostuz mentioneth it as a thing that Timothy was very well acquainted with, and saith [" thou knowest this "].

Perhaps the Apostle himself had been informed of it by Onefiphorus, fince his being taken into custody the second time at Rome;—and he acquainted Timothy with his knowing it, that he might, by that motive, stir up the evangelist to greater diligence,—as well as have an opportunity to commend the samily of Onesiphorus, and thereby also obliquely reprove the deceivers, and such as had deserted him.

16. Ver. 18. Chap. iv. 19. This family was, probably, at Ephefus; but the Apostus seemeth to have known that Onesiphorus himself was not

there at that time.

a "Off worndars us aridute, because be often cooled and refreshed me,] by visiting me in my confinement, and supplying my wants,—when I had like to have been scorched to death, by the heat and violence of persecution.

The grateful Arost LE never forgot the smallest kindnesse; especially if it

was shown him in a time of diffreste.

Sec Philem. ver. 10.

An.Ch,67. Neron,13. Chap, I.

PARAPHRASE.

TEXT.

Rome, he fought after me with greater care and diligence, because I was in such close custody; and at last he found me out, and treated me with

found me out, and treated me with much kindnesse and friendship. I therefore earnestly pray that he may find mercy, and be rewarded for it of the Lord, in the great day. And you remember in how many and how great things he was kind and serviceable to me formerly at Epbesus, as well as lately here at Rome.

chap. II. Confidering I am in so much danger of my life,—and the Judaizers have drawn aside so many in Asia, where you now are,—do you, my son, fortisy and is strengthen your self in true christianity,—by which God hath manifested his savour to the Gentile, as well as Jewish converts. And that pure gospel doctrine, which you have

me out very diligently, and found me. The Lord grant 18 unto him that he may find mercy of the Lord in that day: And in how many things he ministred unto me at Ephesus, thou knowest very well.

Thou therefore my fon, the firong in the grace that is in Christ Jesus. And the things that thou hast heard

NOTES.

18. The Lord grant that he may find mercy of the Lord, This is a common Hebraism, see Gen. ix. 16, and xix. 24. Exod. xxiv. 1, 2. Isa. viii. 18. Zeeb. i. 17. Some by à xive., would understand our Lord Jesus Christ, because the article is presixed; and by augis, Gon the father, whom they take to be usually meant, when the article is not presixed: And to confirm this they allege, that instead of waged augis, some MSS. read waged Org; but the MSS. that read so are sew, and those not of the greatest authority:——And as it was so common a phrase with the Hebrews, whereby to expresse the sense which we have given in the Paraphrase, I preser the former way of explaining it.

8 Ver. 12. Chap. iv. 8. 2 Theff. i. 10.

" Heb. vi. 10.

1. i Chap. i. 6, 7, 8.

k 'Er 7 n xdeile 7 n er Xeis n 'Inos, in that favour which is in Christ Jesus,] i. e. the favour which Gop hath shown in the gospel to the Gentiles as well as to the Jesus. The phrase is of the same import with 70 ivayyer him [the gospel] Chap. i. 8.

2. 1 The

An.Ch.67, Neron.13, Chap, II.

of me among many witnesses, the same commit thou to saithful men, who shall be able to teach others also.

Thou

heard of me frequently, and before many witnesses,—the same do you commit to faithful men, who (after your departure) shall be able to teach others also.

And,

NOTES.

2. The Apostles alone had the whole scheme of the christian revelation from our Lord Jesus Christ; the Prophets, Evangelists and Elders, as well as other christians, learned all they had of it from the Apostles. See the Appendix to 1 Timothy.

A Δια σολλών μας νίσον, among many witnesses,] to dia may be under-

stood, 2 Cor. viii. 18. and perhaps also Gal. iii. 19.

Whether the Arostle, by mentioning many witnesses, intended another oblique resection upon the Judaizers,—cannot certainly be determined. Perhaps, they might pretend to doubt whether Timothy had received from St. Paul, that doctrine which he taught: But I rather think, the Arostle here glanceth at the private and clandestine manner of their teaching; they crept into houses, and acted in so covert a manner, as plainly showed, they were assaid of being discovered by such as could expose their doctrines, and their method of propagating them.

n It plainly appeareth from Chap. i. 12. this place, and the revelation of Sr. John, that the Apostles expected christianity would continue in the world after their decease; and that they defired and ordered, that there

should be a succession of men to teach it.

As they defined the continuation of Christianity in future ages, and knew that it would a stually continue (though they forefaw many would fadly corrupt it) it was reasonable, and in the nature of things fit and requisite, that such an order of men should, from age to age, study what was the pure, simple

christian doctrine, and publickly teach it to others.

The unavoidable ignorance of the bulk of mankind, who are forced to labour daily for their Bread, and the corruptions introduced by vicious and artful men, make the gospel ministry a necessary work in every age, as well as in that sist age; and Clemens Romanus, the companion of St. Paul, hath assured us that this was the design and order of the Apostles. As the passage will throw light upon the text, I will here put it down, and translate it: Kai & and consumer by a the two light upon the text, I will here put it down, and translate it: Kai & and consumer. I will here put it down, and translate it: Kai & and consumer. I will here put it down, and translate it: Kai & and consumer. I will have the two the passage will throw light apost to the translate it: The consumer is appearance of the two passage of the passage of the contention of the labour the name of Bishop [or of the Priscopate;] For this cause, therefore, having received a perfect foreknowlege, they constituted the forestaid officers (i. e. Bishops and Deacons) and in the mean time gave

Aa.Ch 67. Neron. 134 Chap, IL

5.

PARAPHRASE.

TEXT.

And, not only teach the pure chri-3. Rian doctrine, but bravely indure hardthip in defence of it, like a good foldier under Jesus Christ, the great

captain of our falvation. As such, devote your felf wholly to it; for no faithful soldier o intangleth himself in the common affairs of life, like men who have no military imployment; but devoteth himself wholly to war, that he may please his general.

And, if any man contend in the Gracian games, yet he is not crown-

Thou therefore endure 3 hardness, as a good foldier of Jefus Christ. No man a that warreth, entangleth himself with the affairs of this life; that he may please him who hat's cholen him to be a foldier.

And if a man also strive; for masteries, yet is he not crowned

NOTES.

" order [or direction] that when they died, other approved men might fucceed them and execute their office." Ep. ad Cor. 5. 44.

But it is not absolutely necessary that this succession should be perpetual and uninterrupted. Nor do I remember that the Apostues have any where directed that it should, or hinted that it would be so. Buseb. (in his Ecclesiaffical History, 1. 3. c. 4.) speaking of the successors of the Apostres, and particularly of St. PETER and St. PAUL, --- hath these remarkable words; อ้อง d's ระไทร, มี รโระร วรหองงะ (หมดใส่ yeyorotes, รณะ พองิร ส่บไท้ร เป็นบริเธสร เมสราวิ พอเมสโรคท ย์ช่อมเมส์ธิทธสร ยนมหาธาสง, น pad tor คำสังง เม่ อีรเ วะ ซึ่งเร สำ ราร นัก ราทั้ง ITส่งมม จุดหนึ่ง สำคนยุ่งเวือ. " But how many of them, and what fincere "imitators, or converts, there were, that were accounted worthy to take the ".charge of the churches, founded by them [i. e. the Apostus]--- is not " easy to say; --- much less can any one collect it from the words [or uris-" ings] of PAUL."

And, I suppose, the succession from Eusebius to our days, is not more clear and evident, than it was from the Apostrus to the time in which he wrote his history. However, though an uninterrupted fuccession is not absolutely necessary, -- it is of great importance that they be faithful men, as well

as skilful to teach others.

The Judaizers thought themselves to be more skilful than they really were; but they were unfaithful in teaching what truths they understood.

4. The Roman foldiers were not fuffered to be Tutars to any person; Curators of another man's estate; Proftors for other mens causes; or to underrake husbandry, or merchandife. See Grotius on this place.

TEXT.

PARAPHRASE.

An.Ch.67: Neron. 13: Chap. 1L

6.

crowned, except he strive

lawfully.

The husbandman that laboureth, must be first partaker of the fruits.

7 Confider what I fay; and the Lord give thee understanding in all things.

Remember that Jesus
Christ of the seed of David.

ed * as victor, unlesse he contend lawfully, and according to the * rules preseribed.

So likewise, an husbandman must first labour, and indure great satigues, before he reap the fruits of the earth.

I would have you consider what I say; for I heartily wish that the LORD may grant you understanding in all things.

Remember that JESUS CHRIST, that great person, who was of the house

£

NOTES.

3. F The Apostre doth here, and frequently elsewhere, allude to the

Gracian games, which were well known both at Epbefus and Rame.

If they contended according to the rules prescribed (one of which was, that they fould be quite naked) and came off conquerors,——then they were honoured with a crown of parsley, laurel, or bays. In like manner, if finothy divested himself of the inordinate love of temporal things, and contended according to the christian rules;——he was at last to obtain an incorruptible crown of glory.

number of the best MSS, and versions, read fire 30st, &c.] is great number of the best MSS, and versions, read fire 25, &c. it is generally thought that 25 is, in some places, a mere expletive, and is in other places used in various senses; but taking it in its usual signification, some may, possibly, prefer the reading first; yet then the expression is elseiptical, and ought to be supplied in some such way as this, "consider what I say, for (if yen do so) the Lond will give you understanding in all things."

If 35 had been frequently put for [and,] I should have preferred our common reading and translation; but I have not yet found so much as one in-

stance, where it is certain that yas fignifieth [and.]

But as 18 is frequently a c.sufal; and we ought to interpret words, where it can be done, in their most usual fignification; ——we may either follow the reading and tense already mentioned; ——or suppose space (which is generally joined with an optative) to be supplied before $\Delta \omega_{\theta}$:—which latter interpretation is followed in the paraphrase.

8. Here seemeth to be a trajection, and the phrase [of the feed of David] ought to be placed next to [Jesus Christ]. Though, perhaps, the trajection was voluntary, for such biflerologies are not unusual: St. Paul's

dectrine contained both thefe articles.

An.Ch.67. Neroo.13. Chap. II.

ŋ.

PARAPHRASE

TEXI.

of David,—though he first suffered persecution even unto death, yet he afterwards was raised from the dead, according to what is afferted in that gospel which I preach: And further, consider vid, was raifed from the dead, according to my gofpel: Wherein I fuffer 9 trouble

NOTES.

By this expression, the Apostrie plainly referreth to the prophesies in the Old Testament, which forecold the Messiab's descending from King David, such as Isaiab xi. 1. and to this there are frequent references in the New Testament, Matt. i. 1; 6 Als ii. 30. and xiii. 22, 23. Rom. i. 3.

There was a feel called $\Delta oz Aar$ [Docetæ] in the primitive church, who held that our Lorn was man, and suffered, and tose again only in appearance, and not in reality. If there were any of this opinion among the Assacks, at

this time, I flould think the Aposte here glanced at them.

But, perhaps, he rather obviated the falte doctrine of Hymeneus and Philetus, who are faid, ver. 14. to have contended about words, and ver. 18. to have afferted that the refure tion was already past; infinuating, very probably, that it was only metaphorical, and the same with regeneration, or being born of God; and that it was past, ever since their imbracing christi-

anity, and no other refurreliion was to be expected.

In opposition to such, the Apostus might very justly argue as he did a Cor. xv. viz. that Christ's was a real refurrection from the dead, and the christians might expect as real a resurrection at the last day. Besides the main view, [which was to incourage Timothy to suffer in prospect of the glorious reward] this mentioning so particularly, "Chairs's being of the house of David, and rising again, according to that Gospel which he preached," maketh me think that he had his eye upon the disputatious fuddizers, who seem to have pleaded for a figurative resurrection.

My gospel,] Some of the antients thought that St. Paul, in this expression, referred to what is commonly called the gospel according to St. Luke; and that the Apostle called it his gospel. Vid. Fuseb. E. H. I. iii. c. 4. But he could not mean St. Luke's gospel in every place, where he used that expression; for he used it, Rom. ii. 16. and xvi. 25. and the spiftle to the Romans was written long before the gospel according to

Śr. Luke.

In this text, he might refer to St. Luke's gofpel, if we regard only the time; for this epifle was written after that gofpel. And if we could suppose him to have any such reference, he might applaud St. Luke's gofpel in opposition to the gofpel of the Ebionites, or Nazarenes, which is said to have been received and highly applauded by the Judaizing christians.

But as the phrase [my goldel] was common with St. PAUL, and is frequently used where it could have no such reference; I confesse, I am for

understanding it to mean that gofpel which he preached.

Chap. It.

TEXT.

PARAPHRASE.

trouble as an evil doer. even unto bonds; but the word of God is not bound. 10 Therefore I endure all things for the elects fake, that they may also obtain the falvation which is in Christ Jesus, with eternal glory.

II It is a faithful faying, for if we be dead with bim,

confider that for the preaching of it, I my felf am now fuffering a as a malefactor, even unto bonds; but it is my comfort that the word of God is not imprisoned and bound with me.

As therefore the gospel is at liberty, I patiently fuffer all manner of indignities, for the fake of the christians, who are * chosen, from among (not only the Jews, but) the Gentiles also, that they may obtain the falvation and eternal glory, which the christian revelation hath discovered.

I have, indeed, been exhorting you to what is very ungrateful, i. e. to fuffer in defence of true religion; but it will not appear in so disagreeable a light, if you consider y that it is undoubtedly true, as well as of great importance, that if we die * martyrs for the cruth, as CHRIST did, we shall alío

NOTES.

9. " Luke xxiii. 32, 33; 39.
10. * By the elect, I suppose, that St. Paur. doth here more particularly. refer to the Gentile converts. See Chap. i. 11, 12. For he suffered as Aro-STLE of the Gentiles; and often intimateth that unlesse he had so laboured and suffered, and they perfevered in virtue and picty, ----- they would have miffed of falvation and eternal glory. See 1 Theff. iii. 5. compared with 1 Theff. 1. 4.

II. I Hick & xoy , appeareth to be an introduction to what followeth; and the Bafter el merely inchantive, or inceptive; as jann is sometimes used

in 'etin, and now in English.

So the fervant in Aristophanes, having promifed to give a complete narrative how Plutus gained his fight, begins thus, er 38 raxiea apixous da med 7 94m. Plut. ver. 653.

Thus also, one of the officers in Xenophon, begins a speech, it is one, sen, a Kure, tatus andi neyen taula; Cyropad. 1. ii. p. 125. Edit. 4'o. a Tho. Rutchinson.

* Rous.

An.Ch.67. Neron.13. Chap. II.

PARAPHRASE.

TEXT.

alfo ' live hereafter with him, in perfect glory and felicity; if we suffer with him, we shall also reign with him. But if we beeny him, and betray the truth rather than suffer for it,

13. he will also denv bus: For, c suppose we should be unfaithful, yet he always continueth steady and a faithful, and cannot so far deny himself as to save

Apostates.

Put the Judaizers, and fuch as are : J4. ready to hearken to them, in mind of these things; charging them, as they expect to appear before their LORD and judge, not to contend about words; a thing, which can answer no good purpose, but which hath a tendency to pervert fuch as hear them.

And

we shall also live with bim: If we fuffer, we shall 12 allo reign with him: if we deny bim, he also will deny us :- If we believe not, 13 yet he abideth faithful; he cannot deny himfelf.

Of these things put them: 14 in remembrance, charging them before the Lord, that they firive not about words to no profit, but to the fullverting of the hearers.

Study

NOTES.

* Rom. vi. 5; 8. and viii. 17. 2 Cor. 1. 5. and iv. 10. 1 Pet. iv. 13. 12. 2 Quare, " May not this refer to the Milleunium, prophetied of " Rev. xx. 4, 5. For though the martyss, confessors, and persons of un-" common virtue and piery, fliall then live and reign with CHRIST one 44 thousand years; yet it is faid that the relt of the dead lived not, till the " one thouland years were finished."

If Sir Ifaac Newton's conjecture be well grounded, viz. that St. Peter wrote his two epifles from Rome, long after the revelation of St. John was published, and that he had read it and made frequent allufious to it;why may we not suppose that St. PAUL also had seen it, and that he doth

bere refer to it?

The time of writing this epiftle will admit of it: But I would be understood to mention this with diffidence, because it is a more conjecture,

Matt. x. 33. Mark viii. 38. Luke ix. 26. and xii. 8, 9. Reve xxi. 8.

13. Et d'attifuer, this ought to have been rendered, [if we be unfaithful] in order to express the sense and ant thatis.

'Axicos, ought also to be rendered [unfaithful] Tit. L 15. ⁶ Numb. xxiii. 19. Rom. iii, 3, 4. aul ix. 6. 2 Cor. 1, 20.

TEXT.

PARAPHRASE.

An.Ch.67-Neron. 13-Chap. II.

15.

25 Study to shew thy self approved unto God, a workman that needeth not to be ashamed, rightly dividing to the word of truth. But shun profane and vain babblings; for they will increase unto more ungodifies. And their word will eat as doth a canker: of whom is Hymeneus and 28 Philetus; Who concerning the truth have erred, saying, that the resurrection is past already; and over-

throw the faith of fome.

NOVET-

And do you make it your fludy fo to behave, as that you may prefent yourself at last, approved unto God, like a workman that need not to be afhamed, "rightly dividing the word of truth. But reject, and (as much as you can) hinder the spread of, such discourses as are empty and profane: For unlesse there is a stop put to them, they will lead men into greater degrees of impiety. And the doctrine of fuch persons will car like a gangrene; of the number of whom are particularly I Hymeneus and Philetus, who have so long contended about words, minded Jewish fables, till they are at length come to affert that the refutrection s is already past; and so have over-

NOTES.

17. See the Hift. p. 5; 7.

18. Among the various interpretations which are given concerning the opinion of Hymeneus and Philetus, it feemeth to me most probable, that they had so tar contended about words as to affert that the resurrection was to be understood in a spiritual, or figurative sense; or, that it was the same with regeneration, being born of God, or proselytism, and so past at Baptism.

I do not suppose that Marcion, or the Gnosticks were so early as this; but, perhaps, they received their opinions from the Judaizers, and therefore it may illustrate what is here said, to mention what is ascribed to them: Marcion's opinion was, "Non Carnis sed anime Resurrectionem esse credendam:"

We must not believe a resurrection of the sess but of the Soul." Epiphan.

H&ref. 42.

16.

17.

R

2 TIMOTHY.

An.Ch.67. Neron,13. Chap. II.

ìġ.

PARAPHRASE.

TEXT.

overthrown the faith of some, who once professed the christian religion.

Neverthelesse, the resurrection of the dead,—— that fundamental article, which God hath so clearly revealed in the gospel, standeth steadfast and immoveable;—— having this proof, or confirmation, i the Lord bath born sufficient testimony unto us, who assert and defend

Nevertheless, the foun-13 dation of God standeth fure, having this scal, the Lord knoweth them that

NOTES.

I am, indeed, dubious whether Marcion might not refer to the separate existence of the soul. But the opinion of the Gnosticks is directly to our purpose. For Ireneus (1. 2. c. 57. de Gnosticis) relatesh it thus, " Esse Resurrectionem a mortuis, agnitionem ejus, que ab ipsis dicitur, veritatis:" That the resurrection from the dead, is only the acknowleging the truth which they deliver."

19. "O pie tot regids Ochério to ou lenze, l'an the accayida tadine Neverthelesse the foundation of God standerh sure, having this seal:] The foundation of God,] or that fundamental article of the revelation, which

Gon is now making of his mind and will, to mankind.

The primary and effential doctrines of christianity are sometimes represented as fundamental,—or the soundation of a building; and doctrines of lesse importance, as the superstructure.

So Depleases is used, Heb. vi. 1. "therefore leaving the first dostrines of christianity, let us passe on to persection: Not laying again [the foundation] of repentance from dead works, and of faith towards Gup, " Us.

Having this feal,] i. c. this full proof and sufficient confirmation: So espayis, and espayis, do often fignify, John vi. 27. The father is said to have fealed Christ, i. e. he bore sufficient testimony to him, and confirmed his mission and doctrine by shedding down upon him the boly Ghost, and by the miracles which he gave him power to do. 2 Cor. i. 22. St. Paul suth, that, "Gon had sealed him, and other christians by giving them the carnest of his spirit." The same thought is repeated, Eph. i. 13. and 1v. 30. and 1 Cor. ix. 2. The same Arostle calleth the persons, whom he had converted at Corinth, "The feal of his spostleship in the Lorn; i. e. a "clear proof and strong confirmation of it.

i "Eyro xies The solar dill, the Loan knoweth, or bath known thent that are his:] i. c. be beareth sufficient testimony unto them whom he sendeth by an extraordinary mission. The place to which the Apostle doth here evidently refer, is, Num. xvi. 5. where the LXX have the very words here

used by the APOSTLE.

PARAPHRASE.

TEXT.

one that nameth the name

defend it;—and hath plainly shown that we are his true Apostles, and faithful fervants.—And, therefore, let every one, who professes christianity, depart from * the false doctrine of

NOTES.

In our translation it is, "The Loan will show celo are bis." Nothing could have been more pertinent to the Apostle's present purpose than this allusion;—For Korab and his wicked company, are there said to have resisted Moses, whom God had sent, and to whom he had evidently born testimony by many signs, wonders, and miracles. And, when Moses perceived the wickednesse of his opposers, he self upon his sace, and spoke unto them, saying, "Even to morrow will the Loan show who are his, and who is inoly," And accordingly, the next day, God did hear his testimony unto Moses, his saithful servant, and miraculously destroyed his wicked op-

The Judaizing christians, and particularly Alexander, Hymeneus, and Philetus, did (in like manner) resist St. Paul, whom God had already signally owned as his; and plainly shown him to be the Apostle of the Gentiles, by many miraculous and extraordinary powers;—and Hymeneus, and Alexander, bad been already delivered over to Satan, that they might learn not to blaspheme, and misrepresent the true christian dostrine.

Neverthelesse, they still persisted in their wickednesse; and (among other corruptions) Hymeneus and Philetus came at length to affert that the resurression was already pass, and no suture resurrection to be expected,—by which means they subverted the saith of some professed christians.

But, notwithstanding their false assertions, the resurrection of the dead, that fundamental doctrine of christianity, continued firm and immovable;——and the Lonn had plainly shown who were his Apostles, and who not:——and therefore the christians were very justly warned to depart from that false doctrine.

In writing against Tewijh opposers, the Apostee could not have pointed out their wickednesse and danger, in a more emphatical manner, than by comparing them to wicked Korah and his accomplices.

the preceding verse; so admia lignifieth, John vii. 18.—— he is true, and there is no salphood in him." Rom. ii. 8.—— who obey not the trueb, but obey with a salphood. I Cor. xiii. 9. Charity rejoiceth not in salphood, but in the truth. I —— who obey not the truth, but obey with a salphood. I Cor. xiii. 9. Charity rejoiceth not in salphood, but in the truth. I—— who obey not the truth, but in the truth. I —— who obey not the truth, but have sale in the justly " condemned, who have not believed the truth, but have taken pleasure in salphood; "—— is the assault.

An.Ch.67. Neron.13. Chap. 11.

20.

PARAPHRASE.

TEXI.

of those two Judaizers; who promote wickednesse, by afferting that the refurrection is already past, and no future resurrection to be expected.

refurrection to be expected.

I call their doctrine, fallhood and wickednesse;—and you may, perhaps, wonder that such corruptions should happen in so holy a place as the church of Christ;—but in a great house, there are not only vessels of gold and of silver; but some also of wood, and others.

of Christ, depart from into quity.

But in a great house 20 there are not only vessels of gold and of filver, but also of wood and of earth;

end

NOTES.

In all which places, it is opposed to dandia, as it is in this text; and significant such fallbood as promoteth swickednesse:——for allaia, doth pro-

perly fignify unrighteonfueffe, or Iniquity.

But as a sinia, properly fignifieth wickednesse, or unrighteoussesse, and I have so often declared against interpreting words in an unusual sense; unlesse where the connexion obliges us to it, and the author shows that he evidently designed so to use them; ——I will add the words of a learned friend, to whom I am beholden for some other observations: "I apprehend si (says he) that there is an allusion to Numb. xvi. in the latter part of this werse, as well as in the sormer; which is introduced by the copulative is. "When Moses had said to the Israelites, syrm, &c. they were ordered to separate themselves from Korah and his company; and ver. 27. it is said, and assence and ries oranse, &c. They departed from the tabernacie of Korah series and assence. Now he had said before to Timothy, ver. 16. that these prophane and vain bablings increased, in which Idea, it I imagine, we should here retain in the word assence; in which the analogy holds, as to the sact of Korah.

"So that the two allusions here made by the Aposz LE, are to the proof which Gon gave to the mission of Moses; and the warning given to the

" Ifraelites [to depart, or] separate themselves from wicked Korab and his

"To oppose a truth afferted by those, to whose mission God had given fuch full attestation, was a great degree of [admiss, or assertes,] wicked, nesse, or ungodliness."

Chap. 11,

TEXI.

PARAPHRASE.

and fome to honour, and fome to dishonour.

21 If a man therefore purge himfel: from thefe, he shall be a vessel unto honour, fanctified, and meet for the master's use, and prepared unto every good work.

s2 Flee also youthful lusts: but follow righteousness, saith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

And

others ' of potter's clay, and some for honourable uses, but others for dishonourable.

If therefore you keep your felf oclean, and free from the corruption and pollution, wherewith those dishonourable vessels, I mean the corrupt Judaizers, defile themselves and others; you will be an honourable vessel, purified and fit for the great Master's use, and prepared for every good work.

For every good work, I say;—for you are to effect youthful lusts, and to persue righteousnesse, sidelity, love, and peace (the not with such as remain treacherous and incorrigible, yet) with all such as p invoke the Lord Jesus Christ with a pure heart and a good conscience.

But avoid the foolish and unlearned questions of the Judaizers, as knowing that they create contention. Whereas the

NOTES.

20. I Zuin-ireduna, fignifieth [veffels of feell, or of potter's clay] but more commonly the former.

It is not very material of which we here understand it, provided we remember that it is to be understood of coarse, or mean velicle; which were rarely made of shells, but frequently of clay.

[™] Rom. ix. 21, 22, 23.

21. If. lii. 11.
22. It Tim. vi. 11. From these, compared with several other hints in St. Paul's epifles, it appeareth that the Judaizers were men of immoral lives; they laid such a stresse upon traditions, ceremonies, and positive institutions, as to neglect justice, mercy, temperance, and true piety.

⁹ 1 Cor. 1. 2. 23. ⁹ He kept his eye perpetually upon the corrupt Judainers, and the whole current of his discourse ought to be understood as one continued caution against them, their notions, and practices. See ver. 16. 1 Tim. i. 4. and iv. 7. Tit. i. 14. and iii. 9.

22,

23,

24 . Ver.

۸n.Ch.67، Neron. 1 3. Chap. II.

PARAPHRASE.

TEXT.

the fervant of the Loan, who would 24. faithfully preach and defend the true gospel-doctrine, must not contend and quarrel; but be ' gentle towards all men, studying how to teach to the best advantage, and bearing difcourage-

ments with patience: Nay, with meek-25. nesse and lenity instructing even such as oppose him, as not despairing of bringing them (thro' the goodnesse of God) to a thorow repentance, and to an acknowleging of the truth: And 26.

that when they are taken alive our

And the fervant of the 24. Lord must not strive; but be gentle unto all men, apt to teach, patient, In 25 meckness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may reco-26 ver themselves out of the

NOTES.

24. F Per. 25. This was according to the most amiable example of our BLESSED LORD, when he came down from heaven to teach the ignorant, and reform the wicked, Matt. xii. 19, 20. Compare with this text, 1 Cor. ix. 193--- 23. Gal. vi. 1. 1 Tim. il. 1;--- 4. and vi. 11. Tit. i. 7, 8. 1 Tim. iii. 15.

26. Our being used to read according to the common way of pointing, doth, by its long possection, plead a fort of prescription; and rendereth it hard to get over the prejudice, so far as to suppose that a sentence may be

read, and pointed otherwife.

But if we take away the commanter way is &, and put one after aravicture, and another after diffe; or read all from a wholever to els in a parentellis; I believe it will be the true way of pointing, which will greatly help us to fettle the true fente of the whole verfe; the only difficulty will be concerning the confirmation Congress in wayisto, of which I have not yet found any other inflance; though to me it appears to run as well as arary foon in E27150.

* Elwyenueror, taken alive as a prey, spared in war, or preserved from deflruction,] This is the true and genuine meaning of the word, Vid. LXXII, Num. xxxi. 15; 18. Deut. xx. 16. Jojb. ii. 22. and vi. 24. [according

to the English, 25.] and ix. 20. 2 Sam. vill. 2.

The word is afed only in one more place, in all the New Testament, viz. Luke v. 10. where our Lonn, alluding to the miraculous draught of fishes, which the disciples had just taken, -------faid unto Peter, "Be not surpri-" zed, hereafter you shall catch men." 'Από το κον κινθρώπας δου ζωγρών. If it should be objected that the fishes were not catched to be kept alive; it may be easily answered that our Lord used the word in a figurative sense, and did not intend to carry the comparison throughout; for Peter was to

Chap. II.

TEXT.

PARAPHRASE.

thate of the devil, who are taken captive by him at his will. of the snare of the devil by him ", [i. e. the faithful servant of the Lord] they may " awake out of their intoxicated sleep, and recover a found mind, so as for the suture " to know and conform to the divine will.

NOTES.

catch men in order to fave their lives, and to preferve them from destructi-

on; ---- though he did not use to eatch filhes with that view.

The word is used in the same sense by other authors, Hom. B. n. ver. 378. Schol. Zengerts] ζάνθα μὲ ρυλάτθες. B. ε. ver. 698. Schol. Zánger] ἀνεζωτύςει, εἰς τὸ ζῶν ἔγρεν. B. ζ. ver. 46. Schol. Zάnger] ζῶνθα ἄγρε. Phavorin. Lexic. p. 342. col. 3. Edit. Venet. 1712. Ζωηςᾶ, ζῶνθα λαμβάνει, — ποιώθας (Schol. Hom. B. ε. ver. 698.) ἐζώγρεν, ἀνθι τὰ ἀνεζωτύςει, ἀγρέςετα τῶν ζωίν.

As this is the usual and true sense of the word, it cannot with any justice and propriety be applied to the Devil, who is so far from saving men from destruction, that he goeth about as a roaring lion seeking whom he may

devour.

" Τπ' doll, by bim,] As the word εξαγγαμένω, cannot be applied to Saten;—these words [ύτ' doll, by bim] ought to be understood of the fairliful fervant of the Lorn, mentioned ver. 24, who was to take out of the snare of the devil, them that had been intangled therein,—in order to save them alive, and preserve them from destruction.

It is so common for pronouns and relatives to refer to distant antecedents at some times, as well as at other times to such as immediately precede them,

that I need not cite particular inflances.

* 'Aran Lean, doth properly fignify, to grow fober again after a fit of drunkennesse and debauchery,] And it is here, by a strong and beautiful figure of Speech, used of such as had been interiorated with an excessive regard to sables, traditions, genealogies and ceremonies;——to the neglect of

irue virtue and piety.

or "the the series Oirmus, unto bis will,] fo in its translated in the preceding verse, and ought to have been so rendered in this verse; instrume must refer to God, mentioned ver. 25. as dis doth to the servant of the Load, mentioned ver. 24.——" For who was it that was to instruct such as opposed themselves, "and to take them alive out of the snare of the devil?"——" the servant of the Load." "And to what end was he to do this?"——" that "they might see their errour, and know and do the will of God," Alls xxvi. 18. Rom. vi. 17. Col. i. 13. Heb. xiii. 21. 1 Pet. iv. 2.

The chief difficulty in lettling the sense of this text, ariseth from its being

to commonly milanderstood.

2 TIMOTHY.

An.Ch.és. Neron.13. Chap. III.

SECT. III.

Снар. III. 1,----- 9.

CONTENTS.

TAKE this Section to contain part of the prophecy concerning the grand apollaly which was to happen in the latter times.

If we keep our eye too closely upon this place, and consider what is here said alone, and without comparing it with what St. Paul had said and written to Timothy before; — we shall, perhaps, doubt whether this Section referreth to any other time than that in which the Apostle wrote, or (at the farthest) to the time that was immediately to succeed.

But if we enlarge our view, and take in the whole compasse of what he hath said about the great apostasy, and endeavour to put ourselves in the situation in which the Apostle and Evangelist then were,—we shall (I am persuaded) see things in a very different light.

Timothy was St. PAUL's great companion and favourite, and therefore must have heard this prophecy at large, from the

Apostle's own mouth, once and again.

He had also join'd with the Apostle in writing the fecond epifile to the Thessalonians; in which this prophecy is mentioned more expressy than in any other of St. Paul's writings.

Compare 2 Theff. i. 1. with 2 Theff. ii. 3; --- 12.

r Tim. iv. 1;——11. the Apostle did again repeat several parts of this prophecy, that he might as much as possible prevent the Judaizers, and the other christians, from making way for that grand apostasy. And here also (as I apprehend) he mentioneth such parts of it, as the Judaizers at Ephesus were either guilty of, or in great danger of falling into.

He acquainteth us, 2 Theff. ii. 7. that the mystery of iniquity was then working; but that it was not to grow to its height till

the observating power was taken out of the way. And,

I Tim. iv. 1. he speaketh of it as a thing then suture, "that fome professed christians thould apostatize from the faith." And yet, ver. 6, 7. he biddeth Timothy put the brethren in

mind

mind of these things, and shun profane and old wives fables;—Anchor

i. e. every tendency to that future apostafy.

Exactly in the same manner doth he argue in this place; Chap. III. for ver. 1, &c. he prophesieth of the dreadful times as at a distance, and speaketh of things which were to happen in the latter days, when men should be exceeding wicked. And yer, ver. 5, 6, &c. he intimateth that the fudaizers were then guilty of some of those crimes, of which, in the preceding verses, he had been prophesying.

From all which places compared, it appeareth to me that he is here prophefying of the grand apostasy, and mentioneth his corrupt opposers as making way for it, and the very persons among whom the mystery of iniquity was then working;—tho' he mentioneth no more of that prophecy, than what concerned the present case of the Judaizers, or of the church at Ephesius, that Timothy might warn them of their present guilt, and the danger there was of their proceeding, and perishing in their wickednesse.

What seemeth farther to consist this, is, that the second chapter concludeth with an account of persons who were then, or had lately been caught in the snare of the devil; whom Timothy was to endeavour to take out alive, and to reclaim with great gentlenesse:——And then he beginneth this chapter with a prophecy of dreadful times still to come, i. e. in the last days, when the character of the Apostates should be even worse than the present character of the Judaizers,—the they were bad enough.

Again: He never faith that this prophecy, concerning the dreadful times which were to come in the last days, was then

fulfilled: But,

On the contrary, ver. 13. he sheweth that the mystery of iniquity was then only beginning to work; and that "wicked men and impostors should grow still worse, deceiving others, as well as themselves." And,

Chap. iv. 3, 4. After he had bid Timothy use his utmost diligence,—he intimateth that there was still a future time, when men would not endure found doctrine; and chargeth Timothy to do what he could to prevent any steps towards that amazing scene of wickednesse.

2 TIMOTHY.

An.Ch.67. These are the reasons which have induced me to look upon Neron. 13 this as a prophecy of the grand apostasy; and I leave them with Chap. III, my readers to embrace, or reject, as they shall appear to them, upon a careful considering all the proofs and evidences taken together.

PARAPHRASE.

Ţ.

2.

3.

Have been pressing you to use meek-nesse and diligence to recover such as have been enfnared by the devil; --but be not discouraged, if you should not fucceed with all of them, ----especially with fuch as are incorrigible, and bent upon propagating the notions and practices which make way for the grand apostaly: -----For you ought to remember (as you have beard it from me so often) that in the " last days dreadful and dangerous * times shall come : for then men shall arrive at the height of wickednesse, and will be remarkably felfish, sordidly covetous, boasters, proud and arrogant, blasphemers, disobedient to their parents, ungrateful, unholy, b divesting themselves of natural affection.

TEXT.

This know also, that in a the last days perilous times shall come. For men a shall he lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural; affection,

NOTES.

1. * See Note ('), 1 Tim. iv. 1.

See the focond differtation annexed to 2 Theff.

3. "Arogyou, mithous natural affection,] rogyon is that natural affection which even the brute creatures, as well as men, manifelt in cherishing, feeding, and taking care of their young ones; and drogyou fignifieth persons divested of that (rogyon or) natural tendernesse and affection.

The Apostrue doth not mean, that Gon would not implant such a principle in those Apostetes, as well as in other men some but that they should, by their cruelty and other wickednesse, do all they could to root out such a good disposition, though natural and implanted in them, or at least, they would reinse to act as such a principle would distance.

Chap. IIL.

TEXT.

PARAPHRASE

affection, truce-breakers, falfe accusers, incontinent, fierce, despiters of those 4 that are good, Traitors, heady, high minded, lovers of pleasures more than 5 lovers of God; Having a form of godliness, but denying the power thereof: from such turn away.

For of this fort are they which creep into houses, and lead captive filly women laden affection, 'false to all covenants and engagements, slanderers, incontinent, brutishly sierce, averse to every thing that is good, treacherous, rash and precipitant, blown up with high and swelling conceits of themselves, lovers of sensual pleasures more than lovers of God; having the outward shew and profession of christianity, but refusing to come under the power and influence of it.

As to such as at present bear this character, or approach towards it, I desire 'you would avoid their company: For (whatever they may pretend) they are undoubtedly of this sort, and are making way for the grand aposlasy,—who creep into houses, and captivate silly women, that are easily capti-

NOTES.

e Accepted and Lawrence, are wanting in the Syriac Verfion; but as they are in most, or all, the other MSS, and verfions, I think they ought to be retained.

4. 4 Telvemuiro, properly fignifieth [bloated with pride and vanity.]

5. Compare with this, Rom. ii. 20, 21, &c.

6. * From such turn away,] This ought, I think, to have been joined to the beginning of ver. 6. For in the preceding sentence, he have done with the prophetical description of the Apostates that should come in the last days, &c. And then he goeth on, ver. 6. to warn Timothy to avoid the Judaizers, as the persons, who were then making way for that great Apostas's.

* O è d'uniste, &c. subo creep or fide in, like finkes:] Homer. II. γ.
*Εθυ (Laulat. a Priceo in Los.) where the old Scholiast has this remark, έπειδιλε, με μοριακές δου των εις τως φωλεύς καθαθωύνων έφπεθων. And έν-

Jules to an allufion to the fame thing.

This and the next verse, contain a most lively description of the practices of the Monks, Friars, and other religious orders in the church of Rome; wicked and not only dive into the secrets of families, but (under the form and pretence of extraordinary fanctity) delude, and corrupt their votaries.

The

4.

5.

6.

56

An.Ch.67. Neron.13. Chap, III,

9,

PARAPHRASE

TEXT.

captivated by false teachers, because they are not only weak and ignorant, but depressed with a load of sins, and

7. led away with a variety of lufts. And, as they are such themselves, and instructed by such masters, " they are ever learning, but never come to know and own the true christian doctrine.

3. For just as ' James and Jambres, two of the magicians of Egypt, opposed Mojes the prophet, and faithful servant of God, lo do these Judaizers oppose the true gospel-doctrine, and us that preach it; for they are * men of corrupt minds, and, as to the true chri-stian faith, 'sophistical and dishonest.

But tho' they have been permitted to go such a length, they shall not proceed laden with firs, led away with divers lufte; Every learning, and never able to come to the knowledge of the truth. Now as Jannea 8 and Jambres withstood Mofes, so do these also refist the truth: men of corrupt minds, reprobate concerning the faith.

But they shall proceed?

NOTES.

The Judaizers, their ancestors, introduced this ingstery of iniquity: and their Anti-Christian off-spring do, at this day, in many of their seatures and lineaments refemble their progenitors.

7. h Compare with this, 1 Tim. i. 7.

8. Fannes and Jambres, are not mentioned Exed. vii. 11. nor any where elic in the Old Testament; but their names are said to be mentioned, though with some variety as to the spelling, in both the Talmuds; and in the Chald. Paraphr. by Numenius the Pythagorean, apud Euseb. Praparation. Evangel. 1. viii. c. 8. by Artapanus, apud Eund. 1. ix. c. 17. and by Pliny, Nat. Hift. 1. 30. c. 1. p. 297. whose words are, Est & alia Magices Fattio, a Mose, & JAMNE, & JOTAPE, Indeis pendens, &c. The Jours affirm them to have been princes of Pharaob's magicians, and greatly to have refulted Mofes.

Le This exactly agreeth with the character of those taken notice of, I Tim.

1. 5, 6; 19, 20. and vi. 5.

'A fazium, they are not proof,] a meraphor taken from metals, which are rejected if they be not pure, and according to the standard. The word is uled. Rom. i. 28. Tit. i. 16.

2 TIMOTHY.

TEXT

PARAPHRASE.

Chap. III,

no farther: for their folly shall be manifelt unto all men, as theirs also was.

ceed " much farther, without being laid open to the world; for their wickednesse shall be made as manifest to all that will attend; as the juggling tricks of those magicians of Egypt, wrought in support of idolatry and wickednesse, were of old made mamifest by Moses.

NOTES.

9. " 'On - on show, force MSS. and printed copies read i - in white,

not very much further, or, not to the furthest].

The Magicians of Egypt went a great length, and proceeded against Moses, until he brought the plague of lice upon the land; —but then they could proceed no farther: That detected them and showed Moses to be superiour. What method St. PAUL designed to take to blast the attempts of the Judaizers, befides laying open their wickednesse, and spreading the true gospel doctrine, ----- doth not appear; ---- if be designed to use any other method.

SECT. IV.

CHAP. III. Ver. 10;-17.

CONTENTS.

Aving in the foregoing section described the Apostates of the last days, and shown how much the wicked Judaizers made way for that Apostasy; ----- he here, by way of opposition, proposeth his own example and doctrine, that Timethy might observe and sollow them; ----- to incite him to which, he appealeth to his many and great sufferings, as proofs of his fincerity.

And he not only intimateth that Timothy had been instructed by one, who had sufficient attestations to his Apostolic character; but that the true christian revelation was agreeable

PARAPHRASE.

TEXT.

will be such as I have described; and such, in a great measure, are the fudaizers, with whom you have to do:

—But you know better things than to imitate them; for you have been fully acquainted with my doctrine, and manner of life, you have known my settled and uniform purpose, my sidelity, and the forbearance and lenity, love and patience, with which I have treated such as have opposed me.—

But, o suffering for righteousnesse sake, is not peculiar to me;—for all (especi-

But thou hast fully known 10 my doctrine, manner of life, purpose, fairh, long-suffering, charity, partence; persecutions, afflic-11 tions which came unto me at Antioch, at Icoaium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.

Yea; and all that will 12 live

NOTES.

10, 11. 2 See the History before 1 Tim. p. 5, 6. and Acts xiii. 45; 50. and xiv. 2; 5; 19.

Kai warles so, &c. Moreover all, &c. so Alls v. 32. y to wreve ua se to ayum. And Xenophos. Cyroped. p. 82. y or round is warred, &c.

Chap. III.

TEXT.

PARAPHRASE.

live godly in Christ Jesus, fhall fuffer perfecution. 13 But evil men, and feducers shall wax worse and worfe, deceiving, and be-14 ing deceived. But continue thou in the things.

(especially in this age) who will live piously, and according to the pure christian revelation, p must expect to fuffer perfecution.

Whereas wicked men and impostors 13. (rather than suffer for christianity) will grow worse and worse; deceiving others, and willingly imbracing errour themselves. I say all this, because I would not have you imitate them, or be

NOTES.

There is an elegance in thus putting 3 after 2 in the beginning of a sentence, when an author is going to add fomething more, or greater, than he had faid

already: Vid. Hutchinfon ad Loc. modo citat.

12. 9 This is too commonly true in all ages and places, Pf. xxxiv. 19. Ecclus. ii. 1, 2. Matt. v. 10, 11, 12. and xvi. 24. John xvii. 14. Acts xiv. 22. 1 Thess. iii. 3. The Apostus seemeth to have had a more immediate reference to that age ;----though I do not know (as the expression is so general) but that he might have some view to the case of the pious, under the grand Apostaly.

The unbelieving Jens raised most of the perfecutions against the christians in the Apostolic age; and the Judaizers faved themselves by living ungodlily, and not according to the pure christian doctrine. So have too many, lince the coming of the man of fin, they have fallen in with the views and corruptions of the Apostates; nay, have even joined with them in per-

fecuting others, who are more righteous than themselves.

13. 9 Ponles, Seducers, or Impostors,] The word properly fignifieth Sorcerers, Witches, or Inchanters; so it is used by Heradorus, Aschines, and Plato, Vid. Steph. Thefaur.

Jannes and Jambres were evidently fuch; Impostors, who indeavoured to vend a false religion for a true one; and to support it by their incanta-

tions.

Doth not this confirm Dr. Clarke's account of the Sorcery and Wischcraft, mentioned in the scripture, viz. that they signify " the substituting un-" righteons tricks, and counterfeit goodnesse, instead of real virtue and true piety?" See his Sermons, Vol. VI. p. 352. and Vol. IX. p. 178.

2 Ver. 6; --- 9. He speaks of their clandestine arts of infinuation, which he would lay open: But here he infinustes, that they would continue as wicked as before, nay, and grow more audacious; like those, who, as the poet speaks, "animos a crimine sumunt." Juvenal. Sat. 6.

An.Ch.67. Necon. 13-Chap. III.

PARAPHRASE.

TEXT.

be led away by them out of thame, or fear, or from any temptation whatever: But adhere steadfastly to what things you have learned and have been fully convinced of, as remembring also that you learned them of me, who have abundantly sufficient proofs of my being the Aposter of 15. the Gentiles: And likewise, that they are agreeable to the holy feriptures of the Old Testament, with which you have been acquainted from your infancy, and which are able to ' make you wife for your own falvation; if you join to that knowlege in the fcriptures of the Old Testament ", a steady faith in the christian revelation.

which thou halt learned. and half been affured of knowing of whom thou haft learned them: And that Is from a child thou haft known the holy scriptures, which are able to make thee wife unto falvation, through faith which is in CHRIST JESUS.

All.

For

NOTES.

I naid rive, of whom, I I think he meaneth himself, but modellify de-

clineth faying so in direct terms. But,

Suppose we should (with several MSS.) read river; -- I take Grotius's conjecture to be fine, who would have the word refer to PAUL and BARNA-BAS; for they two were the Apost LES of the Gentiles; and it is not unlikely that Timothy should meet with BARNABAS, in some of his many travels, and hear from him a confirmation of the gofpel, which St. PAUL preached.

It was the gofpel which they preached to the Gentiles, that the Judaizers

opposed; and to which Timothy is here exhauted to adhere.

15. * Espicar, hath here the force of the Hebrew conjugation Hiphil. "There is no doubt, but that God hath given to all men the means of knowlege necessary to falvation, in what time, or place foever they have lived ; but where he hath given a larger capacity, or additional light

and knowlege, men are accountable for those greater privileges.

The Revelations of the mind and will of God under the Old Testament, were to be attended to, by them who had an opportunity to be acquainted with them, --- as well as the knowlege, to which they could attain by the light of nature.

And so, also, was the full greater light of the christian revelation to be added to their knowlege when Gop vouchfafed to make fuch a

giorious

TEXT.

PARATHRASE.

An.Ch.67. Neron. 13. Chap. III.

16.

All scripture is given by infpiration of God, and is profitable for dostrine, for reproof, for correction, for instruction in righteenfaction.

That

For all feriptures which are divinely inspired (whether those of the Apostles, which contain the christian revelation, or the writings of the Old Testament, which prepared the way for it, and prophesied of it) may be read by you with great profit and advantage, in order either to inform and perfect you in the true christian doctrine, or to inable you to reprove such as wilfully pervert it, or to correct such as will not live according to it, or to instruct such as are willing to walk in the paths of rightousnesse.

And

NOTES.

glorious discovery. This St. PAUL hath here intimated to Timothy, and

that with great justnesse and propriety.

Doth not St. Paur here evidently charge Timosby to join faith in the

christian revelation to his knowlege in the Old Testament?

May, for what was the spirit given, and a new revelation made, if nothing

was added to former discoveries?

The comparing the New Testament with the Old, will show us how unjust such a representation is 3———————————and that the author of it bath made himself ridiculous, and not the christian revelation. See Grounds and Reasons, &c.

16. * See the Appendix to 1 Tim.

1 Jubn v. 39, 40; 46. Als xiv. 24; 28.

An.Ch.67. Neron. 13. Chap. III.

17.

PARAPHRASE

TEXT.

And you will not thereby be led aside into the errours of the fudaizers, if you thus read the holy scriptures of the Old Testament, and join with them faith in the true christian revelation; but will find that they are able to make a preacher of the true christian doctrine a, perfect in the knowlege of what he is to teach, and thoroughly furnished a for every good and useful work.

That the man of God 17 may be perfect, throughly fornished unto all good works.

NOTES.

17. Matt. xiii. 52. all this I take to have been faid in opposition to the Judaizers, who did not make the Old Testament subservient to the christian revelation; but would have magnified the law above the gospel; and represented the gospel as describe, unlesse the law was added to it.

This their false knowlege, accompanied with an ungoverned zeal, led them off from good works, and turned their attention chiefly to ceremonies,

traditions, and genealogies, to the neglect of virtue and true piety.

Their study, therefore, of the Old Testament, did not qualify them to be preachers of the gospel;——no, nor of the law neither;——for they knew neither what they said, nor whereof they affirmed, when they would have extended the law to all christians, whether formerly Jews or Gentiles.

It is evident, that St. Paul must here take in the shriftian revolution, as well as the Old Testament;—otherwise, he would not have said, that the study of the scripture was able to make Timothy (who is called a man of Gop, not here only, but also i Tim. vi. 11.) perfect in knowlege, and thoroughly surnished with skill in the christian doctrine, for his own practice, and the instruction of others.

And accordingly, ver. 15. he hath exprelly mentioned faith in CHAIST

JESUS, as necessary to be added to the study of the Old Testament.

2 TIMOTHT.

An.Ch.on Neron. I J Chap, IV

SECT. V.

CHAP. IV. 1; -----8.

CONTENTS.

N the last festion he had been comparing his own life; doctrine, labours and sufferings, with those of the Judaizers and false Apostles;—and putting Timothy in mind what advantages he had had to qualify him for the work of an

evangelist.

In this fection he chargeth him to be faithful, in proportion to his opportunities and abilities;——as he hoped for mercy at the great day;——as he would do his utmost to prevent the approach of the grand Apostasy;——and because he himself [the great Apostle of the Gentiles] was in so near a prospect of martyrdom.

As to this last argument, St. PAUL inlargeth upon it, and sheweth that he neither repented of what he had done, nor was he afraid of what was to come; but looked back with pleafure upon his past labours, and looked forward with joy and triumph to the reward which he expected from his gracious

and faithful judge.

TEXT.

PARAPHRASE.

Lord Jesus Christ, who

A s you know my life and doctrine, as well as that of the Judaizers, and are so fully instructed yourself to perform what is required of you;——
I b charge you as in the presence of THE GREAT GOD, and as you hope to stand with comfort before the tribunal

NOTES.

An.Ch.6 2. Neron.13.

2.

. 3-

PARAPHRASE.

TEXT.

Chap, IV. bunal of our Lord Jesus Christ, who will be judge both of the generation then living, and of the dead. whom he will raife again, when he shall appear in his kingdom of glory ;---

By the prospect of that great day, I charge you to preach the gospeldoctrine without any mixture; and be diligent therein at all times and feafons: As you fee occasion, f confute the erroneous, reprove the wicked, and sexhort the well-disposed, with all patience " and purity of doctrine.

And do it speedily, whilst you may be heard; — for the time will come when many will not endure found doctrine; but will have itching ears. and multiply teachers according to their

own wicked hearts.

shall judge the quick and the dead at his appearing, and his kingdom:

Preach the word, be in-2 leant in feafon, out of feafon; reprove, rebuke, exhort, with all long-fuffering

and doctrine.

For the time will come 3 when they will not endure found doctrine; but after their own lufts shall they heap to them felves teachers, having itching cars.

.And

And

NOTES.

· John v. 123 27, 28. Ads x. 42. and xvii. 31. Rom. xiv. 9. 1 Theff. iv. 16,17. "Tho' CHRIST shall, in the great day, deliver up the kingdom to Gon, even the Father; yet he will reign in glory together with the faints, who will for ever be kings and priefts unto God and the Lamb.

2. "Evraiges, araiges, when you can do it fafely, and even when it will expose you to danger; in private, as well as in publick; on Loan's days, and

on other days.

f Tit. 1. 9; t1; 13. and 11. 15.

" Haparaksfor is wanting in the Syriac version.

"Tis observable that the Arostic never mentioneth patience and levity, when he putteth Titus upon reproving; whereas he frequently recoinmendeth them to Timorby, as Chap ii. 24, 25. and iii. 10. and here again. Whether Timothy's being of a warmer temper than Titue, -- or the obstinacy of the persons with whom Titus had to do, --- might occasion this difference in the Arost Le's expressions,----doth not now plainly appear; tho' I suspect the latter to be the true reason.

It would, unquestionably, add a great deal of beauty and lustre to St. PAUL's writings, to have a particular biflury of the tomper and circumitances of the

perfors mentioned, or referred to, in any of his epifles.

3. This is another hint of the introduction of the grand apoftafy; and it hat been verified to an amazing degree.

s. * The

TEXT.

PARAPHRASE.

An.Ch.o7. Neron. 13. Chap, IVe

4.

5.

And they shall turn away their ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at

7 I have fought a good fight, I have finished my course, And they will turn away their ears from the true christian doctrine, and will hearken to trifling doctrines and delusions.

But do not you be carried away with fuch persons, nor slacken your diligence upon such a prospect; but watch all opportunities to promote true christianity, patiently suffer persecution , do the work of an Evangelist faithfully, and fully execute your ministry.

There is reason for stiring you up, as I do, not only as you have many and sierce adversaries; but as my blood is ready to be poured out; like a libation upon the head of the victim, and the time of my dissolution is at hand.

Not that I am discouraged at the prospect, for I have "fought the good fight, I have finished " the course assigned me, and have faithfully and stead-

NOTES.

and fome copies of the vulgar add to the end of this verse [be saber.] But I do not think either of these readings to be well grounded or genuine.

6. 1 Eyel 38 non oxistopau, For I am ready to be poured out as a libation.] fo St. Paten forelaw his own approaching martyrdom, 2 Pet. i. 14. St. Paur useth the word oxistopau in the same scale, Philip. ii. 17. It is (I think) an allusion to the custom of pouring wine upon the head of the victim, just before it was offered up unto God, and that wine, so poured out, they usually called a libation. The Apostum here intimateth that his blood was, as it were, already like one of those libations, which, when it was poured out, could not be gathered up again; i. e. he speaketh of his approaching martyrdom, as of a thing sure, or already done, and past recalling intimating, that it would certainly happen, whenever he should cometo make his second apology.

" The.

I

An.Ch.67-Neron.13-Chap. IV.

48.

PARAPHRASE

TEXT.

fleadfastly a maintained my post, and done the duty of my high station.

As to what remaineth,—there is laid up for me, as my reward, a crown of righteousnesse ", which the Lorn Jesus, the saithful judge, will bestow upon me in the great day; and not upon me only, but upon all them that are prepared for, and love his glorious appearance.

course, I have kept the faith.

Henceforth there is laid g up for me a crown of righteoriness, which the Lord the righteous judge shall give me at that day: and not to me only, but unto all them also that love his appearing.

NOTES.

7. " The Arestiz frequently alludeth to the agonific games, 1 Cor. in

14, 25, 26. Philip. iii. 14. 1 Tim. vi. 12.

Two of the three expressions in this place are agonistic terms, and the third is, perhaps, an allusion to the citizen, who was faithful as a magistrate, or in any public station, upon whom the greeks used to bestow a crown, for his sidelity and publick usefulnesse. Kai wis tre words pis irreproducts if the raw were allowers, a marks is as. Demostron. Oration. de Corona, c. n.?

Unlesse this be admitted, the Apostus starteth from his figurative and beautiful representation in that expression [I have kept the faith] to which neverthelesse, he returnesh ver. 8. and carrieth it on, through all that long

verse.

Nor can rive wisher religious be properly interpreted, to fignify the Arcstra's observing the rules prescribed to such as contended in the agonific genes; as routines fignificth, Chap. ii y.

But it may properly tignify [I have kept faith] or been faithful in my

high and public fiztion.

In this sense, it is said of Iphicrates, the Athenian general, that he was bonus civis, fideque magna, a good cirizen, and of great sidelity. Vid. Cornel.

Nep. in Vit. Ipbicrat. c. 3.

And, if the sense we plead for, be admitted, ver. 8. followeth with great propriety; for then the Aporta doth in effect say, " that he expected a stroom upon both accounts; i. e. as victor in the agonistic games, or as a citizen, who had been faithful in a public station,———and eminently useful to mankind.

8. " He here represente the great judge, who had been witnesse to all his behaviour, with a crows in his hand, which he will bestow upon him as the remard of his faithfulnesse, and coming off vistor; and that the time of bestowing it will be in that day, i. e. the great day of judgement, when he will reward all the faithful and withorious; for so the phrase [that day] dethigonerally signify, throughout the New Testament.

2 TIMOTHT.

SECT. VL

An.Ch.6g. Neton-12 Chap. TV.

CHAR. IV. 9;-----15.

CONTENTS.

FTER Timethy had settled affairs where he was, the Apostle orders him to repair to him with all speed; for all his other companions (except LUKE) were gone away from him.

Timothy was to take Troas in his way to Rome, and to receive from Carpus several things which the Apostle had left behind him. And, he was to beware of Alexander as one of the most dangerous Judaizers.

TEXT.

PARAPHRASE.

O thy diligence to come therely unto no me. For Demas hath for-taken me, having loved this prefent world, and is departed

O your utmost to come unto me with all speed: For Demas hath forsaken me in my present danger and extremity, because he hath over-loved this world, and is asraid of persecution; and he is gone (not where I would have sent him, or where there is the most occasion for him;

NOTES.

to. I have followed the usual translation of it was alieve; but it deserve the to be inquired, "Whether it may not here mean the prefess world, or the Jewish dispensation?"

'And ITO, I Cor. ii. 6; 8. and didr inside, Gal. i. 4. fignify the Jensife dispensation; and aids mixed, is a known phrase for the gospel age.

See Mr. Locke on Gal. i. 4.

Whether Demas was swayed by the Judaizers, or assaid of persecution, or partly both; whatever was the motive, he forsook the Arostur in his extremity, and went where he pleased; though I do not applehend that he forsook the christian religion. See Note (1), Philatal ver. 24.

ያ. 10. An.Ch.67. Neron, 13. Chap. IV.

PARAPHRASE

TEXT.

him; but where he thought he could be most sase, i. e.) to Thessalinica; Crescens is gone to Galatia, and Titus to Dalmatia.

is now with me:

Do you, therefore, take ^q John Mark, and bring him along with you: For he is of great fervice in ministring to me in the gospel.

But I have sent Tychicus to Ephefus to release you.

departed unto Theffalonica: Crefcens to Galaria, Titus unto Dalmatia.

Only Luke is with me. 14. Pake Mark and bring him with thee; for he is profitable to me for the ministry.

And Tychicus have Ltsfent to Ephelus.

The

When-

NOTES.

To this it may justly be answered, that he might have many reasons, with

which we (at this diffance) cannot come acquainted.

Probably, the goffel, and Acts of the Apolities, were published some years before the martyrdom of St. Paut; and St. Lake so much studied brevity, as that he thought it improper to add any thing to what he had said already.

This is another proof that St. Paul and St. Mark were reconciled again, though his behaviour had formerly occasioned the separation of the

two Apostles of the Gentiles. Acts xv. 39.

12. There is no reason to suppose (as some have done) that this was when Tychicus went with the episies to the Colossas and Laodiceaus.

TEXT.

PARAPHRASE.

An.Ch.67. Neron.13. Chap. IV.

13.

Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

14 Alexander the copperfmith did me much evil: When you come, bring along with you the 'bag [or, book-case] which I lest at Troas with Carpus, and the 'books which are in it; but especially the 'parchments.

You know very well that Alexander
the copper-smith did me a great deal
of harm, whilst I was at Ephesius; and
(as he is an impenitent, incorrigible
offender) the Lord will reward him
accord-

NOTES

Why might not the Arcstrz fend him from Rosse to Afia Minor, and to Ephelus,—during his fecond confinement, as well as during the first?

13. The perform, This word is variously spelled, and thath various meanings: It is sometimes used in the sense given in the Paraphrase, and the joining books and parchmenss with it, maketh it probable, that this was the sense in which St. Paur here used it.

To confirm this, it may be observed, that the Spriat (which is accounted one of the most antient versions) hath rendered this word [an bouse, or repository for writings,] meaning that it was either a box, bag, or port-manteau, wherein books and writings were reposited and kept safely.

Bicaia, is a diminutive, and may denote leffer books. [Membedrae] is a latin word, and fignifieth parchments, as we have rendred it. The books of the antients were of two forms: One fort they rolled up, and called voluming, volumes, a volvendo.

These were usually, perhaps, of parchment.

The other fort do not appear to have been rolled up; for they fornetimes use the word pagine, pages, in the plural number, when they speak of one writing.

Perhaps, they were made of Papyrus, or the great Egyptian Rush.

St. Paul feems here to prefer the parchments, though chiefly, 1 suppose, upon the account of what was writ in them.

What those books and parchments might (probably) be, hath been conpectured in the History before this episte, p. 12.

14. " Acts xix. 33. 1 Tim. i. 20.

* Upon reviewing the matter, I am still inclined to think that delivering them over to Satan, implied their undergoing some bodily punishment, though I am not sure that this was always the case.

If Alexander was incorrigible, the Arost a might justly denounce this cure upon him, or rather foretel his punishment.

For the Alexandrian MS. readeth and ion, which reading is, very probably, genuine; as it is confirmed by fix other MSS. the fyriac and vulgar vertions, and some of the fathers. Vid. Mill. Whithy, and Tremel. Compare with

this

2 TIMOTHY.

An.Ch.67: Neron.13-Chap. IV.

70

PARAPHRASE

TEXT.

this that you may beware of him; for you may remember how very much he opposed the pure christian doctrine, which I preached to the Gentiles; and as he is so violent a Judaizer, he is very likely, publickly or privately to appose you.

the Lord reward him according to his works.

Of whom be thou ware 15 also 5 for he hath greatly withstood our words.

NOTES.

this, 2 Sam. iii. 39. Pfal. 10cviii. 4. and excerviii. 7. Lament, iii. 64.

2 Cor. xi. 15.

We may also further observe, that delivering persons over to Satan did not always reclaim them: And that if a discase was inslicted, it either wore off again, after some time; or they might continue under some disorder, for a terrour to others, and yet be inslexibly bent upon their own wicked courses.

15. There is no intimation in the text that Alexander was now at Rome, or had, at any time, done the Assaura any harm there: But at Bybesus Timothy was to avoid this wicked man;——Hic niger of, bunc su, mi goate, caveto.

SECT. VII.

CHAP. IV. Ver. 16, 17, 18.

CONTENTS.

HE APOSTLE here acquainteth Timothy that he had made one apology, (probably, before Nero, or his Pra-

fed) and was in prospect of a second.

That, when he made his first apology, all his companions had forsaken him; but that he, neverthelesse, undauntedly made known what he had so long preached, and escaped with his life for that time;—though he did not expect to escape, when he should be called to make another apology:—However, he was perswaded he should do nothing unbecoming his character.

Reroit. 1

TEXT.

PARAPHRASE.

To At my first answer no man food with me, but all men forfook me: I pray God that it may not be laid to their charge. and Notwithstanding, the Lord flood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 And the Lord shall de-

THEN I made my first anology, none of my companions appeared with me, but they all forfook me; (I wish their cowardice may not be imputed to them as a crime!) But the Lord was present with me, and gave me fortitude equal to the great trial, that by me, the true christian doctrine might be fully known , and that all the Gentiles might hear it ; and I was for that once delivered as out of the mouth of a ravenous 'lion.

I do not, indeed, expect to be de- 18. livered when I am called upon to make my second apology; but I am per**fwaded**

NOTES.

Ms. From fee no reason for supposing that this apology was made, during the Aposter's first confinement at Rome; but from verses 6, 7, 8; 17, 18. there appear to me fufficient grounds to fuppole the contrary.

* Upon our Loup's being apprehended, all the difference forfook hint and Hed; and yet he kindly apologized for them to his father, and eafily forgave

them.

When St. PAUL became a christian, be put off his fierce, perfecuting spirit, and after that, the charitable and benign spirit of ove Loan appeared in him to the 70% last, as appeareth (among other things) from this benevolent prayer.

We may also further observe, that this Arost LE had the gift of disceraing the ipirits of men, and could thereby know that what Alexander did was our of malice; but that which his companions had done was out of fear of functing, (rather than avertion to the truth) ----- a thing to which humane frailty often math, and may again expose good men.

He, therefore, speaketh very differently of them; but this will not war-- rant any man, who is deflitute of apoftolic authority, and of the gift of dif-

cerning spirits, to denounce, or foretel the like evil to any man whatever.

17. The Judgicers at Ronae had, very probably, obscured or misseprefented the true christian doctrine, and therefore St. PAUL was glad of an oppartunity to make it known, though with the hazard of his life. Compare with this, Luko and at j---- 15.

e Very likely it was Helius Cafarienfis. See the Hift. p. 13, 143-19.

2 TIMOTHY.

An,Ch.67. Nérop.13. Chap, IV.

PARAPHRASE.

TEXT.

fwaded the Load will deliver me from every evil work, such as betraying faith and a good conscience in this my present, extreme danger;—and that he will preserve me safe, and bring me unto his heavenly kingdom:—Unto him, therefore, be glory for ever.

Amen.

liver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amon.

SECT. VIII.

CHAP. IV. 19;----22.

CONCLUSION.

CONTENTS.

E here fendeth falutations, repeateth his injunctions to Timothy to come to him with all speed, and then conclude the with his usual benediction.

TEXT.

PARAPHRASE.

Neron, 13; Chap. IV.

IQ.

S Alute Prifez and Aquila, and the boushold of Onehiphorus.

20 Eraftus abode at Corinth: but Trophimus have I left at Miletum fick.

Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, S Alute in my name a Priscilla and Aquila, and the family of One-fiphorus.

Erastus abode at Corintb, but I lest 20.

'Tropbimus fick at Miletus.

' Do your utmost to come to me be- 21, fore winter.

Eubulus faluteth you, and so do Pudens.

NOTES.

19. 4 [Priscilla] is the reading, according to several MSS. and versions; and, as this is the usual name, it ought (I think) to be preferred.

Prilca seemeth to have been, at first, the abbreviation of some tran-

fcriber.

Because St. PAUL doth not here salute Onesiphorus himself, the Papists conclude that he was dead; and as the Arostile hath prayed for him, Chap, i. 9. they would, from these two places compared, argue for the lawfulnesse of praying for the dead.

But, furely, they must be at a losse for arguments, that would build any

thing of importance upon to flender a foundation: For,

Might not Onefiphorus be gone from Rome, and yet not to Ephefus?

20, 21. All I have to say concerning these is taken notice of in the History As he left Trophimus sick, it is plain he could not work miracles when he pleased; but was under the divine direction when to work them, as well as worked them by a divine power.

s It may be thought, perhaps, as the Arostez hath here fent falurations from so many persons, that he was not so closely confined, as we have all

along supposed.

But as he hath intimated, ver. 11. that only Luke was with him, of all his companions, who had formerly travelled with him, and affifted him to spread the gofpel, in divers countries;——and ver. 16. that when he made his first apology none stood by him, but all forsook him; and ver. 17. that he was delivered, as out of the mouth of a lion; and ver. 6. that he expected not to come off with his life;——it is not unreasonable to suppose that he was now in much choice custody, than in his first confinement.

And, I think, he intimateth, Chap. i. 17. that Onefiphorus had found bim

out, with some difficulty.

But, though he had been, even under the very sentence of death, and all the christians could not have had free accesse to him; yet Sr. Luke, or some

An.Ch.67. Neron. 13. Chap. IV.

PARAPHRASE.

TEXT.

Pudens, and Linus h, and Claudia, and all the christian brethren.

The LORD JESUS CHRIST be with your spirit; may his favour be with all you that are true christians. Amen.

and Linus, and Claudia, and all the brethren.

The Lord Jelus Christ 11 be with thy spirit. Grace be with you. Amen.

NOTES.

one of them might be permitted to visit him sometimes, and might inform him that the other christians defired he would, in their name, salute Timothy,

when he wrote to him.

This Linus is faid by the antients to have been afterwards the first Bishop of Rome: But what some have said concerning Pudens being of the Senatorian order, and Claudia's being a Brittish lady, who was converted by St. Paul, and sent the gospel first into England;——is not (as I apprehend) sufficiently supported. Nor will it suit as to time, for Martial, 1. 14. Ep. 13. speaks of them as young persons then.

22. This appeareth to be the Arostle's sense, and said in his Aposlosic character; in which character it would not have become him to have incouraged the Judainers, whilst they persisted in their impenitence and op-

position to the gospel.

What he faith of Alexander, ver. 14. is a fufficient proof of this.

In our common English bibles, it is said at the end of the episte to Tisus, "It was written to Tisus, ordained the first Bishop of the church of the "Cretians; ——from Nicopolis of Macedonia."

And at the end of this epifle, it is added,

"The second episte unto Timas beus, ordained the first Bishop of the church of the Ephesians, was written from Rame, when Paur was

" brought before Nero the fecond time."

But, these Epigraphe's, or Post-scripts, which are commonly added to St. Paul's epistles in our printed Bibles, are evidently spurious, and not found in the antient MSS and versions. The Syriae version hath here, "The end of the second epistle to Timothy, which was written from Rome."

The End of the EPISTLE.

A N

E S S A Y

I N

TWOPARTS.

PART I. Concerning the Settlement of the primitive Church.

PART. II. Concerning the religious Worship of the Christians, whilst the spiritual Gifts continued.

INTRODUCTION.

T HE two things, after which we are to inquire, are,

I. The various ranks and orders of persons, who were imployed in planting, and governing the primitive christian church. And,

II. The public worship of the christians, whilst the spiritual

gifts continued.

PART I.

Concerning the planting and fettling of the christian churches.

CHAP. I.

Of the extraordinary persons imployed in founding and regulating the primitive churches.

HE persons concerned in the settlement of the primitive churches were either,

1. Extraordinary, and such as were imployed in planting and first modelling them: Or,

2. Ordinary, and such as were to continue after the churches

were fettled.

The extraordinary persons may again be divided into such as had the care of many, or all the churches; and such as

were flatedly fixed in one fingle church.

They had, by the illumination of the spirit, the whole scheme of the christian doctrine, and could not only hear witnesse to Christ's resurrection, but declare with certainty his mind and will, and show (as a confirmation) how the Old

Testament revelation made way for that of the New.

The Apostles could also loose men from some former obligations, and bind new rules of life upon them, as well as bind the incorrigible over to temporal punishments, and loose them from them again, when penitent.

They could declare, with certainty, the terms of eternal falvation, and point out the fure way to final acceptance with

Goo, And,

They had courage to appear, and speak before the greatest personages and assemblies; and to suffer with patience and bravery, rather than conceal the important revelation which

they had received from beaven.

They could work amazing and beneficent miracles; and they could confer the gifts of the boly Ghost, by the laying on of their bands;—though not what gifts they themselves pleafed, but what the spirit pleased, who knew best what would be wife and proper, and what the state of the church did most require.

Men so qualified, could not fail of successe among the virtuous and well-disposed: For they wanted nothing that could furnish them for so uncommon and great an undertaking, as that of planting the true religion in the midst of an idolatrous

and wicked world.

II. The highest order of prophets were some of the extraordinary persons, to whom belonged the care of many, or all the churches.

I do not suppose them to have had the word of wisdom,—or "the whole scheme of the christian doctrine, communicated to them by the illumination of the spirit;—neither do I "suppose them to have been acquainted, by immediate reveration, with the mysteries, or grand prophesies relating to the studies state of the christian church: ——For I take this also to have been included in the word of wisdom, and to have been peculiar to Apostles.

No, what of these things, the superior Prophets were acquainted with, they learned of the Apostles, who were the only persons that received such illumination from the spirit, and communicated it to the christians, as they saw proper. But as St. Paul, I Cor. xii. 28, 29. (as well as Eph. iv. 11.) placeth prophets next to Apostles, in the order of persons who had spiritual gifts; and ver. 8. mentioneth the word of knowlege, in the second place, when he reckoneth up the gifts themselves,—I am apt to think that the superiour Prophets had the word of knowlege; —by which I understand, a full and clear comprehension of the scope and design of the law and the prophets, and of their subserviency to the christian revelation."

St. Stephen's speech, Acts vii. is (I think) a remarkable proof and instance, that the fuperior Prophets had the word of knowlege. And upon this account christians may be said to be built upon the soundation of the Apositus and Prophets; as well as upon the account of their having some revelations, relating to particular cases, churches, or persons.

Though they were not equal to the Apostles; yet men so qualified, might be very useful in teaching what they had learned of the Apostles,——in confirming it from the Old Testament,——in working miracles,——and in communicating what particular revelations God was pleased to communicate to them for the use and edification of the christian church.

III. Among the extraordinary persons, to whom belonged the care of many, or all the churches, I would place Evangelists.

The fuperiour Prophets were most, or all of them Evangelists; and Philip in particular, who planted the gospel in Samaria, Acts viii. is expressly called, the Evangelist, Acts

xxi. 8.

The same person's being generally, if not always, both a superiour Prophet and an Evangelist, might, perhaps, be one reason why St. Paul hath not mentioned Evangelists, I Cor. xii. 28, 29, though other probable reasons may be assigned, viz. that there might not be then any person at Corinth, who pretended to be an Evangelist; or that the Corinthians might have no contention about that office, or its rank and order in the church.

But, as all Evangelists were not superiour Prophets, the APOSTLE might properly make a distinction, as he doth Eph. iv.
11. where he placeth Evangelists, after both Apostles and
Prophets: And therefore we here mention them distinctly, and
follow the order in which he hath ranked them.

EVANGELISTS were not the Apostles of our Lord Jesus Christ, but only affifiants of the Apostles; for they had neither the apostolic illumination, nor the apostolic power and authority. They sometimes went along with the Apostles, and affished them in planting or watering the churches. At other times, the Apostles lest them behind them, or sent them to distant churches, to set in order the things that were

irregular, or perfect what was deficient; to carry letters or messages, and to bring back an account of the state of the churches.

And they fometimes planted churches themselves; for it is evident, that several churches were planted where the Apostles had never been.

But the Evangelists received their doctrine from the Arostries, and planted churches according to the model which they had delivered unto them.

In this sense, I take Philip to have done the work of an E-vangelist; when he converted the Samaritans, and the Ethiopian Eunuch; and planted churches in all the towns between Azotus and Casarea.

CHAP. II.

Of the State of the Christian Churches upon their being first planted.

T appeareth to me that the christian churches, upon their being planted, were not immediately settled, according to that model which was to continue.

The Apostles collected a number of converts, from among the Jews and Heathers, in the several towns and countries where they travelled,—baptized them themselves, or (which seems to have been more common with them) ordered others to do it; and after baptism, laid their hands upon the adult, and imparted unto them some of the gifts of the boby Ghost;—they also taught them the more plain and important doctrines of christianity, so as (in some measure) to form their manners, and their worship;—and then they left them without ordaining any fixed officers among them.

How long they remained in that infant and imperfect state, is uncertain:—Very probably, some churches remained so a longer time, and others a shorter;—according to the progresse they made, or according to the opportunities which the Apostles, or Evangelists, had of going to them again, and settling them into a more perfect form. But until that was

done,

done, we may reasonably presume, that the Apostles, or Evangelists, formed them into as much order, as the state of their case would bear: And that was to commit them to the care of some of the elders (or, some of the first converts, and most faithful, prudent men) who, besides a superiour capacity, and greater knowlege in christianity, had (very probably) spiritual gifts to inable them to manage the affairs of such raw and unformed affemblies.

In such a primitive and imperfect state were the churches of Lystra, Iconium, and Antioch, before PAUL and BARNABAS returned, and ordained their elders, to be (as I suppose) their bishops and deacons, Acts xiii. and xiv. 1;-23. And in this first state, I take all the churches to have been, to which St. PAUL wrote his epiftles; --- except the church at Philippi, which was governed by bishops and deacons, Philip. i. 1. and that church of the Hebrews, to which he wrote; which might, possibly, be then governed by one, or more, of the Apostles of the circumcifion. Heb. xiii. 17.

Of these elders, to whom the care of a church was at first committed, I take St. PAUL to be speaking, 1 Thess. v. 12, 13. where he describeth them as "labouring among the Thes-" falonians, presiding over them in the Lord, and admonishing " them; and he defireth that christian church to know and re-" verence them, to love and highly efteem them for their work's " fake, and to be at peace with them." And I do not know whether he doth not addresse himself to these elders for moisaμενοι εν Κυρίω | ver. 14. that they might manage the affairs of that church with prudence and diligence.

" The elders who ruled well, " [or range weeken to resolve 1600] I Tim. v. 17. were, very likely, the same fort of persons. And, I Cor. xvi. 15, 16. St. PAUL faith to the christian church at Corinth, -- " Ye know the family of Stephanas, to be the " first-fruits of Achaia, and to have devoted themselves to " ferve the christians; -I beseech you therefore, that you

" submit yourselves to such, &c."

CHAP. III.

Of that Settlement of the primitive Churches which was to continue.

SECT. L

The Collecting of Churches, and who prefided in them.

J Esus Christ was sent by His Father, to be the great Apostle and high-priest of the Jews; accordingly he spent his life among them, and was the minister of the circumcision.

Upon his refurrection and afcention, all power was committed unto him both in heaven and upon earth; and then he fent out the Apostles to all the nations; as HIS FATHER had fent

him to the Jews.

What the qualifications of the Apostles were, hath been taken notice of already;—their duty and businesse was to spread the gospel dostrine in the world, and to plant christian churches.

But, though JESUS CHRIST had fent out his APOSTLES, they could not fend out such as were APOSTLES of the LORD JESUS CHRIST, in the highest and proper sense of the word.

No, what they taught, the fuperiour Prophets and Evangelists repeated and confirmed; and either planted churches themselves, or assisted the Apostles in planting and watering them.

The twelve Apostles of the circumcifion, and the two of the uncircumcifion, together with their numerous affiftants, spread the christian doctrine apace; and as they understood all languages,—had spiritual gifts and miraculous powers in so great plenty themselves;—and the Apostles had a power of imparting them to their converts, by the laying on of their hands;—they had, within twenty or thirty years from

CHRIST's ascension, planted churches in most of the towns and countries within the Roman Empire, and beyond the bounds of it.

When they had collected a number of converts in any one city, town, or country;——they formed them into a fociety, who should meet, and converse, and worship together;——who should instruct one another in the christian doctrine, exhort one another to virtue and piety, and comfort one another under difficulties and discouragements:——This society was properly called a CHRISTIAN CHURCH.

Those churches were voluntary societies, and without any coercive power: Now, in all voluntary societies, where there is any order or decorum, some preside, and others submit to the regulation. When any of the Apostles were present, they presided: In their absence, a superiour Prophet, or Evangelist, presided: But when Apostles, superiour Prophets, and Evangelists, were all absent,——then some of the elders of that particular church presided.

CHAP. III. SECT. IL

An Account of the Elders in the primitive Church.

E have already had occasion, once and again, to mention the elders in the primitive church; it will now be proper to give a larger account of them.

There is a remarkable passage in Clemens Romanus's most excellent episse to the Corinthians, which may serve as a clue to

what followeth concerning them.

" They [the Apostles] preaching through countries and cities, appointed the first-jruits of their conversion to be bi" shops and deacons, over such as should afterwards believe; having first tryed [or, proved] them by the spirit."

^{*} Kala niegas die ni minen ungissorles, uabisame tas atapnat aulür, daumascules si mestimale, eis des menemes ui Acamieus ties mendieles mestieus. Ep. ed Str. S. 42.

What Clemens Romanus calleth [the first-fruits of their conversion] I take to have been the elders in the primitive churches.

But, to clear up this matter more particularly, we may divide the elders in the primitive church into three forts:

Those were elders of the first rank, and generally honoured above all other christians whatever. The twelve Apostles of the circumcision were of the first rank of elders; and out of such was the place to be supplied, from which Judas the traytor sell. The hundred and twenty, upon whom the holy Ghost was poured down, immediately from heaven, on the ever-memorable day of Pentecost, were of that number; and so were the five hundred, mentioned by St. Paul, 1 Cor. xv. 6. who met Jesus all together, by appointment, after his resurrection.

Out of that number, very probably, were chosen the feven deacons at Jerusalem, to manage the public, charitable fund; whilst the numerous converts from distant countries tarried together at that city, to learn the scheme of christianity from the Apostles, not only for their own edification, but to carry it into their several dispersions.

And (I think) most, or all, of the fuperiour Prophets, and several of the Evangelists, were of this number.

Such of the elders of this first rank, as were not Apostles, were next in honour and dignity to Apostles, and therefore presided in the churches, in the absence of the Apostles. With some of them, Barnabas and Saul deposited the alms, which the christian church at Antioch had sent to the christian church at Jerusalem, Aets xi. 30. because it is very probable, there was no Apostle then in that city; for when there were any Apostles there, the charitable contributions used to be laid at their seet, Aets iv. 37.

And when there is occasion to speak of them both, the elders are mentioned next to the Apostles, as being the second in honour and dignity, Alls xv. 2; 4; 6; 22, 23. and xvi. 4. and xxi. 18.

Nay, the Apostles stiled themselves elders, as accounting it an honour and dignity even to them: Thus St. Peter, a little before his martyrdom, glorieth in it, that he was " an elder, " and a witnesse of the sufferings of Christ, and a partaker of the glory which was to be revealed," 1 Pet. v. 1.

And St. John, upon the same account, calleth himself an elder, 2° Ep. v. 1. 3° Ep. v. 1. and glorieth in it, that he had heard, and seen, and handled of the word of life, 1 John

j. 1.

In comparison of the elders of this first rank, the great Apostle of the Gentiles speaketh diminutively of himself, as [an abortive, or] one born out of due time, I Cor. xv. 8. Nay, ver. 9 of Philem. where according to our translation, he calleth himself [Paul the aged] ought (I think) to have been translated [Paul the ambassadour] as I shall endeavour to show in a more proper place. And if so, he never once appealeth, either to his age, or long standing in the christian church, to give himself weight and credit, even in writing to the churches where he had so many and such sierce opposers;—though he did not sail to urge every thing that was proper to support the great dignity of his apostolic character.

H^a. Next to the [αὐθόπθαι] eye-witnesses, were " the ἀπάζ-" χαι] first-fruits, or first converts, in any particular town or

" country."

Such as were converted at Jerusalem, soon after our Lord's ascension, were the first-fruits of the Jews, and of the whole world. And St. Peter mentioneth it as a peculiar savour, that "unto them first (though his persecutors and murderers) "God, having raised up his son Jesus, sent him to blesse them, by turning away every one of them from their iniquities," Acts iii. 26.

St. James, one of the Apostles of the circumcisson, writing to the christians of the twelve tribes, saith, "of his own "will did he [i. e. God] beget us by the word of truth [the "gospel] that we should be a kind of sirst-fruits of his new "creation," fames i. 18.

Cornelius

Cornelius and his company at Cæsarea, were the first-fruits of the devout Gentiles, and the church at Antioch in Pissidia were the first-fruits of the idolatrous Gentiles;—and were accordingly distinguished by a fulnesse of the spirit. It was this that gave the church at Antioch in Syria such a sort of dignity as to be the mother church of the Gentile churches, and the church at Jerusalem of being the mother church to the Jewish, or to all the churches.

But the first converts of any particular place were the first-fruits, or elders of that place; and were deservedly esteemed and honoured for the probity of their minds, and their excellent disposition; which was so plainly manifested in their so readily yielding to conviction, and so chearfully imbracing a religion, from which they could promise themselves no temporal advantage, but which would, very probably, expose them to contempt and persecution.

St. Paul did, therefore, very justly mention it to the honour of Epenetus, and the family of Stephanas, that they were the first-fruits of Achaia, Rom. xvi. 5. 1 Cor. xvi. 15, 16. and of his kinsmen Andronicus and Junias, that they were christians

before bim, Rom. xvi. 7.

Mnason is, out of respect, called [an old disciple] Acts xxi.

And there is an allusion to them, Rev. xiv. 4. which is greatly to their honour.

III. The [Διαδίδχοι] fuccessors of the [ἀπάρχαι] first-

fruits.

When the first fort of elders in particular churches [I mean the first converts] were dead, the wisest and gravest men (men of age, experience, and authority) were chosen to succeed them in their work and office, and along with the work they received also the name. See a beautiful passage of Clemens Romanus to this purpose, quoted Note (*) 2 I im. ii. 2.

CHAP. III. SECT. III.

The Apostles chose Bishops and Deacons from among the Elders, and generally from among the Elders of the second sort.

Have already observed that the Apostus did not intirely fettle the churches, upon their first planting them, but lest them to the care of the elders, or first-converts; and that after some time, they, or the Evangelists, their assistants, returned, and fettled them according to that model which was to continue.

I would here add, —that they feem to me to have chosen out of those elders, or first converts, the stated officers of the church, —in the following manner.

I. Such of the elders, or first converts, as had made the greatest progresse in the knowledge of christianity; and had, in private life, and especially since they became christians, approved themselves to be prudent, pious, and virtuous men; and who withal appeared apt to teach, or able to expresse what they understood of the christian dostrine in an easy, clear, and intelligible manner;——out of the elders, or first converts, I say, a certain number, who had the above-mentioned qualifications, were chosen to be bishops, and set apart for such, or recommended to the divine blessing, by fasting, prayer, and laying on of bands, i. e. the hands of Apostles, or Evangelists, and some, or all, of the elders of that church.

These were sometimes called *Pastors*, from their seeding and guiding the flock; *Doctors* and *Teachers*, from their instructing and informing them, and *Rulers* or *Presidents*, from their managing most of their publick affairs, and especially, from their *presiding* in the publick worship; and *Elders*, in honour

to their early conversion.

There is no question to be made but that the primitive Prefidents, Bishops, Pastors, Teachers, or Elders, had the gifts of the spirit to qualify them in that age for the work which they undertook; but there were reasons sufficient for the continuance of that office, in succeeding ages, when they came by their knowlege and qualifications in a more common and ordinary

. way.

The bishops of the churches were chosen (as hath been observed) out of the elders, or first converts; so the elders of Israel, mentioned Exod. iii. 16; 18. were, very probably, either no officers; or if they were officers, they were chosen out of such of the heads of the samilies, whose age was attended with experience and wisdom.

And out of such, Moses (at the advice of Jethro, his father in law) appointed rulers of thousands, and hundreds, fifties

and tens, Exod. xviii. 19, &c.

But the LXX elders were fuch, by office, as well as by age

and experience, Numb. xi. 16.

The Apostles, and most (if not all) of the superiour Prophets, were chosen out of the [aulin121] elders of the first rank, and after the hishops that had been [anaexas] first converts died, their successors were chosen out of the elder men, who were more grave, knowing, and pious.

II. After the bishops were chosen,——then out of the remaining part of the elders, or first converts, of any particular church, a number of such as had approved themselves prudent, pious, and faithful in private life, and especially since their conversion to christianity;——but who did not as yet appear apt to teach,—were chosen to be deacons, or to take care of the churche's treasure; and they were set apart in the same manner as the bishops, i. e. by fasting, trayer, and imposition of bands.

They were, out of the common stock, to relieve the poor, the fatherlesse and the widow, and especially such strangers as travelled about to propagate christianity;——to see that none wanted; and to prevent any from wronging the church, by pretending they wanted, when they teally did not.

In numerous churches, and among men unaccustomed to such public affairs, it was highly requisite, in the beginnings of christianity, to chuse not only honest men, but men full of Acts vi. the boly Ghost and of wisdom, to look after that branch of the 3.

church's concerns.

When an Apostle, superiour Prophet, or Evangelist, was present, they seem generally to have pointed out the persons, who should take such offices upon them, but always with the

conjent and approbation of the church.

But after the decease of such extraordinary persons; nay, in one instance, whilst they were alive and present, viz. Asts vi. 1;——5. The church themselves appear to have chosen their own officers;——and who, indeed, could so well know their characters?——or could have an equal right to chuse the persons, who should preside over them, or manage their public affairs?

I might, besides the two offices already described, mention the deaconnesses, of whom I now acknowlege that St. Paul, very probably, speaketh, 1 Tim. v. 9, &c. And that what I have said there Note (') seemeth not well grounded: For I have since sound, that Phehe is called the deaconnesse of the church at Cenchrea, Rom. xvi. 1.

Their office was either to keep houses of entertainment for the christians who travelled about to propagate christianity, or to attend at such houses; to instruct the younger women in private, to wash the saints feet, to relieve the sick and afflicted, and to be diligent to do every good work, that could either recommend christianity to the world, or be of service to the christians. What is said concerning their being of an advanced age, was chiefly to prevent scandal.

What number were appointed to be bishops, deacons, or dea-

connesses, in any particular church, --- is uncertain.

That depended upon the church's being numerous, or small; or upon the plenty, or scarcity, of persons so qualified; or upon the prospect which they had of making more converts. And,

As to the bishops, and deacons, I suppose they were commonly men of age, as well as wisdom: But if they had wisdom, an advanced age was not looked upon, as absolutely necessary; ——as may appear from the instance of Timothy, who was admitted to be an Evangelist, when he was very young, i. e. to an office, superiour to that of a bishop, or paster, of a particular church: Though I think, it is also evident from St. Paul's

Laidener tes ennantias, &c.

charging him so to behave as that no man might despise his youth, and from his apologizing for his laying his hands upon him, and imparting to him the boly Ghost when he was so very young, and alleging that it was done according to prophesy, I Tim. iv. 14, 15, 16.——from these things, I say, it appeareth evident to me, that Timothy's was an uncommon instance; and that men were not usually admitted, so young, to the publick offices of the christian church.

CHAP. III. SECT. IV.

Several Texts of Scripture considered, where the Words Filders, Bishops, &c. occur.

Suppose it is evident, from what hath been said already, that I look upon the primitive elders of any particular church to have been no fixed officers; hut only the first converts of that town, or province;——and that out of them, the two orders of fixed officers were chosen, viz. bishops and deacons.

This is not only agreeable to the expresse testimony of Chemens Romanus, which hath been quoted above; but it appeareth to me that all the texts of Scripture will co-incide, and confirm this account.

The elders, mentioned Acts xi. 30. and xv. 2; 4; 6; 22, 23. and xvi. 4. and xxi. 18. I take to have been [aulbula:] elders of the first rank, who come not under the present consideration.

But (as I have already intimated) I look upon AAs xiv. 21, 22, 23. to relate to the elders of those particular churches, whom the Apostles, upon their visiting them a second time, ordained bishops and deacons. I own, it is not so expressed; but it will bear that interpretation; and as other texts intimate that there were two, and only two orders of fixed officers, in any particular church, we are led so understand and interpret this place.

Ads xx. 17. it is said that St. PAUL sent for the elders of the church of Epbesus, to Miletus; and speaking to them, ver. 28. he telleth them, that " the boly Gbost had made them bishops;"

[τες ἐπισκόπες.]

Those were, I believe, the very persons, whom the evangelist Timothy had ordained at Ephesus; for as the riot, which was raised by Demetrius and the company of Silversmiths, had driven the Apostla from thence in an hurry, and before he had fully fettled that church (even though he had been there above two years, Ads xix. 8; 10.) he defired Timothy to stay behind him at Ephefus, and (not only to oppose the Judaizers, but) to ordain bishops and deacons, I Tim. i. 3. compared with Chap. iii. 1; 8, &c. And when the ApostLE giveth the character of the persons whom Timothy was to ordain, --- he never once mentioneth his chusing, or ordaining any to be elders; (no, unlesse they were so by their early conversion, they could not attain to be elders at all) but he expressly ordered that such as he chose, and ordained to be bishops, should not be novices, or men lately ingrafted into the christian church. I Tim. iii. 6. i. c. they were to be of the number of elders, or of the first-struits of their convertion.

And he hath given a like hint as to the deacons, 1 Tim. iii.

10. to prevent Timothy's chufing novices into that office.

The order given, i Tim. iii. 6. will help us to account for St. Paul's faying that the elders of the church of Ephefus (i. e. such of them as met him at Miletus) were made bishops; for he had ordered Timothy not to advance a novice to the Episcopate.

Perhaps, some may object, from Acts xx. 17; 28. that all the elders of the church of Ephelus seem to have been made bishops; because the elders of that church are there mentioned indefinitely, and there is no intimation that some of them only

were prefenr.

To which I would answer, how often is it said, in the Gospels, that the disciples said so and so to our Lord, when perhaps, only one, or two of them spoke? And in many other places of the New Testament, persons, or things, are spoken of indefinitely, and in general terms, when only some part is meant, and sometimes a small part, I John ii. 20. Christians are said to "have had an unction from the holy one, and to "have known all things." Whereas no body understandeth

that expression (though much stronger than this we are now considering) in its utmost extent and latitude. Reason and experience taught them to limit St. John's words; and St. PAUL hath (I think) limited that general expression [the elders of the church of Ephesius, Acts xx. 17.] by intimating ver. 28. that they were only the bishops of that church, and not all the elders. The words are evidently capable of this limitation; and (abstracting from their being so commonly interpreted otherwise) I think this sense, if compared with the current of scripture, to be, at least, equally probable.

Again, Titus was left in Crete, that he might ordain their eiders in every city, or town, as the Apostle had commanded him, Tit. i. 5. And then it followeth, "If any man [any one of the Elders, or first converts, among the christians] be "blamelesse, &c. then you may ordain him;—for a histop must be blamelesse;" i e. chuse such from among the elders, as have the following particulars in their character, and ordain them history; for history ought to be virtuous, prudent,

and pious men.

And, he calleth them elders as implying their rank and dignity; just as the word biftop doth, in other places, imply their

work and office.

St. Peter hath used the very same language with St JAMES, and St. PAUL, 1 Pet. v. 1, 2. "The elders, who are among you, I exhort,—even I, who am also an elder my felf,—an [eye-] witnesse of the sufferings of Christ, and a partaker of [the holy Ghost] the glory which was to be revealed;—feed ye the flock of God which is among you, acting the hishop over it, &c." As St. Peter wrote to the christians, who had been devout Gentiles, in the churches of St. Paul's planting, and that some considerable time after those churches had been planted,—we may very reasonably suppose them to have been settled with sixed officers;—and that a number of their elders had been ordained hishops, long before St. Peter sent his epistles to them.

m Such as are called probasi feniores. Tenul. Apol. c. 39.

If testimonies were of any authority, I could produce that of *Epiphanius* among the antients, and Dr. *Hammond* among the moderns.

Epiphanius (Hæref. 75. §. 5.) saith, "That in some churches, "the Apostles ordained only bishops and deacons." And he addeth, That "he took this account from the most antient

" history of the church."

Dr. Hammond (in his annotations on Atts xi. 30. and Tit. ii. 2.) faith, that this was the case in all the churches, viz. "That "the Apostles, and Apostolical men, ordained only bishops and deacons at the first, and no [Presbyters, or no such office as] elders at all." And he quoteth the above-mentioned passage of Clemens Romanus to prove it.

But I rely more upon the scriptural representation, than upon

any humane testimonies whatever. And, therefore,

If any should hesitate concerning what hath been advanced,—I would only desire them to give a clear account why St. Peter and St. John (who were not the fixed officers of any particular church) should call themselves elders;—and St. Paul, in his longer and more numerous epistles, should never assume to himself that dignity;—though his enemies forced him to say so much to his own honour, and concerning

the dignity of his office and character? Or,

Why do we read of a person's desiring to be a bishop, I Tim. iii. I.—but never read of any one's desiring to be an elder? nor of a deacon's being ordained to be an elder?—though it is intimated, I Tim. iii. 13. that such of the deacons, as behaved well, obtained unto themselves a good [step or] degree, i. e. towards the Episcopate,—the only superiour office mentioned in that chapter. Or finally, how can it be accounted for, that St. Paul should mention, and give directions only about the two orders of fixed officers, i. e. bishops and deacons, I Tim. iii. Chap.—but, upon the supposition that he designed there should be only these two orders?

I have intimated, once and again, that the bifloops of particular churches, and the Apostles, who were not the fixed officers of any particular church,—were frequently called by the primitive name of elders,—a name that carried honour and dignity along with it;—and stood in opposition to that of novice,

[🔭] Βαθμών.

which carried along with it the idea of diminution and inferiority:——I would now add, that though all the bishops and deacons were chosen from among the elders, yet it appeareth to me that in many churches there might be several elders, or first converts, who were neither bishops nor deacons.

STLE's labouring among them for two or three years.

No, if all the elders without distinction had been bishops or deacons;———then St. Paul could have had no occasion to have pointed out to Timothy, so very particularly, the character of such as he should ordain;——it would then have been sufficient to have cautioned him only against novices.

To the same purpose again,——after he had spoken of such of the elders as ruled well, and of others who deserved to be reproved,——he chargeth Timothy, 1 Tim. v. 22. "Lay hands suddenly on no man, neither partake of other mens ins, keep your self pure;" q. d. you are to ordain only such to be bishops and deacons, as are men of approved characters, and sit for the work; for you your self will, in some measure, be answerable for their behaviour.

In what sense the boly Ghost is said to have made some of the elders of Ephesius, bishops; will be considered hereafter.

CHAP. III. SECT. V.

In the apostolic Age there were commonly more Bishops and Deacons than one in particular churches.

HE particular number is not specified in scripture;
—but there appear to have been several bishops, as well as deacons, in one particular church, or congregation.

As Philippi was a church (and the only church of the Gentiles) that had fixed officers before St. PAUL's writing to them; the epifle is directed " to the saints, or christians, there, toge- " ther with the bishops and deacons," Philip. i. 1.

So likewise we read, Acts xx. 28. of the biftops of Epbe-

ſus.

Some have indeavoured to elude the force of this last proof, by alleging, — that they were either the bilhops of Asia, — or that there was one church of Yewish, and another of Gentile christians, in that and most of the cities where christianity was planted; — but the New Testament hath said neither of these things, nor given us any grounds (as far as I can find) to say so. A third proof may be taken from Tit. i. 5. where the Apostle ordereth that Evangelist to ordain elders, i. e. more than one in every city, or town, where there was a christian church. And when other churches came to be settled, they appear to have been formed according to one and the same model.

I do not suppose, that more than one bishop was absolutely necessary in a small church, as considered in and by it self;——but there was a necessity for more, upon the two following accounts:——

(1".) Their infidel neighbours were to be converted; and therefore Clemens Romanus faith, That " the Apostles or "dained the first-fruits of their convertions, to be bishops and "deacons over them that should afterwards believe."

(2^d.) They had no Schools and Colleges (as we now have) for training up youth; and therefore pastors were trained up in their churches, and a number ordained bishops in the churches already planted, that they might go and settle in other churches, when more were planted.

Upon these two accounts the case is very much/altered; and one bishop or paster may now be as able to person the duty of that office,—as a great many could in that primitive

age.

No bishop appeareth to me to have had any power, or authority, over any church, except that over which he was a bishop;—unlesse it was with the consent and approbation of that other church: Nor had he any power over his own church, but in order to their instruction and benefit;—a power of

doing good, but not of lording it over God's beritage.

Nor doth any church appear to have been superiour, or subordinate to any other;—if we except the regard which the churches that were later planted, paid to those of a longer standing;—and particularly to that at Antioch in Syria, as the mother church of the Gentile churches,—and to that at ferusalem as the mother church of the Jewish, or of all the christian churches.

CHAP. III. SECT. VI.

One of the Bishops, in every particular Church, was the President of that Church; and from the second Century, he alone was called the Bishop. An enquiry, how that Custom was introduced.

the reader the full and final fettlement of the primitive churches; viz. That one of the bishops was the stated president among the bishops themselves, as well as over the whole church, or congregation, where he was fixed.

How this custom was introduced is the subject of the pre-

fent enquiry.

It hath often been alleged that "in the apostolic age, all the bishops, in any particular church, appear to have been equal in power and dignity;—and to have been appointed jointly to preside over, govern, and instruct that one particular congregation." And, surther, That "throughout the New Testament, and in the apostolical sathers of the sirft century, there is no intimation of the superiority of one of those bishops to any other, unlesse that obscure, significant and disputed expression of the angel of the church, &c. "Rev. ii. 1; 8; 18, &c.

And I cannot find but that this observation is in general

well grounded.

It may then be inquired, "If this was the flate of the church, during the first century, how came so great a change to be made so suddenly? For in the epistes of Ignatius (which are reckoned to have been written in the beginning of the second century, and but a sew years after the death of St. John) one man is set up in every church there mentioned, above all the other officers of that church, and called [THE BISHOP]; and represented as having elders, and deacons, as well as the whole church, in subjection to him.

" And that is supposed to have been, at that time, the

" constitution of the christian churches, every where".

Answ. Suppose we allow the smaller epistles of Ignatius to be genuine, and not interpolated (for as to the larger epistles, I think they are now commonly given up;——) yet it will be granted that they differ upon this head, not only from the language of Scripture, and the other apostolical Fathers,——but speak even in stronger terms concerning this matter, than the confessedly genuine Fathers of the second and a great part of the third century.

However, it doth plainly appear from the other christian writers of the second and third century, that one of the bishops was the stated president of a church; ——though he did not, for some time, ingrosse to himself the name of bishop.

The custom appeareth to me to have rifen thus:

Reason directeth all regular assemblies to a moderator, chairman, or president; and the christian churches were to be regular gular and orderly affemblies. As long, therefore, as the Apostus themselves lived, I take them to have been of course the *presidents*, in whatever church they appeared; and that as long as they resided in that place.

Where there was no Apostle, if there was a superiour Prophet, or Evangelist, ——they, likewise, presided of course,

as long as they staid with that church.

But as neither Apostle, superiour Prophet, nor Evangelist, were the fixed presidents of any particular churches;———one of the bishops of that particular church was chosen the stated president, under the title of neithers, sec. i. e. the president or approved elder. And, in the second century, they began to give him the name of bishop, calling the other bishops [presbyters, or elders] to distinguish them from the stated president.

And why might not this custom be introduced gradually, as well as that of chusing some from among the elders to be

bishops and deacons?

There was, at least, equal reason to wait for some time, in order to see how the bishops behaved, and which of them seemed most worthy to be so advanced above the rest;——as there was to wait, and see how the elders, or first converts, behaved, that they might chuse the most approved of them to be bishops and deacons.

In most or all societies, one man is preferred to another, either upon the account of his age, prudence, learning, piety, or integrity, &c. And sew societies, if any, are governed by

an intire parity.

The Apostles knew this, for they so far knew mankind, were acquainted with the customs of the sygnagogue, and had

an uncommon and supernatural illumination.

And that they appointed that there should be such a president (though the custom was to be introduced gradually, and not till a long time after the churches were planted) appeareth probable to me, ——— upon these two accounts:

(1".) I cannot otherwise conceive how that custom should be so universal, so soon after the death of the Apostles. If one, or two, or a sew churches had innovated; surely the majority would scarce have forsaken the Apostolical order and appointment. But if the Apostles, when they foresaw their own

death approaching,—that in a few years, there would be no Apostles, nor Evangelists, to visit and preside over the churches any more;—if, upon such a prospect, I say, they directed them to chuse one of their own bishops to be their fixed and stated president,—it is no wonder that the custom should prevail so quickly, and so universally.

(2^d.) I reckon this the only way of making the *scriptures* and the *primitive fathers* agree; for the language of the *fathers* in the fecond and third century plainly testify the fact, and is the strongest proof that can be alleged upon this

ſubject.

And how they, who had the feriptures in their hands, received them from the Apostles,——and read them every week publickly in their churches, could reconcile their own custom or writings with the facred oracles,——is what I cannot account for, but upon this supposition.

And, that what the Apostles, and Evangelists, did (in this respect) occasionally, the presidents, or bishops, did statedly, may further appear, from the names and appellations given them by the antients. Ex. gr. they stiled St. Peter bishop of Rome, and of Antioch; not because he founded those churches (for they were sounded by others) but because he was reckoned to have been much at those places, and frequently to have presided in those churches. Thus, they also stiled St. James the bishop of Jerusalem, which must have been upon the same account. And the scripture doth, indeed, once call the Apostolic office, the induction, the Episcopate, Acts i 20. Though perhaps, only as that word may denote any superintendency or inspection whatever.

In like manner, the antients called evangelists, bishops; so Timothy was stiled the bishop of Ephesus; Titus the bishop of Crete; and Mark the bishop of Alexandria;——- because they were very much at those places, and frequently presided

in the churches there.

Nay, still further, to confirm the matter, they have, on the other hand, called the bishops [the successors of the Apostles] and have attempted to give lists of the names of such as succeeded the Apostles, in several particular churches.

Now the bifhops could be the successors of the Apostics. in no other fenfe, than as they prefided over particular churches: For as the Apostles were to convert distant nations, and plant churches all over the world; the bishops of particular churches could not be their successors. Neither do I find that they pretended to be so.

There is a surprizing passage in Clemens Romanus's epistle to the Corinthians, § 44. viz. " The Apostles foresaw that " contention would arise about the name of bisbop for of the " Epi/copate | wherefore, having a perfect fore-knowlege of " this, they ordained the above-mentioned [officers, i. e. bi-" shops and deacons; and then gave direction that whenever "they should die, other chosen and approved men should suc-" ceed in their ministry."

Surely this prophely hath been fulfilled, if ever any was; and their fore-knowlege of the contention sabout the name and office of a bishop proved to be the most perfect:

For this subject hath been the innocent occasion of many and warm controversies in the christian church, ---- too many, alas, already; and therefore we should beware of increasing the number.

I have, therefore, indeavoured to represent my opinion of this matter, in fo meek and inoffensive a manner, as not to irritate any body; however their sentiments may differ from mine. And, I would further observe, that I am neither pofitive of being certainly and infallibly in the right; ---- nor reckon the subject it self of that vast importance, as that what appeareth to be the truth, ought to be defended in such a manner as tendeth to the destruction of charity, ---- that brightest and most momentous of the christian graces!

Thus I have brought down my account so low, as to show how the feriptures may be reconciled with the most early fa-

thers. - Buc,

"That those prefidents, to whom the name of bishop came in time to be restricted, were set over only fingle churches, « parishes, or congregations, in the second and third cen-" tury; and, that the other bisbops, or elders, of that " church, were as a council, or affiftants to the prefident," hath been made out, with so much learning and perfpicuity, N_2

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fpicuity, by the very judicious author of the inquiry into the constitution, &cc. of the primitive church,—that I forbear proceeding any further; and would refer my reader to that laboured and accurate performance, if he defireth to see how the facts appear, from the testimony of the fathers of the second and third century.

The End of the first Part of the ESSAY.

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PART II.

Concerning the public Worship of the Christians, whilst the spiritual Gifts continued in the Church.

INTRODUCTION.

Know of no treatife that hath been written, directly and immediately, upon this subject; though several have given brief and transient hims concerning it,——when treating of other subjects, or explaining particular texts of scripture.

This part, therefore, of the Essay, ought to be looked upon as only a rough draught, or the outlines of a discourse that may be filled up, and perfected by such as come after

me. For,

Whoever hath looked into this subject will not expect a perfect account of their worship;—because the New Testament itself afforder us only some broken and transfent hints, which were chiefly occasioned by the disorders of the lately planted churches.

The 12th and 14th Chapters of the first epistle to the Corinthians must be our text; for there we have the largest and most particular account; but we shall also take notice of the other shorter and more general intimations, which are to be found in several of the epistles.

CHAP. I.

The spiritual Gists and miraculous powers (mentioned 1 Cor. xii. 8, 9, 10.) explained.

Before we show how those spiritual gifts were made use of, -it will be necessary to lay before the reader a brief account of the gifts themselves; --- deferring the more large and particular account of them until we come to dif-

cuffe them in a more proper place.

At present we shall follow the order in which St. PAUL hath ranged them, 1 Cor. xii. 8, 9, 10. After we have obferved that this part of the epiftle was occasioned by contentions among the christians at Corinth, about the exercise of their spiritual gifts, and perhaps, by a letter from the Corintbians,

inquiring in what order they should exercise them?

The body of that church was collected from among the idolatrous Gentiles, 1 Cor. xii. 2. but there were also some Jewish converts, Acts xviii. 4. and particularly a false Apostle, who valued himself greatly upon his being a Yew. " As to " spiritual persons, or persons who had the gifts of the spirit, " the Apostle telleth the Gentile converts, or the body of " that church, that they had been formerly idolators, and led " away by fuch dumb Idols, as could neither speak and pro-" phely themselves, nor indow them with the gifts of tongues " and prophefy: Notwithstanding which God had, out of his " free grace, given them bis spirit, fince they had imbraced " the gospel.

"The Jews, who gloried in being the antient people of "God, pretending to have the spirit of God, and that it was " peculiar to their nation, Acts x. 45. had no preference upon that account under the gospel: For upon the be-" lieving Gentiles the boly Gboff was conferred; whilst the un-" believing fews, who called Jesus accursed, did not par-" take of the gifts of the spirit, whatever pretences they made " thereto.

"As, therefore, both Jews and Gentiles had received the boly Ghost from mere undeserved favour,—there was reason for all of them to be modest and humble; and not to assume any undue superiority over the other christians, nor to slight them who had the spirit as well as they.

"Whatever gifts they had, they were all communicated by "one and the same spirit, through one and the same Lord, and "from one and the same God; and though they were various, they were all fitted and designed either for founding, or building up the churches."

Ex. gr. Unto one fort of persons were given by the spi-

rit,

I. THE WORD OF WISDOM, i.e. the robole scheme of the gospel dostrine; so we find [wisdom] and [the wisdom of God] used in this epistle, 1 Cor. ii. 6, &c. and St. Peter saith, that his brother Paul wrote his epistles according to the [wisdom given unto bim] 2 Pet. iii. 15.

This is the highest spiritual gift, and answereth to Apostles, verses 28, 29, who are there placed the sirst in order among the persons who had the gifts. From their having this gift, they are called wise-men, Luke xi. 49, compared with Matt. xxiii. 34. This word of wisdom was communicated to them by immediate revelation from our Lord, or from the spirit, (and is therefore called by the name of revelation, 1 Cor. xiv. 6.) For they received their gospel, "neither from man, nor by man, but by the revelation of the Lord Jesus "Christ."

Whereas, superiour Prophets, and Evangeliss, (who had not the word of wisdom) were to teach what they had learned of the Apostles, "unto saithful men, who should be able to "teach others also."

But under the word of wisdom, I would also include the greater prophesies, or the knowlege of the grand mysteries relating to the christian church, and of the remarkable revolutions that would happen therein. For,

(1^{ft}.) Our Saviour speaketh of it as a thing peculiar to the Apostles, that unto them it was given to know the mysteries of the kingdom of beaven, Matt. xiii. 11. Mark iv. 11. Luke viii. 10.

(24.) The whole scheme of the gospel doctrine is called the mystery of godlinesse, I Tim. iii. 16. and the wisdom of God in

n myltery, 1 Cos. ii. 7.

(3^d.) The mystery of God's calling the Gentiles to be his people, without any subjection to the law of Moses,—is called wisdom,—as may be seen by comparing the following texts, Epb. i. 8, 9, 10. Col. i. 9, 10;—13; 26; 28. and ii. 2, 3:

(4th.) These mysteries are said to have been communicated by revelation, (just as the former branch of the word of wisdom is intimated to have been given, 1 Cor. xiv. 6.) Gal. i.

12. Epb. iii. 3. Rom. xvi. 25.

(5¹².) None but Apostles appear to have had the revelation of those grand mysteries; for unto St. Peter was it sirst revealed that the devout Gentiles should be taken into the christian church, without any further subjection to the law of Moses, Acts x. and to St. Paul,—that the idolatrous Gentiles should be accepted, without any subjection to the Mosaic law. This was one of the mysteries of God, of which he was a steward, 1 Cor. iv. 1. and he often calleth it a mystery, Rom. xvi. 25. Eph. i. 9. and iii. 3, 4, &c.—9. and vi. 19. Col. i. 26, 27. and ii. 2. and iv. 3. 1 Tim. iii. 9.

To him was also revealed the mystery of God's casting off and recalling the Jews, Rom. xi. 25, &c. the mystery that the last generation should not die, 1 Cor. xv. 51. and the mystery

of iniquity, 2 Theff. ii. 7.

And to St. John was revealed the mystery of the seven stars, Rev. i. 20. the mystery of God, Rev. x. 7. and the mystery of Babylon, the woman, the beast, and the false Prophet, Rev. xvii. 5; 7, &c.

But I have not found any intimation in the New Testament, that such mysteries were revealed, immediately, even to any of

the Superiour Prophets.

(6th.) The order in which things are ranged in the text, requireth this interpretation; for as the word of wisdom, ver. 8. is placed first among the gifts, it must answer to Apostles, who are the first among the persons who had the gifts, verses 28, 29, and consequently must include all that was peculiar to Apostles; but if we place the revelation of such mysteries under the word of knowless.

phets.

phets, who (as hath been observed) do not appear to have had any such revelation.

II. By the Spirit was given unto some of the christians, THE WORD OF KNOWLEGE; by which the Apostle seems to mean a perfect understanding of the design of the LAW and the PROPHETS, and a clear view of the construction which the Old Testament gave to christianity.

St. PAUL hath used the word [prants, knowlege] in this

sense, Rom. ii. 20. 1 Tim. vi. 20.

This is reckoned the second in order of the spiritual gifts, ver. 8. as superiour Prophets are the second among the persons who had the gifts, verses 28, 29.

And it appeareth that this word of knowlege was communicated not only to Apostles, but to fuperiour Prophets also; witnesse St. Stephen's speech, Alls vii.

III. FAITH, or a fleadfast belief, and sirm perswasson of performing what they were going about; so the word [Faith] is used, Matt. xvii. 20. and xxi. 21. Mark xi. 22. Luke xvii. 6. Acts vi. 8. t Cor. xiii. 2. But as this gift of FAITH is ver. 9. placed the third in order, and answereth to (doctors or) teachers, verses 28, 29. I take it here to signify that "satis-"factory evidence and full perswasson in preaching the chri-"stian doctrine, which became Didinal significance of their teachers; such a steadfast belief and full assurance of their teaching agreeably to what they had learned of the Aro-"stles, as that they could teach with authority and without hesitation."

This I suppose to have proceeded from the Spirit's strengthening their faculties, and particularly their memory.

1V. THE GIFT OF HEALING DISEASES, i.e. "a being "able to cure diseased persons in a persect, immediate, and "miraculous manner; by only speaking a few words, or using some common action, such as touching the diseased person, anointing them with oil, laying their hands upon them, raining them up, or the like."

This gift I take to have confifted in an impulse from the spirit upon their minds, that upon their speaking, or acting, so and so, the divine power would be exerted in this or that manner; and that all that the christians had was such a prophetic impulse: The power was not theirs, but God's.

V. An Ability to do other mighty and miraculous works, i. e. besides healing sick, or diseased persons. Such was St. Peter's striking Ananias and Sapphira dead, and St. Paul's punishing Bar-Jesus with blindnesse: Of this fort was the Apostles conferring the gists of the boly Ghost upon other christians by the laying on of their hands: And

finally, of this fort also was raising the dead.

We have here followed the order in which these two last gifts are mentioned, ver. 9. whereas, verses 28, 29, 30. Dura pec, miracles, or mighty works, are twice placed before bealing diseases. Possibly St. Paul might think it indifferent which of the two Gists were placed first:——Though I rather think that he did not regard the order in which he placed them, verses 8, 9, but minded the order exactly, ver. 28, &c. and intimated that he did so, by saying, that Gon hath set some in the church first, others secondly, &c.

And what confirmeth this is, that Mark vi. 5. and xvi. 17, 18. other [And µeis] mighty and miraculous works, seem to be

preferred to bealing diseases.

been superiour to the mere bealing difeafes.

Perhaps, it will be wondered why these two powers [of bealing diseases, and doing other great miracles] are brought in among the spiritual Gifts, that were exercised in their churches;—or why they were, at all, brought in among the spiritual.

I think it may temove the difficulty to observe, that the Corintbians had not ranked the spiritual Gifts, and miraculous Powers, in their proper order; but esteemed those Gifts and Powers most, that struck mankind most, and made the greatest show: Whereas, the Apostle directeth them to prefer the most useful Gifts and Powers to those that were lesse useful;—and accordingly he setteth himself on purpose to rank each Gift and Power in their proper order,—at least such as they had misplaced, or contended about.

Or rather, the distinction between spiritual Gifts, and miraculous Powers, may not possibly be so great as hath been imagined. It is evident, that St. Paul doth here reckon the dainer mighty and wonderful works, and bealing difeases, both of them among the spiritual Gists: And it must likewise be owned (as hath been observed above) that all which the Apostles, or primitive christians had from the Spirit, in the working of a miracle, was only a prophetic impulse upon their minds, that upon their speaking, or acting, to and so, a miracle would be worked to raise men's attention, and to confirm the christian doctrine:--Now, such an impulse may be very properly ranked among the Gifts of the Spirit; for the power, that was exerted in the working of a miracle, did not proceed from the christians, but immediately from the LORD JESUS CHRIST, upon their invoking him, or pronouncing the person healed in his name, or by his power.

These two may, therefore, be properly enough ranked a-

mong the spiritual Gifts.

What use might be made of them in the church, shall be shown, when we come to speak of their publick worship.

V. PROPHESY; which St. Paul hath defined, Chap. xiv. 3, to be "a speaking unto men for edification, and exhortation, "and comfort."

I have never found prophefying used in the Old or New Testament for mere explaining the Scriptures, or teaching without inspiration; but it appeareth to me to be always meant of speaking, or acting, by inspiration; sometimes it is to be understood of foretelling future events, such as no humane sagacity could have foreseen. But that is not always its signification;—though the word [prophefying] in our language, seemeth generally to signify such a prediction.

But in Scripture, prophelying is sometimes to be understood as a delivering, by inspiration, some doctrine about faith or manners, more peculiarly suited to the state of that church, or of some part of it. At other times, praying by inspiration, or singing psalms, and bymns, and spiritual songs, come under the general name of prophelying; for all these were personned in the primitive church by inspiration, and were a speaking, not only unto God, but unto men also, and that for edification, or exhortation, or comfort. Nay, thus we actually find finging, or celebrating the praises of GoD; called by the name of prophefying, 1 Sam. x. 5, 6; 10. though possibly some prophetic discourses, or actions, might accompany that singing the divine praises.

Again, prophefying doth, in some texts, include discerning of fpirits, and the interpretation of tongues; but as these two last Gifts are here mentioned distinctly by the Apostle, we

shall consider them under distinct heads.

The persons, who had this Gist of prophessing, are called [belps] ver. 28. for by their discourses, prayers, bymns and psalms, they belped the christians very much in the carrying on of their public worship.

VI. THE GIFT OF DISCERNING SPIRITS; this confided of three branches:

(1th.). A being able to diftinguish, or diftern, by what Spirit any man spoke, that pretended to the gift of prophelying, i. e. whether he spoke only from his own private suggestion, from an evil spirit, or from the Spirit of God. This must have been, at that time, a very uleful and necessary Gift; for the canon of the New Testament (by which doctrines may and ought now to be tried) was not then compleat; and is often happened that they had no Apostle present, to give them his judgment of such things as were pretended to be divine revelations; and yet many falfe Apostles, and false Prophets, did (even in that first age) go out into the world, and acted so subtilly that (if possible) they would have deceived the very elect; but the christians bad an unction from the boly one, and knew all things, and therefore they were advised, very justly, not to believe every Spirit, but to try the Spirits when ther they were of God, 1 John ii. 27. compared with Chap. iv. 1. and (though they were not to despise prophessing, yet) they were to prove all things, and then to bold fast that which is good; 1 Thest. v. 20, 21, 22. This Gift's being so common was the foundation of St. Paul's giving that rule, 1 Cor. xiv. 29. "Let the Prophets speak two or three, and let the others. " judge;" xai si andsi brazentlugar.

(24.) Under this head of differning Spirits, there seemeth. to have been included, " An ability of knowing with whats " intention unbelievers, or tuch as were ignorant of the chri-" stian religion, came into the christian church; and some-" times the fecret intentions of professed christians, also, were " thereby discovered."

Thus St. PETER detected the fraudulent defigns of Ananias and Sapphira, and laid open their fecret intentions. St. PAUL detected the wickednesse of Bar-Jesus the magian, who secretly indeavoured to turn away Sergius Paulus from the. christian faith; and perceived that the lame man at Lystra had faith to be healed, Alls xiv. 9. And St. Paul speaketh of the christians at Corintb, as capable of telling a stranger, who came accidentally into their church, o the fecret thoughts ofhis heart, fo as to make him fall down on his face, and acknowlege (with great furprize) that God was among them. of a truth, 1 Cor. xiv. 24, 25.

(3°.) Under this head of discerning Spirits, may most properly be comprehended, "A knowing what persons would be fit. " for such and such offices, or stations, in the christian church." So the boly Ghoft, by the mouth of the Prophets at Antioch. in Syria, faid, "Separate me Barnabas and Saul for the work. " unto which I have called them," Alls xiii. 1. And Timothy, who entered very young upon the work of an Evangelift, was pointed out to St. PAUL by prophely, I Tim. iv. 14 and Acts. xx. 28. it is faid that the boly Gholf had made the elders of the

. Dicit Ireneus; l. 1. c. 6. fe multos-novisse & audivisse ipsum frattes,

qui occulta hominum in apertum perferrent. Grot. in Loc.

Irenaus's words are, Kalios zi mandor duiques ad engle es en excensia me-द्वनीयारे प्रवश्रावमधीय देश्रामान, हो जवानिजीवनवाद प्रवप्तानीक निर्व पर जार्गयानि प्रवान हवा:, में नवे महर्दश्व नकार बेरिएकंप्रका संह pareger बेप्रवंशिका देनों नक हरप्रदेशहरी, में नवे murneta Ti Gen endengegueren. V. 16. p. 406.

---- " As we have also heard many of the breebren in the church, who ii had spiritual Gifts, and who spoke by the Spirit various languages, and " who brought to light the secrets of men, as far as it was expedient, and " revealed the mysterics of God."

This Ireneus was bishop of Lyons in France, and flourished about the year 178; fo that in his youth he might fee fome of the christians, upon whom the Apostres had laid their hands, and conferred the Gifts of the boly Ghost.

chutch at Epbesus, bishops [i.e. such of them as then met St. PAUL at Miletus.]

In like manner Clemens Romanus, in the passage already cited, saith, that " The Apostles appointed the first fruits " of their conversion to be bishops and deacons, baving first

" [tried, or] proved them by the Spirit."

Ignatius speaketh (Præm. Ep. ad Philadelph.) of the bishop, presbyters, and deacons, at Philadelphia, as appointed by the counsel of Jesus Christ: See also § 1. and Ep. ad Eph. § 1; 3; 6. And Clemens Alexandrinus (as quoted by Eusebius, H. E. l. iii. c. 23.) saith, "That St. John, after his return from Patmos to Ephesius, went about among the churches in the neighbouring provinces,—— and (among other things) chose such men into the number of the clergy, as were pointed out to him by the spirit." The and the supplies of the clergy.

Divines have been at a losse for the sense of zosephecie, ver. 28, which we translate Governments.

Many have taken it for the bishops, or presidents, of the churches; and the word, considered by itself, is ca-

pable of that fignification.

But take it in the connection, and according to that order in which it is here placed, and it rendereth that interpretation dubious; —— nay, (I think) intirely overthroweth it:—— For it cannot be supposed that the Presidents should be set so low in the order of Persons, who had the Gifts of the Spirit, i. e. after Doctors ot Teachers, workers of great Miracles, and such as had the Gift of healing:——The Presidents were to direct such Persons in the use of their spiritual Gists, and consequently must have been superiour to them.

Suppose it should be objected, that if when were, Governments, doth not signify Prefidents, then here is no word in this

place that relateth to them.

To this I would answer, that I apprehend, the false Apostle, the fudaizer, who so violently opposed St. Paul, and the pure christian doctrine at Corintb, was himself the President; and therefore the Apostle doth neither here, nor Chap. xiv. say any thing directly about Presidents, and the respect which was due to them, because he thought the false Apostle deserved

no respect, though he had a great deal paid him, especially by his own saction. And yet St. PAUL would not say so in plain words, but passeth him by in silence, in order to break the saction gradually and with lenity. Though I reckon that he addresseth that salse Apostle obliquely, Chap. xiv. 37, 38.

Dr. Lightfoot hath, indeed, led the way to the right interpretation, by making xistingues, Governments, ver. 28. to answer to the Gift of discerning Spirits, ver. 10. for so the order and connection requireth; but the Doctor hath been unhappy in his indeavours to support that sense, and hath been too implicitely followed by men of great learning and sagacity; for he hath made xistingues, to signify [deep and profound reaches] and would confirm it from the LXX using the word in this sense, Prov. i. 5. and xi: 14. and xxiv. 6.

Whereas xullering doth properly fignify the fleering of a Ship, or the skill of a Pilot; and by a very strong and beautiful figure, it is put for governing, directing, or managing with

juagment.

These are the usual and proper senses of the word, and before I examined the LXX, I thought that if they did use any word in an improper fense, we could not from thence conclude St. Paul had done to ; -- especially where he neither quoted, nor referred to, the texts where the LXX had so used the word. But when I came to examine, I found that the Doctor had mistaken the sense of xublemous in all the three places alleged. In the LXX, Prov. i. 5. runneth thus, - 5 rosper wifemow alhorlas, a man of understanding shall obtain the skill of a Pilot, or be able to fleer right; and accordingly the vulgate (which hath generally followed the LXX) hath rendered it, --- intelligens gubernacula possidebit. Prov. xi. 14. is in the LXX, ως μη υπάρχει κυθέρποις, wholeso, in the vulgate, Ubi non eft gubernator, populus corruet. Where there is none to fleer, [i, c. to govern and direct] the people will verish. And Chap. xxiv. 6. µelà xusegnosus pirelas widen@, is in the vulgate, Cum dispositione initur bellum. Which doth not, indeed, come so near the LXX, as in the two former places; but cometh nearer their sense than Dr. Lightfoot; for the LXX do here speak in the same figurative manner, viz. War is made by steering right, or with good government and skilful direction.

The LXX have, therefore, used the word xisemous in its proper fignification; and have thereby very justly expressed one of the senses in which the Hebrew word, micros [tacbbu-

lotb] is frequently used.

then).

St. PAUL hath also, in this place, used the word with the greatest propriety; and Dr. Lightfoot had no occasion for such a far-setched interpretation, in order to make Governments, ver. 28. to answer to discerning of Spirits, ver. 10. for if they could try the Spirits, and discern whether a man, who pretended to prophesy, spoke by private suggestion, or divine impulse, they could skilfully govern, or direct the judgments of the christians, and show what regard they were to pay to such Prophesies, or Dostrines.

If they could know the fecrets of mens bearts, —— when a few, or Heathen, came into their assemblies, they could inform the christians with what views such persons came among them; whether as spies to betray them to their enemies and persecutors, ——or with a sincere design to be acquainted with christianity, in order to imbrace it upon sufficient evidence. And so likewise they could discover, whether professed christians joined with them in order to partake of their alms and charity; or with sincerity and uprightnesse of intention.

From such a knowlege of mens hearts, they, to very good purposes, sate at the helm, and could direct the church to fleer right, in her behaviour towards them, and treatment of

And finally, as they could prove, or try, persons by the Spirit, in order to fix them as officers in the churches;—they could govern the judgement of the churches, or direct them to a right management in a matter of very great moment.

For as the Apostles were but fourteen in all, and the superiour Prophets and Evangeliss but a few, compared with the great and extensive work of gathering, and settling so many churches, and those at so great a distance;—this sirst proving them (who were to be Bishops and Deacons) by the Spirit, was of great service in that infant state of the church;—considering what and how many enemics they had, and to what disorders such raw and lately formed assemblies were subject; for upon the behaviour of the Bishops and Deacons a great deal must have depended.

Thus, I think, I have fully and clearly settled the signification of responses in this place; though I desire no body to assent to my interpretation, surther than they themselves shall apprehend it to carry light and evidence along with it.

VII. By the Spirit was given to the primitive christians divers kinds of tongues; or "An ability to speak, by inspiration, "one or more languages, which they had never learned in the common and ordinary way."

VIII. The interpretation of tongues was another Gift of the Spirit, i.e. " a power of understanding, and intelligibly " turning into the native tongue, what another had spoken in " a dead, or foreign language."

Ex. gr. As several of the christians had the gist of but one or two languages, — suppose one of them to have spoken Hebrew, and not to have understood Greek, at least not so as to be able to speak it well, (which I suspect to have been the case of the false Apostle at Corintb) then there would have been a necessity, for some that understood both the languages, to interpret in Greek what he had spoken in Hebrew, that all the church might understand and prosit.

In the fynagogue the interpreter was inferiour to the reader; and so in the christian church, he that interpreted was looked upon as inferiour to him who spoke in an unknown tongue.

To make the three places agree, we may justly suppose, that divers kinds of tongues, ver. 28. doth answer both to tongues, and the interpretation of tongues, verses 10, and 30. for the expression is of sufficient latitude to take in both:

And that speaking with tongues, ver. 30. doth answer to prophefy, discerning of spirits, and the Gift of tongues, ver. 10. For (though they might sometimes, perhaps, only repeat part of the Old Testament in the original language, or speak to sorieigners what they had learned of christianity from the Apostles; yet) they who exercised the Gift of tongues, did ge-

[·] Vid. Vitring. de vet. Spaag. p. 10:c.

nerally, at the same time, pray also, or prophely, sing plaims, or bymns, or discern Spirits, ———as well as speak in an unknown tongue. See Acts x. 46.

These are the Gifts which, by the Spirit, were distributed among the christians.

The first appeareth to me to have been always communicated by an immediate effusion of the boly Ghost from heaven; and without the laying on of the hands of any man. And, the second seemeth generally (if not always) to have been communicated in the same manner.

But the other Gifts were frequently communicated to whole churches, I mean to all the adult persons, by the laying on of the hands of the Apostles.

CHAP. H

The primitive Christians were many of them illiterate Persons, and many Churches collected chiefly from among the idolatrous Gentiles; -----which showeth the necessity of the Gists of the Spirit in that first Age of the Church.

primitive christian church, such a one, ex. gr. as that at Corinth,——we must suppose great numbers of them unacquainted with the writings of the Old Testament, and without the Gaspels, Ails, or many of the Epistles, in their hands, as well as without any other books of christian divinity;——without any forms of prayer, and psalms, or hymns; set to tune, or put in mette;——I mean such as should contain the gospel revelation, or were peculiarly suited to the state of a christian church.

And yet, most of the primitive christians were, themselves, illiterate persons; and many of them had been idolatrous. Gentiles, unacquainted with the true God, and exceedingly

L,

ignorant.

ignorant in the affairs of religion. ——They were, therefore, wholly incapable of making discourses, or sermons, drawing up prayers, or composing psalms and bymns, for themselves, or for the church.

All that we can suppose such an assembly to have donc, (without the Gifts of the Spirit) towards the carrying on of their public worship, would be only, —— that some of them might have read some parts of the Old Testament if they had had it in their own language.

But as printing was not then invented,—the translations of the Old Testament into other languages very scarce, and difficult to be come at,—and learning it self not half so common as it is now;—we cannot suppose that many of the primitive christians could have done so much as to have read a chapter in the Old Testament:—And as to the New Testament, little or none of it was committed to writing, when the churches were first gathered.

To illustrate this, let us consider with what difficulty the Indians nigh new England, have been formed into churches, and what a length of time and pains have been made use of; and yet the progresse hath been intall: At the rate they have proceeded, it would require several ages to plant and settle as many churches among them as St. PAUL himself, in the space

of ewenty years, planted and fettled. Or,

Let us reflect upon the state even of the Clergy at the reformation: they had been educated in Schools and Colleges, and had had books and leisure, and many opportunities for conversation and reflection;—and yet they were (most of them) so far from being able to compose sermons, or homilies, liturgies and psalms, set to tunes and put in metre, that when their most skilful superiours had prepared such belps for them, they had much ado to read, and make use of them, with any tolerable propriety and decency: And the primitive christians, without such an education and such beins, must have been much more unable to carry on their public worship.

The greatest disorder, and utmost confusion, must unavoidably have filled the assembly, if they had not had the abovementioned Gifts of the Spirit;——but with these Gifts, they

could worship decently and to edification.

CHAP. III.

Some general Observations concerning the Persons who regulated, or carried on, the public Worship in the primitive Churches.

SECT. L.

Who presided in their public Worship, and wherein that.

Presiding consisted.

N a church where every adult person, men and women, had one, or more, *spiritual Gifts*,—whenever they came together, they were all of them able to carry on the public.

worship; some one part; and some another.

But, as so many inspired persons, who had all been lately converted, may be supposed to have been, each of them, wonderfully surprized, and pleased with his new Gist; and indanger of ranking it above its due order, and of exercising it sooner, or longer, than was regular, and to the hindering of others from the exercising their Gists:——In such an assembly, I say, one, or more presidents was highly requisite, not to say necessary;——such presidents as have been taken notice of, p. 82, 83; 86, 63c. Men who had prudence and authority, who knew mankind, and the state of that particular church, and to whom the persons, indowed with the Gists of the Spirit, would pay deference, and a proper regard.

These, then, are the first fort of persons, of whom we shall,

take notice in confidering the christian worship.

Why the Apostle took no notice of the president of the church at Corintb, hath been hinted already; for that church appeareth to have been in its primary, impersect state, when St. Paul wrote his epistles to it, and not then settled with bishops and deacons. The judaizing christian, therefore, who seemeth to have assumed the apostolic character, 2 Cor. xi. 13, 14. was admitted to preside, as long as he staid there, and that

as a thing of course; at least, until St. PAUL had shown him to be a false Apostle, and one who did not deserve

fo much regard.

The Apostles did of course prefide, wherever they came; sometimes they also taught, in a manner superiour to all other dollors and teachers; and they spoke dead, or foreign languages, whenever there was occasion; at other times, they prophesied, prayed, or sung, by inspiration; and I think, they sometimes did also lay their hands upon new converts, publickly, in the church, and thereby impart the Gifts of the boly Ghost, see Acts viii. 15,—18, and xix 1;—7. I Tim: iv. 14. compared with 2 Tim. i. 6. But when the Apostles themselves were silent, such as had spiritual Gifts spoke, according to the order and method which they appointed and directed.

In the absence of an Apostur, an Evangelist, or superiour Prophet, presided, and sometimes taught what they had learned of the Aposture; at other times, they prophesied, prayed, or sung, by inspiration; for the benefit and ediscation of the

church.

But when neither Aposter, fuperiour Prophet, nor Evangelist, were present, then some of the elders of that church presided; I mean until the church was settled with fixed officers; and then, I suppose, the bishops did always preside, and either carry on the public worship themselves, or direct in the management of it.

CHAR III. SECT. II.

What Part of the public Worship the women might perform.

S the case of the women differed from that of the men;
—we shall, in the next place, inquire what the Arostries ordered, concerning their carrying on of the public worship.

In that truly primitive age of the church, the Spirit was viven unto women as well as unto men; so the prophet Yoel had

fore-

foretold, Joel ii. 28, 29. viz. that their daughters should prophefy as well as their sons, and maid servants as well as men servants, should have the Spirit poured out upon them: which prophefy (as St. Peter hath assured us) began to be suffilled on the ever-memorable day of Pentecost, Acts ii. 16, 17, 18. And Philip, the deacon and evangelish, had sour daughters, virgias, who did prophesy, Acts xxi. 9.

The apostolic rule, therefore, was, that when they were under immediate inspiration, the women might pray, or prophely,

in the church, 1 Cor. xi. 5, &c.

But when they were under no such inspiration, then (according to the custom of the synagogue) they were not to speak, i. c. neither to pray, nor read, teach, nor ask questions there. See Lightfoot on 1 Cor. xiv. 34, 35. and the Apostle's order, 1 Tim. ii. 11, &c.

They were also directed, when they had an impulse of the Spirit, to behave with all modesty and subjection; and not to speak open-faced, like the heathen Priestelles; but to keep on their veils, as a token of their inferiority and respect to the men in general, but especially to the Angels, whom I take to have been the presidents of the churches, I Cor. xi. 10.

Publickly to ask questions, or to enter into any fort of conference with the men in the church, showed a fort of an equality; and was, therefore, prohibited. But to be the mouth of the congregation, or to assume the personage of Dactors, and to speak in the church as teachers, carried with it such an air of superiority, as tended to consound that subordination, which was pointed out by creation, and increased by the fall.

CHAP. III. SECT. III.

The primitive Christians could either stir up, or quench their spiritual Gists; and could, even when under an impulse of the Spirit, speak, or hold their peace, as the President directed.

T will further help us to understand the nature of their public worship, to remember that they could stir up, or quench the Spirit; and that even when under an impulse they

sould speak, or refrain from speaking.

They quenched the Spirit in others, when they would not allow them to exercise their Gifts; and they quenched the Spirit in themselves, by forsaking the christian assembly, and neglecting to make use of their Gifts for the public good, or by a disorderly, or insolent, and uncharitable use of them in the church, or an undue preferring their particular Gifts to those bestowed upon others;—but especially by wickednesse, or apostasy from the christian religion.

But when they, with charity and candour, allowed others in their turn publickly to exercise their Gifts, and spent their hours of retirement in meditation and prayer, or other acts of devotion; when they lived pious and virtuous lives, srequenting the publick assembly, and there in their proper time and order, made use of their Gifts, either for converting unbelievers, or building up the christians;——then they stirred up the Gift which was in them, and unto them, who had some measures of the Spirit, more was given, and they had in abundance.

Hence it is, that St. PAUL advised the Corinthians "to "covet earnestly the best or most excellent spiritual Gists, "but chiefly such as were most for edification;"——though at the same time, they were to account charity more excellent than all their spiritual Gists, how much soever they might affect, or edify mankind, 1 Cor. xii. 31. and xiv. 1; 12, 13.

They could likewise speak, or refrain from speaking, even when under an impulse of the Spirit, i. e. the Gists of the boly Ghost were not like the possessions of the beathen priests, who (at least, as they pretended) were not masters of the Spirit that possessed them; whereas the christians, however filled with the holy Ghost, remained masters of their own actions; for the Spirit of the Prophets was subject to the Prophets; and the true God was not the author of consuson but of peace and order, and that not in one church only, but in all the churches of the christians.

By this means it came to passe that the spiritual Gists of the inseriour Prophets, could be regulated by the Presidents of the churches; ——and that the christians, who had the Gists of the Spirit, could each of them in their turn, either speak, or hold his peace, as he was ordered or permitted. For, —suppose they had all come together into the church, and each of them had been impatient to be heard first, or to speak longest; —and the motions of the Spirit had been so ungovernable, as not to leave a man master of himself, —they would have been in danger of speaking all together, or of quarreling who should be first heard, or who should speak most.

But as none of them was under a necessity of speaking immediately, "They could all prophefy, one after another, that "all might learn, and all might be comforted."

CHAP. IV.

The several Branches of the public Worship, when spiritual Gifts did most abound in the Church.

W HEN a christian church, consisting of persons who had the Gists of the Spirit, was assembled; their worship consisted of the following parts:

I. They had some facred writings read among them.

I confesse, I have not yet found any clear proof from the acts of the Apostles, or their epistes, that the scriptures of the Old Testament were read in the christian churches.

They

They were evidently read in the Jewish synagogues, from whence the christian churches borrowed several rules and customs.

OUR SAVIOUR read a part of the Prophets, Luke iv. 16, &c. and PAUL and BARNABAS attended upon the reading of the law and the prophets, in the synagogue at Antioch in Pifidia, Acts xiil 15. and that the writings of the Old Testament were read in the synagogue, will further appear, even to them that are not acquainted with Jewish antiquities, from consulting Acts xv. 22. 2 Cor. iii. 15. Luke xvi. ult.

The christians also might read the Old Testament in their churches, even in the days of the Apostles; and (as there was no dispute about it) the Apostles might have no occa-

fion to take notice of it in their epiftles.

Possibly, they, who were so fond of speaking in an unknown tongue, and who are reproved by St. Paul, I Cor. xiv. 2, &c. might either read, or repeat without book, some part of the Old Testament in the original languages, i. e. in Hebrew or Chaldee. For Dr. Lightfoot hath made it appear highly probable that the Hebrew tongue was what the Corinthians were then peculiarly fond of;—and when we consider that the false Apossle was a Jew, and particularly, that he gloried in his eloquence, it greatly confirmeth the Doctor's observation: For what tongue was a Jew so likely to glory in, as the Hebrew? And what was he so likely to speak in Hebrew, as some part of the law, or the prophets?—Books, which the Jews had in the highest veneration!

The Apostles, themselves, did evidently repeat some parts of the Old Testament, and often appealed to those antient and facred writings, when they preached to Jews, or proselytes of the gate.

And 'Justin Martyr, who flourished in the second century, and not very long after the death of St. John, speaketh of the christians reading some parts of the Scriptures of the Old Testament in their churches, in his days, as well as those of the

* Apol. 2. p. 98. Paris Edit.

of I call them languages, because a part of Daniel, and Eara, are reckoned to have been written originally in Chaldee;——though the rost of the Old Testament was written in Hebrew.

New Testament,——as the time would allow; and he doth not mention it as a custom that had been lately taken up by

the christians.

But whether they read the Old Testament or no; we find orders from the Apostles themselves, that they should read some parts of the New Testament as soon as they were written, and sent among them, Col. iv. 16. I Cor. xiv. 37. I Thess. v. 27. 2 Thess. iii. 14.

II. There were discourses made to the people, suited to the

state of that church, or of some part of it.

When an Apostle, fuperiour Prophet, or Evangelist, was present, I have observed that they taught the people, Acts xx. 20. 2 Tim. iv. 2.

In their absence, the doctors or teachers may be supposed, most usually, to have taught;—fometimes, what of the Apostles doctrine they could remember without inspiration, (a thing which St. Paul prohibited to the women!) and at other times, by the boly Ghost's bringing to their remembrance what the Apostles had taught; or by inspiring them with some immediate revelation, suited to the present case.

But, besides the discourses of Apostles, superiour Prophets, Evangelists and Teachers, the inferiour Prophets (both men and women) said, or sung, by inspiration, something that might instruct, reprove, or comfort the christians; and animate them more especially under the prospect of persecu-

tion.

For it was necessary that the first christians should be frequently instructed, considering the flow and gradual progresse of the humane understanding; and especially in the common people, who are not used to think closely, to apprehend things quickly, or to retain any thing long, unlesse is has been frequently inculcated.

It was necessary that they should often be exhorted to leave those wicked habits, which had grown up with them, and which their idolatrous neighbours still retained, and thought to be no crimes:—And that they should be exhorted also to persevere in the profession, as well as practice, of christianity, notwithstanding the numberlesse difficulties and discouragements that then attended such a profession;—and finally,

that

that they should be reproved when they transgressed, and comforted when they lived according to the rules of the gospel.

But I cannot find that ever any of the inferiour Prophets made discourses to the people, when they were not under an

impulse of the Spirit.

In the fynagogue, any man, who had a mind, might ask questions of his teachers, and demand a further explanation of what had been said: And this custom was also transferred into the primitive christian church, and that with the approbation of St. Paul;—only, he would not permit the women to do so;—as the Judaizers at Corinth would have had them.

No, if they wanted to have any further instructions, they were to ask their own parents, or husbands at home; and not to enter into such conferences publickly in the church.

III. Some great offenders were publickly reproved, I Tim. v. 21, &c. and others fell under a church cenjure, and were publickly east out of the society, and disowned by the other christians, 1 Cor. v. It hath been questioned, whether what the Apostle calleth [a delivering incorrigible offenders over to Satan, &c.] was a church censure, or some disease, inflicted upon them by the apostolic rod: I am apt to think, in the case of the incestuous Corintbian, there might possibly be both; for St. PAUL speaketh of going to them with a rod, &c. 1 Cor. iv. 21. and the power of our LORD JESUS CHRIST, 1 Cor. v. 4. and intimateth again, 2 Cor. x. 6. that he had power to revenge all disobedience, when the obedience of as many of them as would submit to him, was fulfilled; though that power was committed to him, only to reclaim fuch as were incorrigible by gentler methods, i. e. for edification, and not for destruction, ver. 8. Nay, he was always glad when they were reclaimed in a more gentle way, and there was no occasion to make use of it, 2 Cor. xiii. 9, 10. and indeed he had no power to exert it upon the obedient, verses 7. and 8.

OUR LORD'S striking Ananias and Sapphira dead, upon St. PRTER's reprimand and prediction; and Bur-Jesus, the Magian, blind, to support the authority and dignity of the Apostolic character of St. Paul;—are unquestionable proofs that such a power was sometimes exerted: And the above-mentioned expressions of St. Paul are so strong, that I know

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not how to understand them, unlesse they refer to such a

power.

But it is also evident, that there was a church censure past upon the incessures Corinthian, for the church was to come together, 1 Cor. v. 4 and to purge out that old leaven, that they might be a new lump, ver. 7. and to put away from among them that wicked person, ver. 13. and accordingly, 2 Cor. ii. 6. it is called [the censure, or] punishment institled by many.

What, therefore, a church could do towards delivering an incorrigible offender over to Satan, was to passe a public censure upon him, and shun all society and samiliar conversation with him, until he became penitent;—to testify to the world that they disapproved of his ways, and did not own such a wicked person for a brother christian: And, as there were but two families, or kingdoms, that of God, and that of Satan;—he that was cast out of the family of God, was of course looked upon as delivered over to Satan.

But that Satan should have power to destroy, or mortify, bis flesh,——(in order to reduce him to repentance) could proceed only from the power of our LORD JESUS CHRIST, which doth not appear to have been committed to any persons, but to Apostles only.

When such offenders, as were censured, became penitent, the church received them in again;——I suppose, as publickly

as they had cast them out.

IV. Though I have not found any plain instance in scripture of their baptizing persons in the church, and when they were assembled for public worship;——yet it is sufficiently evident that they celebrated the Lord's Supper, as a part of their religious worship.

As this ordinance was appointed to keep up the memory of Christ's death, and to place his love to men in the strongest point of view;——in the first servours, all, who had imbraced the christian religion, seem to have observed it every day,

AEs ii. 42; 46.

But the first day of the week, which (from Christ's rising on that day) was called the Lord's Day, and was known among the primitive christians by that name, Rev. i. 10.—was the day on which they more solemnly and statedly assembled for public worship. Accordingly, we find the disciples gathered

gathered together, that day, on which our Lord arose from the dead, Luke xxiv. 33. John xx. 19. The next Lord's Day they were assembled again, and Thomas with them, ver. 26. On the day of Pentecost, which was the Lord's Day, they were all with one accord in one place, Acts ii. 1. So again, Acts xx. 6, 7. we are informed that on the first day of the week, the disciples came together to break bread; and that St. Paul tarried seven days at Philippi (as on purpose to have an opportunity of assembling with the whole church) being ready to depart on the morrow,—and then he instructed them in a long discourse, as well as broke bread with them.

From whence we may gather that the Lord's Day was the most usual time for the whole church to assemble;—and that one principal design of their assembling on that day, was to celebrate the Lord's Supper; which was constantly a part of their religious worship:

That the first day of the week was observed by the christians, in distant countries, may further appear from 1 Cor. xvi. 1, 2. where it is intimated that the churches in Galatia, and the church at Corinth, had (all of them) their constant assemblies on that day; and from that text we may gather another particular also, which accompanied their publick worship,——and especially, their celebrating the Lord's Supper, viz. that as they laid asside some of the money which they had gained that week (in proportion as they had thrived in their particular businesse, or calling) so each of them did, on the Lord's Day', put that sum into the common treasury of the church, for the use of the poor, the satherselse, the stranger, and the widow, or for any other expences, which might conduce to the public interest of christianity.

V. They had public prayers, as a very confiderable part of their religious worship. I think, they prayed generally by inspiration, i. e. that not only the matter, but even the very order and expressions, were dictated by the Spirit, Rom. viii.

I start is also relieve, seems to imply that they were, each of them, to lay up fomething privately, or by himself; but then his auxilar must signify the putting it into the common treasury of the church; for (as Mr. Locke observes) " if they only laid it aside at home, there would neverthelesse be need of a collection when St. Paul came."

26, 27. 1 Cor. xiv. 15. Jud. ver. 20. But if any prayed without being under an impulse of the Spirit, it was the men only, I Tim. ii. 8. and that they sometimes prayed so, appeareth not improbable from St. Paul's directing them for whom they ought to pray, 2 Tim. ii. 1, &c. For if they had always prayed by inspiration, they could not have needed such a direction;—the Spirit would have directed them for whom to pray, as well as how to perform that duty.

In their public prayers, "they were to offer up supplica"tions, intercessions, and thanksgivings for all men; for
kings, and all in authority; and for persons of different religions, as well as for all christians; they were to pray
against evil, and for all suitable good; that God might be
honoured; the true religion spread; and they themselves be
happy, after a life spent in piety and virtue."—i. e. they
were to calculate their prayers, as well as discourses, to promote peace and benevolence, piety and universal righteousnesses.

At the conclusion of their prayers, and praises, the people did all, aloud, and with one voice, say Amen; thereby signifying their consent and approbation of what had been said, 1 Cor. xiv. 16.

This was according to a very antient custom among the. Jews, Deut. xxvii. 15, &c. 1 Chron. xv. 36. Nehem. v. 13,

VI. They had also pfalms, and bymns, and spiritual songs, as a part of their worship, whilst the Gifts of the Spirit abounded in the church.

The pfalms and bymns were, perhaps, such as they found in the Old Testament, or such as had been composed by poetical persons, who had been much conversant in those facred writings: But the spiritual songs were, very prohably, such as were immediately distated by the boly Gbost, and therefore the

The persons who had and exercised spiritual Gifts, were looked upon as in a public capacity, or station;——and the private christian who sate by, was not to say Ames to any thing, unlesse he understood what had been

faid.

^{*} Missing in used by Joseph. Ant, l. iii. c. 9. § 1. for a private person in opposition to a Priest, or the whole body of the people; and for a private person, in opposition to the general of an Army, by Xenophon. Cyroped, p. 86. Edit. Hutchinson. 410.

finging them might be very properly called, finging in or by the

fpirit.

The matter of them was (like that of their discourses and prayers) some useful withs that tended to instruct, reprove, or comfort them,——to praise GoD, and to excite the love of piety and benevolence among men.

The manner appeareth to me to have differed very much from what is now in use among christians; for (instead of reading a line, in singing which the whole congregation joineth) they seem to have had no lines read, nor any singing in

which the whole congregation joined with their voices.

The way was, I suppose, to chaunt, or speak in a quick and tuneable manner (something like that which the Jews still retain in their synagogues) and I can find no proof of any more than one person's singing at a time, or at the utmost two, and that alternately; whilst the rest of the congregation continued silent.

The grounds I go upon, are, that I Cor. xiv. 15. St. PAUL speaketh of his praying, and of his finging, alone and by himfelf; though the congregation were present, and that they did not all speak at prayers, is, I think, evident: Whereas, he putteth them upon a level in this respect; intimating that the congregation no more joined with their voices in finging, than in praying; and ver. 26. he doth not speak of the whole church's having a psalm ready, but some particular persons only.

Again, it was not usual for the Spirit to inspire two persons with exactly the same thoughts and words; whereas, the whole congregation must have been inspired with the same thoughts and words, if they had all joined with their voices in

finging spiritual fongs, or songs in and by the Spirit.

Indeed, Acts iv. 24. the Apostles and their company, feem to have been all at once inspired with the same thoughts, and inabled to say, or sing them in the very same words. But I can find no other instance of more than one or two persons being inspired, at one time, with the same prayer, or bymn of praise.

I suppose St. James's advice referreth to private devotion, and not to publick worship, James v. 13. and so appeareth that of St. Paul to do, Eph. v. 19. Col. iii. 16. For they are charged " not to be drunk with wine, wherein there is ex-

" ceffe,"

"cesse," not to seek diversion in the noisy, intemperate jollity of drinking, which was so common among their beathern neighbours: But when they were disposed to converse chearfully, and to entertain one another in their private houses, it was " to be with the exercise of the Gifts of the Spirit, " with which they were filled, And wills, éaulais, &c. speaking " to one another, or alternately, in plasms, and hymns, and " songs of the spirit: For that would raise real and solid mirth " in their hearts, and was melody, well-pleasing and accept- " able unto Gop."

From hence, I think, we may gather that they sung alternately, or by turns, at home (as well as in xiell, by the gift of the holy Ghost) but there is no clear proof that they did so in the church. However, there is nothing to the contrary afferted in the New Testament; and from "Pliny's account, they seem to have sung alternately in the church, in his time; i.e. in the very beginning of the second century.

I have intimated once and again, that they fung by the

Spirit.

However, I am satisfied that both the music and language of inspired prayers and bymns, were far above contempt and ridicule.

Such of the Jewish converts as understood the manner of finging in the synagogue, and could decently perform it, would need no inspiration for the manner; but the converts, who had been idolatrous Gentiles, must have been, for some time, at a losse; and therefore they wanted extraordinary assistance.

Ep. ad Trajan, I. v. Ep. 97.

VII. Some of the primitive christians (when the church was assembled for public worship) did exercise the Gift of discern-

ing Spirits.

What the Gift was, hath been already shown at large;—we are now to show that it was exercised, when they were assembled for public worship: The first branch of it was to try the Prophets, or by what Spirit they had spoken; that this was exercised publickly, appeareth very plainly from 1 Cor. xiv. 29. For, after two or three of the Prophets had spoken, if \$\frac{1}{2}\lambda_{in} \frac{1}{2}\lambda_{in} \frac{1}

The fecond branch of this Gift was to reveal the secrets of mens hearts, and discover their most hidden designs; that this was exercised publickly, may appear from Ass v. 3, &c.

and xiv. q. as well as from 1 Cor. xiv. 24, 25.

That the last branch of this Gift was also publickly made use of, will appear from Acts xiii. 1. Sc. For it was "whilst "they were fasting and ministring to the Lord, that the holy "Ghost said, separate me Barnabas and Saul for the work "unto which I have called them:" And, perhaps, Timothy was as publickly pointed out to be an Evangelist by the Prophets at Lystra, I Tim. iv. 14.

VIII. "Some of the primitive christians publickly foretold "future events".

The christians at Antioch seem to have been assembled for public worship, when Agabus rose up in the midst of them, and prophesied of an approaching famine, which would peculiarly affect the christians in Judea;—upon which the christians at Antioch determined to make a collection, and to give, every man according to his ability, in order to supply them in that exigence, Acis xi. 28. And when the same Agabus prophesied at Cæsarea, of St. Paur's being apprehended, and bound by the Jews at Jerusalem,—it seemeth to have been publickly, and amongst all the christians there, Atis xxi. 10, 11, 12, 13.

IX. Some of the primitive christians seem to have worked miracles publickly, and when they were assembled for religious worship.

The power of doing such things is here reckoned among the Gifts of the Spirit, which were exercised in religious wor-

thip.

It is evident that St. PAUL healed the lame man at Lystra, when the people were assembled to hear that Apostle preach, Acts xiv. 9; 11. And that he broke off the public worship, to go down and raise Eutychus from the dead, Acts xx. 10, &c. And that afterwards the assembly was composed, and proceeded in their worship: These are plain and evident proofs.

But there are other hints which may be confirmations; for (though the persons spoken of, James v. 14. were, probably, so very weak, and under such disorders, as not to be able to go to public worship; yet) they, of whom the Apostle speaketh, James v. 16. do not appear to have been, all of them, under such great disorders; —but that they might (at least some of them) be present at public worship, and bealed there.

And it is possible that the persons spoken of by St. John, 1 John v. 16. might be miraculously cured in the public con-

gregation.

Those miracles were not, properly speaking, a part of their religious worship; —— but miracles worked so publickly, deferved to be taken notice of; for they would, without all question, greatly conduce to the spread of christianity.

X. "There were some christians, who, in the primitive "churches, prayed, or prophesied, sung psalms, or hymns, or spiritual songs, in a language which they had never learned, "in the common and ordinary way."

Ex. gr. They recited some part of the Old Testament in Hebrew, the original language; or, if a stranger came into the church, they could readily and intelligibly speak to him in his own country language.——But in none other cases, except these two, doth St. Paul seem to have approved of their speaking dead, or foreign languages, in the public assembly.

This was a Gift which greatly forwarded the conversion of the several nations; —— a Gift, which made a great show,

and therefore the lately converted christians were very fond of

exercifing it, ---- more than they ought to have done.

This is what I take St. PAUL to have reproved in the Theffalonians, as well as in the Corintbians, see 1 Theff. v. 19, 20. Quench not the spirit, despife not prophesyings; i.e. "do not quench the spirit by speaking what is unintelligible to a "great part of the church; but let prophesying, which is the "most useful and edifying Gift (though not the most ostentatious) be most highly esteemed, and most exercised in your "public worship."

1 Cor. xii, xiii, xiv. Chap. He more evidently reproveth the

Corinthians, for ranking this Gift of tongues so high.

And such christians of later ages as have described this as the greatest Gift, that was given on the day of Pentecost, have never sufficiently attended to the order in which Sr. Paul, hath placed it;—— who hath set it the last of all the Gifts, except only that of the interpretation of tongues.

XI. In the primitive churches some of the christians interpreted in the vulgar tongue, what another had spoken in a dead, or foreign language.

In the Jewish synagogues, when the Old Testament was read in Hebrew, and interpreted in the vulgar tongue, the inter-

preter was a distinct person from the reader.

But in the christian church, the person who had spoken a dead, or foreign language, could, and did frequently interpret it himself, 1 Cor. xiv. 13. Though there were some cases, indeed, such as that already mentioned, p. 113. in which he, who spoke in an unknown tongue, was unable to interpret;——at least, not so readily and intelligibly, as he could speak it:—And then another, who had the gift of interpretation of tongues, was to do it for the benefit and edification of the whole church.

^{*} Vid. Vitring. de vet. Synag. p. 1020.

CHAP. V.

The Rules and Methods observed in their public Worlbip.

SECT. L

Love and Charity prescrable to all their Gists; the most edifying Gifts were to be exercised most; only one to speak at a Time; unknown Tongues to be interpreted.

A S we have given a sketch of their worship; it will be proper to take some notice of the orders and regulations, which they were to observe in the exercise of their spiritual Gifts. One of the grand and general rules was:

I. To do all things with love and charity; i. e. they were not to contend and quarrel about the vice of their Gifts; not to think too highly of themselves, and their own Gifts, nor too meanly of other christians, and the Gifts which God had bestowed upon them: They all came from Gop, and were given (not to exalt particular persons, who bad nothing but what they had received, and therefore had nothing of their own to glory in, but) to promote the fruits of the spirit, such

as love, peace, righteoufneffe, humility and meekneffe.

For this purpose, St. PAUL gave the Corintbians that glorious description of charity [or love] I Cor. xiii. Chap. We have, indeed, divided his discourse, about the regulation of their worship, and the exercise of their spiritual Gists, into three Chapters; and so caused the connection to be lesse attended to by common readers: But 1 Cor. xii, xiii, xiv, Chap. ought to have been thrown into one fingle Chapter; and then every reader might more easily have seen the beauty and design of that whole discourse, concerning spiritual Gifts, and the proper use of them.

- II. They were to exercise those Gists most, which tended most to the advantage and edification of the church. And for that reason, they were not to despise prophesyings, but preser them to the speaking in an unknown tongue; i. e. such as could discourse, pray, prophesy, or sing, so as the church could understand them, and receive instruction, or comfort,——were to speak first, and to continue to speak more, or longer, than they who had the Gists that made more show, but were in reality lesse edifying.
- III. There was only one person to speak at a time; ——— for the contrary would have thrown all into confusion and disorder.
- IV. Suppose any of them fpoke in an unknown tongue,—
 it was only to be two, or three, at the most, and that one after
 another;— Ex. gr. one might read, or repeat, some part
 of the Old Testament in Hebrew, another might speak to a foreigner in his own country language, if such an one happened
 to come into their church, and a third might pray, or sing in
 Hebrew;—— and one single person was to interpret all that
 the three had said, for the use and edification of the church;
 for all the christians had not, either the Gift of tongues, or of
 the interpretation of tongues; and consequently, without an
 interpreter, they could not all have understood what was delivered in a dead, or foreign language.

But when he, who spoke in an unknown tongue, could not interpret himself, and no other interpreter was present;——he was to be silent, and not to speak into the air, or what could not be understood;——unlesse (as hath been hinted) a foreigner happened to come into the church,——who did not understand the language of the country;——which, I suppose, was a very rare and uncommon case.

CHAP. V. SECT. II.

A Digression concerning Mr. Emlyn's previous Question relating to Baptism.

Have intimated several times, that though the primitive christians copied after some of the customs of the Jews, and of the synagogue;—yet they did not follow them closely in every particular;—to which I may easily add more instances, viz. "There was evidently some similared between the government of the primitive christian churches, and that of the synagogue;—but, whoever hath read such as have treated of that subject, and particularly that elaborate work of Vitringa, [de vet. Synag. &c.] will easily see that the constraint of the synagosus in the synagosus in the subject of the synagosus constraints and particularly that elaborate work of Vitringa, [de vet. Synag. &c.] will easily see that the constraints of the synagosus in the synagosus in

Again, it was the rule in the synagogue, " That in the law, " one should read, and one interpret, and not one read, and " two interpret. In the prophets one read, and two interpret" ted; but there two were not to read, and two interpret.

"In the book of Efther, and in the Hallel, or great fong of praise (which was the exiii, exiv, exv, exvi, exvii, and exviii Pfalms, that were usually sung by the Jews, at the passover, and at the feast of Tabernacles) ten might read, and ten interpret". See Dr. Lightfoot's Works, Vol. II. p. 785.

Whereas, in the christian churches, St. PAUL ordered that only two or three should speak in an unknown tongue, and that

one should interpret to them all.

From hence I would (en passant) propose the sollowing query, viz. "Whether this observation doth not take away the foundation of Mr. Emlyn's argument concerning the ceasing of baptism among such as are descended from christian ancestors?"

The argument appeareth to me to be intirely grounded upon this supposition, viz. If the christians followed some of the Jewish customs, they followed them in all the particular circumstances. Whereas, the contrary doth evidently appear; for the primitive christians partly copied after the customs of the Jews, and partly deviated from them: And, therefore, no argument can be drawn from their imitating any of the Jewish customs in some measure, to their following them throughout, and in every circumstance and punctilio.

Suppose it should be asked, "Where do we find any reason to think that the primitive christians were to deviate from the Jews, as to some of the circumstances relating to the

" baptism of proselytes?"

I would answer, if it had not been for the sactions and contentions of the christian church at Corinth, I am apt to think, we should not have had the orders which St. Paul hath given, concerning their deviating from several of the Jewish customs, in the carrying on of their public worship. And there might, in the case of baptism, be such a deviating from the Jewish customs, as we are now contending for ;—and yet (as there was no dispute about it, among the primitive christians) there might be no occasion for the Apostles to write any thing about it.

Whether there was such a deviation,—must be deduced from the practice and writings of the primitive christians,—as far as there is any thing mentioned concerning this particular;——for they might also be silent, for the same reason which hath been alleged for the silence of the APOSTLES; and for the very reason that we daily omit the taking notice of customs which are common and well known.

Mr. Emlyn himself doth, in his Postscript, in effect, allow what I here contend for; and from the testimonies which he hath there alleged, as well as those quoted by the learned author of the inquiry into the constitution, &c. of the primitive church, P. II. p. 44, &c. it plainly appeareth, that none received the Lord's Supper, until they had been baptised. And, I suppose, it will not be disputed, whether the descendents of christians received the Lord's Supper, or no?

Nay, the primitive christians partly following the Jewish customs, and partly deviating from them, hath not only led me to incline to what Mr. Emlyn hath advanced in his Postscript,—but hath carried me one step further. And that is, " if " the baptism of such as are descended from christian parents" be groundlesse, and irregular; according to the supposition

" on which he goeth in bis previous question; then we must of mecessity keep exact genealogies.

"For, suppose my progenitors had been baptised in the Apo"STLES days, and all their descendents had been professed chri"fians, and no Apostates among them until this day;—
"how shall I know this without an exact genealogy? And consequently, how shall I know, whether it is my duty to be
baptised? Without genealogies, this would throw all into
confusion. And St. Paul hath, I think, sufficiently shown
that christians ought to lay no stresse upon genealogies in resligious matters;—upon which (according to the fewish
customs) the greatest stresse used to be laid". But so much
for this digression.

CHAP. V. SECT. III.

A Continuation of the Rules relating to their public Worship, viz. some of the Prophets were to speak, and others to judge; any of them were to give may to the more important, or further Revelation of another. If the Pretensions of the Quakers to Inspiration were well grounded, they would justly follow this primitive Model. Rules relating to the working of Miracles.

As we have finished the digression relating to baptism; we now return to the orders and regulations to be observed in the carrying on of their public worship.

V. "Two or three of the Prophets were to speak what they had to say by inspiration (whether a psalm, a prayer, a "doctrine, or a revelation) and the rest of the Prophets, by "their skill in the christian doctrine, and especially by their "Gift of discerning Spirits, were to judge, and declare whether they had spoken by inspiration, or no.

VI. "If whilst one of the Prophets was speaking, any thing further relating to that subject, or to any other subject of greater importance, was revealed to another Prophet, who is tate by him; ——the second was to declare that he had such a revelation; and the first was to make an end; in order to permit the second to speak".

This appeareth to me to be the model upon which the people, called *Qyakers*, did at first form their religious worship; and upon the supposition that they were many, or all of them inspired; they appear to me to go upon a very good foundation, and to copy after the most primitive, and even Aposto-

lical practice. But,

Upon the supposition, they are not inspired, they only ape

the Apostles and primitive Christians.

And, indeed, unlesse there had been more clear and evident proofs of the inspiration of the Aposlus and primitive Christians, than any I could ever discern among the Quakers?;——I am satisfied Christianity would never have made so swift a progresse, and done such wonders, as it then every where did.

VII. If any of them had an *impulje* upon his mind, that upon his *speaking*, or acting, God would work a miracte, he was to declare it to the church, and to set about the working of it.

It appeareth to me from 1 John v. 16. that some of the primitive Christians did rashly attempt to work miracles, without knowing whether God would assist and succeed them, or no. For St. John cautioneth them against attempting to work a miracle, upon such as had finned a sin unto death; i. e. upon such Christians, as had been guilty of idolatry, or any other great crime; and had thereby provoked God to send upon them a disease, which would end in death. Whereas, others had been guilty of lesser irregularities, and the diseases which had, by way of chastisement, been insticted upon them, were not to end in death:——In which last case, when any of the Christians had an impulse of the Spirit suggesting to them, that God would miraculously heal such a person,——they were to

r This is, perhaps, what is meant by a regulation, 1 Cor. xiv. 26.

Their filent meetings are, I think, intirely modern, and peculiar to them: However, there is no intimation of any fuch thing in the Apostolical directions, or in the practice of the primitive christians.

fet about it, and then Gon would miraculously heal him, or give life unto fuch a christian brother, as had not sinned a fin unto death.

CHAP. VI.

The CONCLUSION.

Thus have I finished what I designed in this Essay. What assistance I have had, especially in this second part, from Dr. Lightsoot, Dr. Whitby, Mr. Locke, and the ingenious author of Misc. Sac. and wherein I have added to them, or differed from them, may easily be seen, by such as shall think it worth their while to compare what they have said, with what is here advanced.

Would conclude with observing that, though we may, and ought to imitate the primitive christians, where there was nothing supernatural and miraculous; and where our circumstances and theirs are alike: Yet it would be ridiculous to pretend to mimic them in what was miraculous and supernatural. And, therefore, the "anointing with oil", which they did sometimes in miraculous cures; the pretending "to give the holy Ghost by, in, or after haptism, or by the laying on of hands, in ordination, or consumation; or to preach, promother, pray, or sing, by the inspiration of the Spirit"; would (now the spiritual Gists are quite ceased) be as soolish and ridiculous as an attempt to work other miracles, or to speak languages which we had never learned; and would differve christianity, and make sport for its enemies.

Such miraculous operations were necessary to plant christianity, when the world was overrun with idolatry, superstition, and wickednesse; but not necessary to continue and preserve it, since it is planted and hath taken root;——and therefore they

are very reasonably and justly ceased.

The End of the Essay.

I find there are some Errata, after all the care in correcting the press: And, as I have been some years ingaged in this work, it is no wonder that I should see occasion for making some Alterations.

The principal things which want correction, are the following:

PHILEMON.

AGE 8. line 4. read [In bis first and second epistle to the Thessalonicus] p. 9. 1. 6. of the Notes, for [sent to] r. [lest in] Ibid. I. 11: before [introduced] r. [had] p. 11. 1. 20. in the Notes, for [or] r.

[and] p. 15. l. 12. from the bottom, for [Hipil] r. [Hipkil].

P. 18. ver. 9. Note, roll & dr de Hall G oferbulne, rurt de ni Deruis Inot xcirs, Being such a one as PAUL the ambaffador, but now also the prifoner of [ESUS CHRIST]. This will, I believe, appear to be the true rendring of these words, when the following things are carefully considered, (1.) If we allow the reading which fome have proposed, viz. instead of regeoliss to read resoliss. But the grand objection with me, is, that this alteration, though made by the addition of but one small letter, is not warranted by any MS. antient version, or father; though it is possible that such a mistake in transcribing might be made, and prevail. But as a bare possibility is not fufficient to warrant fuch an alteration: I have examined further, and found (2.) That many Lexicographers affect mesoling mesolilles and agesocialne, to be synonymous terms, and to signify either an old man, or an amba flador: - They have not, indeed, produced their authorities; but I have found one instance in the LXX, where the word merstorais, is used for ambaffadors, 2 Chron. xxxii. 31. Though I contelle that some copies do there read rais mesechais, and others mesterirais.

Symmachus wieth regeoci rus for ambaffaders, Ifa. xviii. 2. and fo doth the Apperypho, 2 Maccab. xi. 34. and in the last instances we find no various

readings.

Nor is it any wonder to find the fance word fignifying both an old man, and an ambaffador; for the autients used generally to fend such for autients used generally to fend such for autients.

baffadors, as age and experience had made grave and wife.

Thus the English word, Ealder-man, Alder-man, or Elder-man, which primarily fignified an aged man, came by degrees to fignify an office of dignity and distinction; because persons, whose age and experience had rendered them most capable, were generally chosen to discharge the highest and most honourable offices.

And (which is still more to our present purpose) St. Paul himself useth ages Cores for an aged person, 1 Tim. v. 1. and in the same Chapter, viz.

ver. 17. for an early convert to christianity.

The fense, therefore, which I am here contending for, may be retained

without any alteration from the present reading.

My reasons for so translating weederns in this place, are (1.) This is the only place, where it can be so much as presented that St. Paul hath called himself an elder, or the aged. Even in the epifiles writ after this, he hath no such expression; and in writing to the Corintinians, not long before this, he speaketh of himself as an abortive, or a mere imperfest infant; who, upon the account of his age, or rather late conversion to christianity, did not deferve to be called an Apostle;——especially, as be had also perfecuted the church of Gon.

(2.) St. PAUL is called rearies a youth, at his conversion, Alls vii. 58. i. e. in the year of our Lorn 35. Suppose he was then about twenty years old, with what propriety could be have been called an age! man, in the

year 65, when he was fource lifty?

In order to make him an cld man, when he wrote his epifile to Philimon, he is generally computed to have been thirty five years old at his convertion: But with what propriety a man of thirty five can be called rearias, a youth, I leave to be inquired.

The chronology of St. Paul's life, after his convertion to christianity, feems to have been fettled merely from his calling himself agestions in this place: Which is not, in my esteem, a sufficient foundation for such a super-

Bructure.

(3.) If we understand him here, as calling himself the ambassador of Christ; the phrase will be agreeable to his stile elsewhere: For 2 Cor. v.

20. he speaketh of himself, as an ambassador for Chuist. But,

(4.) The following is to me the most cogent argument, viz. That in the episite to the Landiceans, he calleth himself an ambassador in bonds; see Eph. vi. 20. Now that episite was consessed written about the same time with this to Philemon, and sent by the very same hands; and therefore the Apostle was not only in the same circumstances, but the same run of thoughts and expressions may be very reasonably supposed to have been frosh and warm in his mind, and very apt to occur upon any like occasion. Nay, we find that was actually the case with St. Paul, from a comparison of his episite to the Colossians, with that to the Landiceans;—which two episites were writ about the same time, and abound with the same thoughts, and even expressions.

As the word Hesselvins, is faid formetimes to fignify an embaffador, and is here joined with his calling himself a prisoner of Jesus Christ;——I look upon the expression as intirely parallel to that, Eph. vi. 20. and therefore, I am fully convinced of the justnesse of this interpretation;——whatever

evidence these arguments may have, in the opinion of others.]

P. 24. l. 8. blot out [rebolly]. p. 28. l. 8. in the Notes, for [free-man] r. [freed-man]. In the margin, for [Rom. xv. 27.] r. [Rom. viii. 21.

I Car.

r Cor. vii. 32]. p. 29. l. 5. in the Notes, for [run upon a word] r. [use a grord, by way of allusion to some word, which he had used a little before].

P. 30. 1. 5. after the word [Beginning] add, the 81, alids the 73 Apoflolic canon mentioneth one Onesimus, who, in the days of the Apostuse, was advanced from a servant to the exclessifical dignity; and intimateth, that

it was with the confent of his Master, who also gave him his freedom.

In the Apostolic constitutions, I. vii. c. 46. One simus, the servant of Philemon, is said to have been constituted by St. Paul, the bishep of Berws in Macedonia. If these two last accounts be compared with that of Ignatius, and all the three can be depended upon; — I should think that the bishep of Ephesus was another person of the same name, who came later to the Episcopate; and that the bishop of Berwa was the One simus, after which we are now inquiring. But if only one One simus had been made a bishep, in or before the days of Ignatius (as several of the fathers seem to have thought) then the account in the Apostolic constitutions must be rejected, and this One-simus looked upon to have been bishop of Ephesus; unlesse he was removed from the one place to the other.

Upon any of the suppositions, it appeareth that this Ouefinus obtained his

freedom ; which is fufficient to our prefent purpofe.

P. 32. v. 25. [instead of the present paraphrase] r. [may the favour of

our LORD JESUS CHRIST be with your Spirit. Amen.]

P. 36. 1. 9. from the bottom, after [religion] add [though not more than the most moderate nations have generally been].

I THESSALONIANS.

P Reface, p. 1. 1. 4. from the bottom, r. [the author supposeth he will deferve no censure for having consulted Criticks and Communitators, in order to see what thoughts he had omitted, &c.] p. 4. 1. ult. for [Berua] r. [Berua]. & passin. p. 9. N. B. the chapters ought to have been put at the top of the page ail thro this episte. p. 13. 1.14. in the Notes, after [triumphant] r. [Eph. v. 17. compared with Eph. iii. 15]. p. 11. 1. ult. of the contents, for

[take them up, &c.] r. [take notice of them, as we go along.] P. 12. I. 10, 11. in the Notes, blot out [Bartheler & Arren, Chap. ii. 12. fignifies a glorious kingdom. And J. p. 22. L. 2; &c blot out the following words f and who will render to every man according to his addity, whatever his fuccefs be]. p. 27. l. t, 2. in the Notes, blor our [fee Note (a) Chap. i. 2.] and add [an usual Heudiadis among the Latins, Greeks, and Hebreres]. Thid, after 1. 13. add [this is the glory of Gon's spiritual kingdom, here, in this world; but in the world to come, the king low of Gon will have an external, as well as internal glory; upon which account it may most emplarically be called his glorious kingdom]. F. 29. I. 14. in the Nores, blot out [Matt. v. 11. and x. 24]. p. 32. v. 16. how the paraphrale and hotes ought here to be altered, fee 2 Theff. p. 49. p. 37. l. 2. in the Notes, add for, perhaps, they are pure Greek, and the word rare, or raila, ought to be supplied in order to render the sentences compleat]. p. 40. over against 1. 4. and before note (4), put the number [7,] Ibid. blot out the first three lines in Note (4). and I. to. after vure, r. [Vid. Grotian. in loc.] p. 42. I. 6. for [the] r. [our]. p. 46. l. 3, &c. blot out [Temples of the body Gholi, and and appointed to a glorious resurrection, and an endless life of virtue and bappiness]. p. 55. 1. 23. for [be] r. [be]. p. 56. 1. 7. in the Notes, after [Alls], blot out [ii. 4. and j. p. 62. 1. 5. Er. blot out all within the parentialist. p. 64. the beginning of Note (i) ought to stand thus, the first line, and the second to the word [baving ought to be blotted out; and then after 2 Per. i. 19. r. [But the alluston were seemeth rather to have been taken from christians being called schildren of the light and of the day,] verses 5; 8. in opposition to wicked men, who are called schildren of the night and of darknesse: But as the christians of Thessalinica were surrounded with enemies, he recommended it to them to be upon their guard, clad in proper armour; in describing which, he alludeth to the antient custom of soldiers standing sentines in armour;——especially with the helmet and breast-plate].

P. 68. 1. 12. from the bottom, blot out [elders]; and so again, p. 69. 1. 13. in the Notes. Ibid. 1. ult. after [Landiceans] add [as I take it to be]. p. 71. 1 3. from the bottom, after [piety] add [and in your prospect as

christians.] p. 77. l. 11. blot out [as].

2 THESSALONIANS.

PAge 8. 1. 19. for [thirteen] r. [fourteen]. p. 19. 1. 4. for [you] r. [your].

p. 20. 1. 16, &c. blot out all within the parent bests.

P. 21. after I. ult. add [but perhaps the Aroster might by this physic, as well as by Escapa, refer to the Roman emperour; who, by an Apotheofis, was commonly declared, and called a God, after his death: For how common is the expression in Roman authors, Divus Julius, Divus Augustus, &c.? Nay, Cains Caligula would needs be called a Gol, before his death.]

And Augustus actually had that title given him, Virg. Eclog. r. 1. 6. P. 22. 1. 16. from the bottom, after [written] add (as many think). p. 32. 1. 3. for [that] r. [and]. p. 47. 1. 26. for [tare] r. [tares]. p. 57. 1. 6. from the bottom, after [and] r. [is,] p. 61. 1. 10. for [this] r. [that].

I Тімотну.

Page 13. 1. 22. for [threatre] r. [theatre]. p. 17. 1. 6] for [a Sadducee] r. [a feriles of the fest of the Sadducees,]. Ibid. 1. 15. from the bottom, for [two hundred] r. [four hundred]. p. 24. 1. 18. r. [probable]. Ibid. 1. 19. for [Fhilippi] and Coloffe] r. [Coloffe and Philippi]. p. 27. 1. 6. from the bottom, for [continue] r. [continued]. p. 37. after 1. 15 in the Notes, add [Or, perhaps, this 5th. ver. would be more properly rendered thus, but the end of this charge is love, &c. i. e. though Timothy was left at Ephefus, ver. 3. to charge some of the professed christians there, nor to give heed to fables and endlesse genealogies;——yet he was to do it so, as that the end and design of that charge might be consistent with, and promote the general design of christianity, viz. not to minister to questions and contentions, but to love and integrity.

By this interpretation, The wagayyetias will have its true and genuine fignification; and be understood as The wagayyetias must be, ver. 18. And the connection appeareth rather to favour this sense, than to be in the least in-

confiltent with it].

P. 62. 1. 5. for [deserve] r. [deserveth]. p. 67. 1. 2. in the Notes, blot out [that]. p. 78. 1. 6. from the bottom, for [nswer] r. [2nswer]. Ibid. 1. 3. from the bottom, for [0] r. [to]. p. 93. 1. 3. in the Notes, add [what hath appeared to me to be the true interpretation.—upon reviewing this place; may be seen in the Essis subjoined to 2 Tim. p. 88; p. 95. 1. 9. for [unnecessarily] r. [unnecessarily]. p. 99. 1. 4. for [labourteh] r. [labourteh], p. 112. 1. 4. of the Paraphrase, for [i.e.] r. [viz]. p. 117. 1. 16. from the bottom, for [the christians].

Тития.

Page 4. 1. 13. for [Profelite] r. [Profelyte].

P. 11. after l. 6. add [fince I finished the bistory prefixed to this Epistle, the very learned Bochart hath family ed me with a much more probable account of the origin of the name of Crete; see his Canaan, l. 1. c. 15. An account, in which Strato himself would, very likely, have acquiested;—if he had been as well acquainted with the oriental languages, and particularly with the Phanician Antiquities. The sum of what Bochart saith, is this:

"That part of Palestine, which lieth upon the coast of the Mediterra"nean, was, by the Arabs, called NOOP [Keritha], and by the Syrians,
"page, [Crethi; and the Hebre excalled the inhabitants of that region Too.
"[Crethi], or Door of the LXX have sometimes trans"lated Kyöras, Cretians; particularly, Ezek. xxv. 16. and Zeph. ii. 5. in
both which places it is evident, that the Prophets were not speaking of the
inhabitants of the Island Crete; because the Philistines are joined with
those Crethim, or Cretians; and they are spoken of as one and the same
people;——or rather the Crethi were part of the Philistines. And
what sutther consistent this is, that Crethi; or, as the Chaldee hath it,
"Creth, 1 Sam. xxx. 14. is ver. 16. explained to be the land of the Philistines.

"Those Cretes of Palestine were very famous Archers, and therefore, 2

" number of them were imployed by King David as his life guards ".

They are in the English translation called Cheresbites, 2 Sam. viii. 18. and xv. 18. and xx. 7. 1 Kings i. 58; 44. and 1 Chron. xviii. 17. " In all "which places the Hebrew word ", [Crethi] is by the Chaldee, interpre-

" ted [Archers]".

I think Exchart might have gone one step further, and have shown us why they were called Crethi, or Creti;——which I apprehend to have been from the terrible havec and destruction which they made in battle, by their great skill in the use of the bow. For MM, (Crethi), cometh from the root MM, Carath, Chald. MM, Cerath, excidit, to cut off, or utterly destroy; to which there is a plain allusion, Ezek. xxv. 16. MM MMM, [vehicratthi eth crethim], I will cut off the Crethim, and will destroy, &c.

And what terrible defirm tion the Archers made in the battle, may be feen,

1 Sam. xxxi. 3.

From all that hath been faid, I would gather, that the Gretes were primarily inhabitants of Prenicia, or Paleftine; that they had their name of Gretes, or Defreyers, from the destruction which they made in the field of hattle, with their books. That a number of them removed from Phenicia, and feeded in the island Grete, to which island they gave the name; and as a confirmation, I would observe, that the Gretians were remarkably samous (in the island, as well as upon the continent) for their skill and dexterity in the use of the bows.

P. 12. in the maroin, r. [Tie Boll. Jul. L. H. c. 7. Er.] p. 15. in the margin, for [Anno Obrifti 64. Neron 10.] r. [Anno Christi 63. Noron. 9]. Ibid. after I. ult in the Nov. old [when I was fertling the reading in this place, I overlooked a very small 6, or two, in Dr. Bentley's remarks upon a diffeourfe of free thinking, kc. p. 69, 70, which I therefore will now lay before the reader. After than commended the Alexandrian MS. for

reading sugardaes, he goeth en thus:

"The wind Euroelyden and never heard of, but here: It is compounded of so of and exact, the second and the craves; and it feems plain " a priori, from the disparity of those two ideas, that they could not be joined in one compound; nor is there any other example of the like composition.

"But the legandier, or as the sulgar I win here has it, Euro-equilo (approved by Gravius and others) is so ap-onte to the context, and to all the circumstances of the place; that it may fairly challenge admittance, as the

" word of St. Luke.

"It is true, according to Virruvius, Seneca, and Pliny, who make Eurus to blow from the winter Solfice, and Aquile, between the fummer Solfice and the North point; there can be no fuch wind, nor word, as Imperation of East, as a puilo; because the Solanus, or Aphichiotes, from the cardinal point of East, comes between them. But Eurus is here to be taken, as Gellius (II. 22.) and the Latin poets use it for the middle Equinostial East, the same as Solanus; and then in the table of twelve winds, according to the antients, between the two cardinal winds, Septentrio and Iturus, there are two at stated distances, Aquilo and Kasxias. The Latins had no known name for Kasxias: Guen ab oriente solstitali excitasum Greci Kasxias, vocant, apud nos sine nomine oft, says Seneca. Nat. Quest. V. 16.

"Katalas therefore, blowing between Aquilo and Eurus, the Roman sea"men (for want of a specific word) might expresse the same wind by the
"compound name Euro-aquilo; in the same analogy as the Greeks call
" hopers D, the middle wind between Eurus and Natus; and as we now say

" South East, and North East.

"Since therefore, we have now found that Enro-aquilo, was the Roman" Mariner's word for the Greek Kauxias; there will foon appear a just reason why St. Lake calls it Lough reportable, a tempessual voind, vortices in, a whirling wind; for that is the peculiar character of Kaixias in those climates, as appears from several authors, and from that known proverbial werse:

" So that with submission. I think Lutber's and the Danish version have " done more right than the Buglish, to the facred text, by translating it " NORD-087, North-East; though according to the present compais, di-" vided into xxxii, Euro-aquilo answers nearest to ost Nonn ost, East " North East, which is the very wind that would directly drive the ship " from Crete to the Africas Syrtis, according to the pilot's scare, in the " 17th verfe]".

P. 15. in the margin, for [Anno Christi 65. Neron. 11.] t. [Anno Christi 64. Neron. so]. P. 27. I last but one of the Paraphrase, for [every city] r, [in every town, or city], and concerning these words, add the following

Note.

(*) House is so far from always fignifying a City, that it frequently fignifieth a country Town, and sometimes a Village. Out of the numberselle proofs which might be alleged from many authors, I shall content my self with a few our of the New Testament, and Josephus. What is called wone, a City. Luke x. 10. is called wines it saint, a City, or Village.

Kala monn, in every city, Acts xv. 21. is, Mett. ix. 25. walms if xouas, Ciries and Villages. So whee, Ciries, Luke iv. 43. is explained by xourwords, chief Villages, Mark i. 38. and Betblebein, which is called works Azsić, the City of David, Luke ii. 4. is called xdun, &c. the Village, where David was, John vii. 42.

In like manner Josephus, de Antiq. Jud. 1. xii. c. 7. 6 5. calleth Bethfura, κώμη, a Village; though § 7. and in many other places, he calleth it πόλις, a City. The city Nain, Luke vii. 11. is by Josephus, de Bell.

Jud. 1. iv. c. 9. § 4. called a Village.

Crete had formerly been famous for its having one hundred cities; but Pling, who wrote not long after the fending this Bpifile, found only forty cities there, and the bare memory of fixty more. Ptolomy giveth an account of the fame number, and most of those forty, called cities, were little better than villages.

Serabo, I. x. Taith, that Crete had where wohen many cities, but only three of any great note, viz. Gorryna, Cydonia, and Cnoffus; and the last of these

three was greatly decayed, before Yssus came there.

So that we may conclude, that feveral of those Cities, or Towns, in which the Apostle had planted churches, and in which Titus was to ordain bishops, were most of them no bigger than our country towns; and that some of them did not exceed our larger fort of villages].

P. 29. 1. 3. for [embraced] r. [imbraced], & passim. p. 58 1. 22. after [would] r. [perhaps]. p. 70. l. 11. after these words (to himfelf) add [by continually imploying them in the fervice of [him] the only true Gop.

There is fome reason to think that Goo would not have given Israel the ceremonial law at all; if it had not been in condescention to their great stu-

pidiry, and amazing prononefle to Idelatry.

They were just come out of flavery, and from among a people devoted to Idolatry; with minds as ignorant and abject, as fuch an hard bondage. among fuch a people, could well render them; and they were unaccountably fond of the customs and manners of their cruel matters :-----The infinite wildom

wisidem of God, therefore, adapted the law to their circumstances. And, what Solon said of the Athenian laws, "That though they were not absorbed it intelly the best, yet they were the best that people could bear"; may be very justly applied to the Mosaic law, considering the circumstances of the people to whom it was given;—and the great end and design for which it was given. Hence it is, that the Prophes called them "Statutes that were "not good, and judgments whereby they should not live", Each, xx. 25. And again, it is said Deut. v. 22. that when God had spoken the ten commandments with a loud voice, in the audience of all Israel,———HE ADDED NO MORE. But when their excessive sondnesse for Idolary had appeared in Aaron's making the golden cals, and all the congregation's worthipping it,———then God proceeded to give them such a vast number of ritual institutions; that they might be kept from imitating the idolations and wicked customs of their neighbours, and that others, &se.

Ibid. 1. 37. after fremoved add [not to mention that the Jews, by being in a state of greater freedom, when the Gospel came; than their fore-fathers had been in Egypt, antecedent to the giving of the law; and by their conversing so much with the Romans, among whom learning was then at its height; were more prepared for that more manly and

rational religion).

Ibid. after l. uir. r. IIII. I might have added another reason for Gon's instituting the ceremonial law, at that time, and in those circumstances; which I cannot expresse better than in the words of an eminent divise, viz.

"That the appointing those numerous sacrifices, and expiations, washings, purifications, and the like; was to remind that stiff-necked people of their obligations to true holinesse of life, by such corporeal sigures and emblems, as might always be visibly before their eyes, suited to their capacities and prejudices; proper to withdraw them from the pollutions of their neighbouring nations, to admonish them constantly of their being the peculiar people of the true God, the holy one of Israel; and consequently to keep them under a perpetual sense of their obligation to be holy, even as he was holy".

But when the christian revelation came, and inculcated purity and true holinesse in a more noble and simple, in a more easy, clear and extensive method;——this reason for the continuance of the ceremonial law did likewise cease; and the necessity of it, to this purpose, was evidently superfeded. Children may be taught by pictures, corporeal sigures, and emblems, but persons of a riper age can receive instruction in a more manly, direct, and rational way, Gal. iv. 1, 2, &c).

P. 72. 1. 21, 22. add by way of Note, "Circumcisson is by some, thought to have been political, and not ceremonial; St. PAUL seemeth, Rom. iv. "II. to speak of it as a religious ceremony. But suppose it bound the Jews both to the religious and political parts of the law of Moses;——its religious intention might cease from the death of Christ; even though its political design continued until the Jewish Polity was dissolved".

P. 89. 1. 8. in the Notes, after [political] add [or focial]. Ibid. 1. 6. from the bottom, after [ps. 1, 2, 2] put a comma. p. 96. at the end of Sect. III. add [it is true, a law might have been enacted for a time; and abolished

2 Тімотну.

P. 12. I. 5. for [or] r. [and] p. 13. I. 16. for [had had] r. [could have had]. p. 25. I. 33. after [him] pur a comma. p. 46. I. 15. of the Notes, after [&c.] add, " where it is remarkable that ver. 2. the refurrection of " the dead is mentioned, as one of the fundamental articles of christi-" anity".

P. 48. I. 11. in the Notes, after [Ge.] add [ver. 5. " the Long knoweth

" who are his, &cl. p. 110. l. 6. for [Prem.] r. [Proum].

The END.

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A

PARAPHRASE

ΛND

NOTES

ON THE

EPISTLE of St. JAMES.

The HISTORY of St. JAMES, and of his writing this Epiftle.

SECTION L

HERE were two among the apostles of the circumcission, who were called James. And, as their history has been confounded by several, both among the antients and moderns, and this epistle sometimes ascribed to the one, and sometimes to the other; it will be proper to lay before the reader the history of them both, that he may the more clearly see which of the two was the author of this epistle.

James the elder, who was the fon of Zebedee a, and brother of John b, was one of the twelve apostles of the circumcision; and

* Mat. iv. 21. and x. 2. Mark i. 19. and iii. 17. Luke v. 10.

b 'Tis remarkable that St. John has never mentioned his brother James; ----'Tis possible he might forbear out of modesty, or for fear of being esteemed vain-glorious:

B -----Bu

to these two brothers our Lord gave the strname of Boanerges, or the sons of thunder; very probably, because of their great zeal and fortitude. We have upon record one instance, where their zeal for their Lord and Master carried them beyond what was meet in namely, when they would have commanded fire to have come down from heaven, and destroy'd a Samaritane village, because the inhabitants would not show due respect to their master.

James the elder was one of the aposses to whom our Lord manifested a more particular regard; he was admitted to see the miraculous resurrection of Jairus's daughter. He was taken up, along with Peter and John, to behold our Lord's illustrious transsiguration upon the mount; as a lively emblem of that power and glory, to which he was finally to arrive, notwithstanding his state of humiliation, and ignominious death. He was one of the sour apostles, to whom our Lord addressed himself, when he delivered that expresse prophecy, concerning the destruction of Jerusalem, and the approaching calamities of the Jewish nation. And, finally, he was one of the three, whom our Lord chose more immediately to attend him, in his great and amazing agony in the garden, when his sweat was like great drops of blood, falling down to the ground.

Thus James, the son of Zebedee, was an active leading man among the apostles, and did once ambitiously aspire to the dignity of sitting next to Christ in his kingdom; which he then imagined would be a temperal kingdom. But our Lord informed him, that "the superiority of his disciples and apostles was not temporal grandeur; but he, who should be most active and faithful in his service, most humble and meek, and most patient under trials and afflictions, would be the most honourable amongst them; and "that as to himself in particular, he must expect to suffer a violent death, like his Lord and Master;—to drink of the bitter cup, which he was to drink of, and to be baptized with the bloody baptism, with which he was to be baptized."

⁻⁻⁻⁻But, the principal reason seems to have been, because he wrote his gospel with a view to record several things, which the other three evangelists had not mentioned; and as to his brother James, they had said what was sufficient.

c Mark iii. 17.

⁴ Lake ix. 51----56. Mark v. 37, &c. Luke viii. 51, &c.

Mat. xvii. 1, &c. Mark ix. 1, 2, &c. Luke ix. 27, 28, &c.

Mark xiii. 3, &c.
 Mark xiv. 33, &c.

Mat. xx. 20, &c. Mark x, 35, &c.

AFTER our Lord's ascension, the Spirit was poured down upon Yames the elder, as well as upon the other apostles, and he continued, for fome time, to preach the gospel among the Yews. But, about the year of our Lord 43, the prophecy, concerning his undergoing a violent death, was fulfilled, and that zealous apostle became a prey to the will of his implacable enemies, the unbelieving Years; the more immediate occasion of which was as follows: The Jews had begun to perfecute the Christians, a little before the death of St. Stephen, the first Christian martyr; and that persecution continued till Caligula, the fourth Roman emperour, published his delire to be worthipped as a God, and his refolution to fet up his image in the Jewish temple and synagogues, and to destroy them, if they onposed hint in that attempt. When the Jewish nation saw such a black from gathering over their own heads, and ready every moment to fall upon them, they were thrown into so universal a consternation, that they feem to have had neither the heart, nor the leifure to perfecute the Christians any longer. However, when Galigald was dead, and Herod Agrippa, one of the family of Herod the great, was come to the kingdom of his grandfather; then the Yews obtained an edict from Glaudius Caefar in their own favour: And, as foon as ever they were at ease theniselves; they began to thew their old ensuity, to the disciples of Jesus. And they had now a fair opportunity to gratify their malice; for king Herod Agrippa was peculiarly obliging and complainent to the Yewik, and even were lous in the observation of their rises and ceremonics. As therefore, he stuck at no methods to ingratiate himself with the Jewish nation, and found that the Christians were under the popular odium, he firetched forth his hand to harraffe and molest the disciples of Jefus. And amongst the rest, he apprehended Yames the brother of John, and ordered his head to be struck off with a sword whereby he became the first marryr among the aposities, and by his death, the number of the apostles of the circumcision was reduced to eleven: for we do not find that any other apostle was substituted in his flead; nor had the apostles any " successions in the apostolic office, authority, and dignity. Тнв

^{*} Jesephe Antique Jud. lib. xixue. 6. § 3. and c. 7. § 3. Mr. Lardnir's Credibility of the Geopel Miltery, part 1. p. 19.

Mis xii. 1; Sec.

m Indeed Judas the traitor was succeeded by Matthias; but the reason of that was, because Judas, by his wickednesse, had degraded himself, before he had subsilied the course of his ministry. If Judas had lived and behaved well, if he had received B 2

THE Syriac version " has ascribed this epistle to James the elder, the son of Zebedee, and brother of John; in which it has been followed by the Arabic version, as well as by some commentators of a much later date. But to me it doth not appear, that he was the author of this epiftle. For, (1.) As he was beheaded by king Herod Agrippa, about the latter end of the year 43, or the beginning of 44, this epiftle must then have been written much earlier than any of the other apostolic epistles. The method, which all the other apostles took to plant and water the Christian doctrine, was first to preach the gospel, and afterwards to visit their converts, once and again, or to fend evangelists, who might do it in their stead. And after the Christian churches had been collected for some time, then they wrote to them, either to comfort them under their persecution, or any other dark prospects, to rectify disorders, or to confirm and establish them in faith and holinesse. And without some fufficient reason, we ought not to suppose that James the elder took a different method from the other apostles.

(2.) The gospel had not spread much beyond the borders of Palestine, before the death of fames the elder. Tis true, there were many fews and proselytes of righteousnesse, who went up to ferufalem from distant nations, at the high sessions, and several of them were there converted to christianity. But till the death of St. Stephen, the apostles and first preachers of the gospel seem generally to have resided at ferusalem?, and not to have travelled so much as through the other towns and villages of fudea?, to plant any Christian churches there. The next remove, which the gospel made, was to Samaria?, but that was within the borders of the land of Israel; and the cunuch, who carried it into Ethiopia, could not, at

the Holy Spirit, and discharged the apostolic office, during life (as the other apostles did) he would have had no successour, any more than any of the other apostles. "Tis true there were two apostles of the Gentiles afterwards added, when the Gentiles were to be converted to Christianity." But they did not succeed in the room of any other apostless meither did any apostless succeed them.

This is inferred from the general title, which, in the Syriac version, is prefixed to the epiftle of St. James, the first epiftle of St. Peter, and the first epiftle of St. John, viz. "the three epiftles of the three apostles, before whose eyes our Lord transfigured himself, that is, James, and Peter, and John." Vid. Titul. gen. pre-

fix. ep. Jacob. in Tremel.

Non enim per alios dispositionem salutts nostra cognovimus, quam per ees, per ques evangetum pervenit ad nos; quod quidem tunc praconiaverunt, postea vero per Dei voluntatem in scripturis nostris tradiderunt, fundamentum & columnam sidei nostra suu-rum. Iren, lib. iii, c. 1.

least so soon as the death of St. James, have planted many churches in that distant country. At Damascus there were some Christians, whom Saul went to persecute; and into Arabia Deserta, Saul himself went afterwards as a Christian prophet, and made some converts, and perhaps planted some churches. We have also hints concerning the conversion of some Jews in Syria, in the island Cyprus, in Galilee, and in Phanicia; but the converts in the two places last mentioned, were not among the Jews of the dispersions, and as to the conversion of devout Gentiles, the progresse was but little before the death of St. James; nor were they looked upon as of the number of the twelve tribes, either in Judea or in the dispersions.

(3.) THERE are some passages in this epistle, which intimate, that the Jewish Christians were fallen into such a great and amazing degeneracy, both as to doctrine and practice, as they can scarce be supposed to have done in the first servours of their conversion. The grand declension seems to have arose from their perverting the doctrine of justification by faith? Whereas men do not commonly pervert so plain a doctrine, till it has spread, and been for some time argued upon, and its consequences considered. As to the particular case in hand, it hath been generally, and I think very justly, apprehended, that the grounds of their salse and pernicious doctrine, was their missinterpreting some passages in the epistles of St. Paul, relat-

ing to the point of justification by faith.

ST. Peter is reckoned to have wrest. his two epistles; much about the time that this epistle of St. James was written; and he expressly takes notice, that "there were some things in the epistles of his beloved brother Paul, which were hard to be understood, and he complained that such, as were unlearned and unstable, wrested them, as they did the other scriptures, to their own destruction." St. James seems to me to complain of the same thing, and to blame them for perverting the sense and design of St. Paul's epistles; tho in writing to Jewish Christians, he did not think sit to mention that apostle of the Gentiles, who was so obnoxious to most of the Jewish converts. The epistle to the Romans, and that to the Galatians treat most directly of that subject, of justification by faith, and were, very probably, what they so perverted. But which ever of St. Paul's epistles they interpreted in that manner, 'tis all one to the present purpose; for St. Paul did not write any of his sourteen

¹ James ii. 14, &c.

^{* 2} Pet. iii. 15, 16.

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epifties, till after the martyrdom of James the elder. Nay, if we should suppose, that they took their opinion from the preaching of St. Paul, and not from his epiftles (which I think not to be fo likely) yet then, this epiftle could not have been written by James the elder, because St. Paul was not made an apostle, till after St. Yames was beheaded by Herod; and, till he had occasion to guard his Gentile converts from the impositions of the zealous Jewish Christians, we do not find that he ever preached, or wrote in that strain, concerning the method of justification and acceptance with God. It was fufficient, before that, to let the converts know, in general, that the method prescribed in the gospel, was what God had appointed. But when the Judaizers would have had the Gentile Christians to have added the observation of the law of Moses to that of the gospel, then it was proper to shew them that the gospel method alone, and of itself, was sufficient, without the additional observation of the law.

(4.) Another argument to prove that this epittle was not written by James the elder, may be taken from the passages, which intimate, that "the time of Christ's coming to take vengeance on the "Jewish nation was just at hand; that the unbelieving Jews would "be shortly destroyed; and the Jewish Christians delivered from "their enemies." See to this purpose chap. v. 1—8. Where he calls upon the rich wicked Jews to lament over their own approaching destruction, charging them with heaping up treasures by unjustifiable methods; but withat intimating that it was in the last days, when they could not long enjoy them. And he exhorts the persecuted Christians to be patient, because the coming of the Lord drew nigh, when they should be delivered from their present sears and calamities.

Now, if this epifhle was written, only a few years before the defirmation of Fernfalem, 'tis evident it could not be written by James the elder, the son of Zebedee, and brother of John; for he was put to death about twenty six years before that great desolution happened.

SECTION IL

HERE was among the twelve apostles of the circumcision, another James , the fon of Alpheus, or Cleophas, who was also called James the leffe , and the brother of our Lord . He was called Fanus the younger, or the leffe, as being the younger of the two James's. And some have thought, from his being called the brother of our Lord, that he was the son of Foseph by another wife; but it doth not appear that Joseph was ever married to ally but the virgin Mary. Besides, it ought to be remembred, in what a latitude the Fews often used the words, brother and fifter, including the kinfmen and all near relations under those general appellations *.

Alpheus *, or Cleophas, had married Mary, who was fifter to thevirgin Mary, by whom he had four fone, who are in the new teftament called the bretbren, or kinfmen of our Lord; two of them are mentioned among the twelve apostles, viz. Judas and James the leffe, whom I reckon to be the author of this chiftle.

HE

1 Mark xv. 40.

" Mat. xiii, 55. Mark vi. 3. " Compare Gen. xii. 5. with Gen. xiii. 8. See also Gen. xxix. 12. Lev. x. 4. " That Alpheus and Cleephas was tote and the fame person, may be conjectured. " not only from the nearnesse of the found, and from their being writ in Hebrew, " in the same letters, 'Diff but 'tis made plain, John xix. 25. where she is called 66 Mary the wife of Cleophus; which, in the other evangelist, is clearly evidenced to " be Mary the wife of Alpheus, the mother of James and Joses, &c. Mat. xxvir.

46 c6. Mark xv. 40." See Lightfoot's Works, vol. I. p. 270.

I Alpheus or Cleophas, had married Mary, fifter to the virgin Mary, John xix. 15. By her he had four fons, viz. James, Jefes, Simon and Judas; two of them only are mentioned, Mat. xxvii. 56. Mark xv. 40. But they are all four mentioned, Mat. xiii, 55. and Mark vi. 3. James is called the fon of Alpheus, Mat. x. 3. Mark iii. 18. Luke vi. 15. Acts i. 13. He is called James the leffe, Mark xv. 40. and both there and Mark xvi. 1. Mary is called his mother; as the is likewise called, Luke XXIV. 10. She is called the mother of James and Joses, Mat. xxvii. 56. Mark xv. 40. Judas is called the brother of this James the leffe, Luke Vi. 16. Acts i. 13. He was otherwise called Lebbeus and Thaddeus, Mat. x. 3. Mark iii. 18. 'Twas he that wrote the epistle which goes under the name of St. Jude; see the epistle of Jude, ver. 1. where he is expressly called Judas the brother of James. These two are stilled the brethren, or kinsmen, of our Lord, Mat. xiii. 55. because Mary, their mother, was sister to the virgin Mary, John xix. 25. and James is again called the Lord's brother, Gal. i. 19.

These two brothers [viz. James the leffe and Judas,] who were fons of Cleophas, and kinsmen of our Lord, were likewise of the number of the twelve apostles,

Mat. x. 3. Mark iii, 18. Luke vi, 19. Att i, 13.

He seems to have been very early a disciple of Jesus; and is once and again named among the twelve apostles of the circumcision; but we find nothing in the scripture of his having been one of the seventy disciples, whom our Lord sent out after the apostles. Nor is it likely that any of the apostles were of the number of the seventy; unlesse perhaps Matthias, who succeeded Judas the traitor, in the high and sacred office of the apostolate.

AFTER our Lord's ascension, James the lesse is mentioned as one of the apostles of the circumcision, Asts i. 13. and 'tis generally reckoned that he was the person mentioned 1 Cor. xv. 7. to whom our Lord made one separate and particular appearance, soon after his resurrection from the dead. After James the elder was put to death, James the lesse seems to have been of great note among the apostles, and to be reckoned along with Peter and John's

as James the elder had been, whilst he was alive.

This James the leffe, did likewise reside at Jerusalem, more commonly than any other of the apostles. St. Paul intimates that he saw him at Jerusalem, when he came there from Arabia, the first time after his conversion to Christianity. He was there when St. James the elder was beheaded, and St. Peter was miraculously delivered out of prison. He was there when the famous decree was made, concerning the Gentile converts abstaining from things offered to idols, fornication, things strangled and

Mat. x. 3. Mark iii. 18. Luke vi. 15, 16. Acts i. 13. and James is mentioned

as an apostle, Gal. i. 19.

I had once thought that Matthew, the Publican, was also the fon of the same Alpheus, because he is called the fon of Alpheus, Mark ii. 14 .--- and that Simon, the son of Alpheus, was the fame with Simon Zelotes, or the Canaanite, who was one of our Lord's twelve apostles; ...,--and finally, that Jefes, who was also son to this Alpheus. was the same with Joseph, called Barfubas, who was sirnamed Justus, Acts i. 23 .---But I now suspect the truth of these affertions: For, though Matthew be called the fon of Alpheur, he is never called the brother or kinfman of our Lord; and therefore 'tis likely he was the fon of another Alpheut. As Simen was a common name among the Teto; as Simon, the apostle, is never called the brother or kinsinan of our Lord; and as he has the additional appellation of Zelotes, or the Canaanite, to diffinguish him from other Simons, --- he now appears to me to be a different person from Simon, the kiniman of our Lord. And, as to his brother, who in the gospel is always called Joses, 'tis greatly to be questioned whether he was the same with Jeseph, called Bar-Jabas, Allr i. 23. Not only as Jufer and Jufeph feem to have been different names; but also as Joses is never called Bursabas, or firnamed Justus, though Joseph, who was candidate for the apollolate, from which Judas the traitor fell, had both the name of Barfabas, and the firname of Justus.

² Gol. ii. 2----9.

Gal. i. 19.
 A∂s xii. 17.

blood o; and, when St. Paul came to Jerusalem, after his third apostolic journey, he again found James the lesse in that 4 city.

THAT he was treated as a leading man among the apostles, may appear not only from his being so much at Jerusalem, to manage the affairs of that mother church; but also from his presiding in the affembly of the apostles, elders and brethren; when they concluded on the celebrated decree, Acts xv. 12, &c. For he summ'd up the debate and formed the question, to which they all unanimoully agreed. He is mentioned, by St. Paul, along with St. Peter and St. John, as one of the pillars of the Christian church, and a person of chief repute among the apostles of the circumcision, to whom St. Paul thought fit very early to impart the grand fecret of his preaching to the idolatrous Gentiles, and accepting them into the Christian church, without any subjection to the law of Moses. And he was one of the three, who gave unto Paul and Barnabas the right-hand of fellowship, that is, acknowledged them for brother apostles, who were to go among the Gentiles, as the twelve did among the Jews '

FROM his high repute among the apostles of the circumcision, and from his refiding to often at 'Yerufalem; but especially from the latter, I suppose, it came to passe that St. James the lesse was stiled by the ancient fathers, the bishop of Jerusalem; of which church some of them affirm that he was chosen, or ordained, bishop by Christ, or by his apostles, and particularly by Peter, James the

elder, and John.

'Tis very likely the apostles agreed among themselves which of them should stay in one place, or go to another. We have some traces of this in the facred history; for, when the apostles, who were at Ferufalem, had heard that Samaria had received the word of God, they sent unto them Peter and John, to go down thither, and pray over them, and impart unto them the gifts of the Holy Spirit. So, likewise, when the three apostles of the circumcision gave unto Paul and Barnabas the right-hand of fellowship, they agreed that they should go unto the Gentiles, as they did to the circumcifion s; and the fathers furnish us with some other instances of the same kind ". I suppose, therefore, that it was

^{*} Alls xv. 13. 4 Acts xxi. 18.

Gal. ii. 1, 2; 7, 8, 9.
 Eufeb. E. H. lib. ii. c. 1. 23. and lib. viii. c. 19.

^{*} Gal. ii. q.

Eufeb. E. H. lib. iii. c. 1.

with their confent and approbation, that James the leffe did more commonly refide at Jerufahm, and manage the affairs of that first and mother-church. But he did not always reside there; for the Christians at Antioch seem plainly to have known that there was no apostle at Jerufalem, when they sent their charitable contribution to the elders of that church, by the hands of Barnahas and Saul, Acts xi. ult.

But, though St. James had more constantly resided there, he could not (in strictnesse and propriety of speech) have been called the bishop of that church; because he was an apostle, and of a much superiour order: for the apostolic and episcopal characters were, according to the teriptures, diffiner things, and, when we speak accurately, we ought to distinguish between them. A primitive biftop was the prelident, or pastor, of one church; an apostle was of an higher rank, bleffed with a superiour illumination, and much greater power and authority. The apostles were appointed of Christ to plant churches, and ordain the first fruits of their conversion to be Bishops and deacons i. Their office was not confined to one fingle country, or tity; but extended every where, over the face of the whole earth. --- The office of a bifliop was confined to one church, and he doth not appear to have had any thing to do in any other church, but his own; except it was occasionally, and with the confent and approbation of that other church. Whereas the apostles, by their great and extensive authority, had a right to direct and manage affairs in any Christian church, wherever they came. As long, therefore, as the apostles lived, I take them to have been. of course, the presidents in every church, wherever they appeared, and that during the whole time of their residence in that place. Where there was no apostle, if there was a superiour prophet, or evangelist, he likewise presided of course, as long as he staid with that church. But, as neither the apostles, superiour prophets, nor evangelists, were the fixed presidents of any particular church, one of the billiops of that church was chosen to be the stated president, under the title of species, fenior probatus, &c. the president, or approved elder; and in the second century, they began to give him the name of bishop; calling the other bishops, presbyters or elders, to dis stinguish them from the stated president.

FROM the apostles, or evangelists presiding occasionally (or during their abode in any place) as the pastors, or bishops of particular

¹ Clem. Rom. Ep. ad Cor. § 42.

churches did statedly, the antient fathers gave them the same name and appellation: For instance, they stilled St. Peter, bishop of Rome, and of Antioch; not because he sounded those churches (for 'tis evident they were sounded by others) but because he is reckoned to have been much in those places, and frequently to have presided in those churches. Thus they also stilled St. James the bishop of Jerusalem; because he was often in that city, and consequently presided in the Christian church there. The scripture does, indeed, once call the apostolic office in interaction, the episcopate; but the Greeks used the word in so extensive a meaning, as to denote thereby any superintendency, or inspection whatever.

Nor only the apostles of our Lord, but also the evangelists, were. by the antients, called bishops. So Timothy was stilled the bishop of Ripbefus; Titus the bifbop of Crete; and Mark the bifliop of Alexandria; --- because they were, or were thought to have been, very much in those cities, and frequently to have presided in the Christian churches, which were planted there; whereas in reality, the office of an evangelist was no more confined to one city, that that of an anostle. On the other hand, they have called the bishops the fucceffours of the apostles and evangelists; and have attempted to give us lifts of the names of such bishops as succeeded the apostles, or evangelists, in several particular churches. Now the bishops could be the fucceflours of the apostles and evangeliste, in no other sense, than as they prefided over particular churches. For, as the apostles, and evangelitts were to convert diftant nations, and plant churches all over the world, the bishops of particular churches could not be their sucecflours, nor do we find that they pretended to be fo.

Some have afferted, that there was a third James, called James the just, who was not an apostle, but by the apostles ordained the bishop of Jerusalem; and there have not been wanting persons, who have ascribed this epistle to him. But, as the scriptures take no notice of any more than two James's, who were both of them apostles; and the most early and genuine fathers have not only given to James the lesse, the name of James the just; but are wholly silent about a third James; I see no reason to believe that there was any such person, much lesse to ascribe this epistle to him.

THERE is as much perplexity in the different accounts of the death of St. James the leffe, as there is concerning his life. In Josephusk, we find that " Ananus the younger, who had just before been no-

^{* 7:}f. Antiq. Jud. lib. xx. c. [8. alias] 9. § 1.

"minated high-priest, was haughty in his behaviour, and extremely daring. He was of the sect of the Sadducees, who are, above all the other Jews, cruel in their judicial sentences:——as therefore Ananus was such a man, he, thinking he had a fit opportunity, because Festus was dead, and Albinus yet upon his journey, calls a council, and bringing before them the brother of Jesus, who was called Christ (whose name was James) and some others, he brought an accusation against them as transgressours of the law, and delivered them up to be stoned to death; by which means he offended many of the mildest Jews in the city [Jerusalem], and such as were the most exact observers of the law."

This passage, as it stands in the present copies of Josephus, affords a most remarkable testimony concerning the death of St. James; but some learned men have suspected these words [the brother of Jesus, who is called Christ, whose name was James] to be an interpolation: for Josephus is very reserved in speaking of Jesus and his followers, and generally (I think always) passes them over in silence; either our of his great zeal for the antient Jewish religion, his contempt of the Christians, or his complaisance to the Greeks and Romans, to whom he has paid an extraordinary deference in many parts of his history.

Ann, supposing these words to be an interpolation, we can gather no more from that passage, than that drames did illegally put several persons to death, under a pretence of their having transgressed the Jewish law; but who they were, or whether they were any of them Christians, or no, cannot be determined with any cer-

tainty.

Eufebius has quoted from Josephus the very passage abovementioned, and in the same chapter has recited other particulars, taken from Hegesppus, which appear to me to be quite inconsistent with the account given by Josephus; supposing that to be genuine. To speak my mind freely, I look upon both the accounts to be extremely dubious: for, "what reason have we to think that the apostle, "Jumes the lesse, was a Nazarite from the womb? or that he had "the liberty to enter into the holy of holies? where none but the high-priest was allowed to enter; and he only once a year, namely, "on the great day of atonement. Why should the Jews imagine, that James the apostle, and brother of Christ, would distinate "the people from believing in Jesus, whom he had so openly and

" faithfully preached, for about thirty years? or how can we recon-" cile the two accounts?" For Josephus intimates, that " he was " condemned in a public council of the Fews." According to Hegefippus, " he was murdered, without any judicial trial, by a tu-'mult of the people." Fosephus declares, that Ananus the highpricst delivered him, with others, to be stoned; which was always executed without the gates of the city. Hegefippus represents him as put to death by himself, being thrown down from the battlements of the temple; and, though the Fews began to stone him (because he was not killed with the fall) yet he was actually flain with a fuller's club, in, or nigh the temple. And he further adds, that " they buried him in the place where he was killed, and that his " grave-stone remained unto that time, near the temple." Whereas, 'tis well known that the Fews buried the dead at some distance from their towns and cities; and that, in particular, they would not allow any person to be buried nigh the temple, for fear of polluting that holy place.

THERE are several other particulars concerning this James, the brother of our Lord, which I will not recite; because they seem to be equally groundlesse with the passages already mentioned. The taking things upon trust, and giving credit to them without a sufficient examination, hath done irreparable damage to the cause of true religion. And we are forced to labour, with great toil and patience, in order to distinguish what is true or genuine; from what has been lorged, or taken upon trust, and credited without a due and proper

examination.

SECTION III.

As we have found out the author of this epiftle, it will be proper to inquire, in the next place, "to whom it was writ?" and that, we may easily learn from chap. i. t. "James the servant of "God, and of the Lord Jesus Christ, to the twelve tribes that are "in the dispersion." That is, he wrote unto such of the Jews of all the twelve tribes, as lived out of Judea, and had embraced the Christian religion. What we call the epiftle to the Hebrews, was written to Hebrew Jews, and (as 'tis commonly thought) more immediately unto such of them as lived in Judea, or Jerusalem; but this epiftle of St. James seems to me to have been written more immediately

mediately to the Jews out of Palestine. As St. James resided in Judea, he had less occasion to write to the Hebrew Jews, within the borders of Palestine; because they were his daily and constant care, and he had frequent opportunities of seeing and conversing with them; but he, very probably, got several copies of this epistle wrote out, and sent to the Jewish Christians in their dispersions; because he had no opportunity of visiting them in person.

I APPREHEND that the epiftle, in general, was writ to the Jewish Christians; for as to chap, v. 1—6. which many think, was defigned as an addresse to the unbelieving Jews, I look upon it as no other than an apostrophe, or a figurative addresse to persons that he did not expect would read his epistle;—and that merely in order to introduce what he had to offer, by way of consolation to the Jewish Christians, who were persecuted by the rich unbelieving Jews.—As if he had said, "seeing destruction will swiftly over-"take your persecutors, be ye patient therefore, brethren, until the coming of that day," Sc. But of this more particularly, when we come to ebap, v.

Some may, possibly, question whether the twelve tribes were " in being, when St. James wrote this epiftle?" As to the two tribes of Judah and Benjamin, I suppose there will be no scriple; for they returned from the Babylonish captivity, and were settled in Judea, though they were now in subjection to the Romans. But the difficulty will be, concerning the other ten tribes; for God permitted Shalmanezer, king of Affyria, to take Samaria, after he had befieged it three years; and to carry away the ten tribes of Ifrael into Affyria, because of their idolatry and other great vices; and he planted them in Halab and Habor, by the river Gozan, and in the other cities of the Medes". Now we never read, that the ten tribes returned from their captivity. On the contrary, the facred historian informs us, that they were carried away, out of their own land, into Affyria, where they remained unto that day ". After which, he gives an account of the persons that were planted in the land of Ifracl, in their stead . And, as they were not returned, when the fecond book of Kings was committed to writing, God declares by his prophet', that be would no more have mercy upon the bouje of

^m 2 Kings xvii. 5, &c. See particularly, wer. 18. where 'tis faid, that " there " was none left but the tribe of Judah only;" under which was commonly included the tribe of Benjamin also. See likewife, 2 Kings xviii, 9---12.

^{* 2} Kings xvii, 23, &c.

" Hof. i. 6. and viii. 8. and ix. 3; 15.

Ifracl; — that Ifrael was fwallowed up, and should be among the Gentiles as a vessel wherein is no pleasure: — that they should not dwell in the Lord's land; — and that he would drive them out of his house, and love them no more; and the prophet concludes that chapter thus, My God will cast them away, because they did not hearken unto him; and they shall be wanderers among the nations.

THOUGH the two tribes of Judah and Benjamin did, many of them, return from the Babylonish captivity; yet'tis generally reckoned that great numbers of them liked their fituation in Chaldea, so well, that they refused to go back and settle in Judea; and, along with those of the two tribes of Judah and Benjamin, several of the other

ten tribes returned, and settled in the land of Judea.

Bur, besides the dispersion of the ten tribes in Affgria, and such numbers of the two tribes continuing in Chaldea, the descendants of Israel had, in a long succession of ages, many of them voluntarily removed, some into the east, and others into the west, as well as into other countries. And, by frequent wars and various revolutions (especially under the four grand monarchies) many of them-were, at other times, forced from their own country, and obliged to settle as their masters directed, or as their own inclinations, or convenience led them.

Now the question is, "whether such of the twelve tribes, as "were dispersed among the nations, did not fall in with their ido"latry, and other customs; and so were swallowed up; and no
"longer remained a distinct people? or whether they continued to
keep up their distinct rites, and manner of worship; and might be known from the nations, among whom they sojourned?"

Answer. No doubt many of them sell into idolatry, and so were swallowed up and lost among the nations. But that great numbers retained the Jewish rites, and continued a distinct people, is sully testified, both by sacred and protane writers.—In the days of Abasuerus, king of Persia and Media, who reigned from India even to Athiopia, that is, over an hundred and twenty seven provinces; we find that the Jews [by which we are to understand, those of any of the twelve tribes] were scattered abroad, and dispersed among the people, in all the provinces of his kingdom. And yet, they retained their own religion; for 'tis said, that " their laws were di" verse from all people, neither did they keep the king's laws."

When the miraculous gifts of the Spirit were first conferred on the apostles, St. Luke takes notice that there were then, sojourning at Jerusalem, Jews, out of every nation under heaven; and, upon hearing the apostles, they were all amazed, and said one to another, Behold, are not all these that speak, Galileans? and how hear we every man in our own tongue, wherein we were born? Parthians, Medes, and Elamites, and the inhabitants of Mesopotamia, and of Judea, Cappadocia, Pontus, and Asia, Phrygia, and Pambilia, Egypt, and the parts of Lybia about Grene, strangers from Rome, Jews, and proselytes, Cretes and Arabians; we do hear them speak, in our own language, the wonderful works of God?"

In the history of St. Paul's travels, we find him preaching in the Jewish synagogues, in many Gentile cities; for instance, at Antioch in Pisidia, at Iconium, at Thessand, at Athens, at Corinth, and at Explasion.

and at Ephefus .

In his speech before king Agrippa, who was a Few, and well acquainted with the history of the twelve tribes, St. Paul plainly intimates, that all the tribes were still in being; that it was well known they were so; and that they, in general, expected the coming of the Méssiah, and the resurrection from the dead.

*THAT the Jews were scattered abroad, and dwelt in almost all parts of the world, even before the destruction of their city and state by Titus, is evident from many passages of Philo, Josephus, and several heathen authors. The following testimonies will be sufficient

for our present purpose.

Philo, in his book against Fleccus, presect of Egypt, in the beginning of Caligula's reign, says, "There were not lesse than a million of Fows in Alexandria and other parts of Egypt." He adds, "For one country does not contain the Fewish people; they being extremely numerous. For which reason there are of them in all the best and most slourishing countries of Europe, and Asia, in

¹ Atts ii. 4---11. 2 Atts xiii. 14, &c.

A∂: xiv. 1, &c.
 A∂: xvii. 1, 2.

[•] Alls xvii. 17.

^{*} Atts xviii. 4. . . * Atts xix. *8.

^{*} Alls xxvi. 6, 7.

* The following testimonies, concerning the differsion of the Jews, are mostly taken from Mr. Lardner's Credibility of the Gospel History, part 1. p. 137, &c.

^{*} Phile in Flace. p. 971. C. E.

" the iflands, as well as on the continent; all efteeming for their metropolis the holy city, in which is the facred temple of the most high God."

Tully says, that "the Jews sent gold yearly to Jerusalem," from Italy, and all other provinces," that is, of the Roman empire.

ABOUT the year of our Lord 39. Caligula gave orders to Petronius, the president of Syria, to set up his statue at Jerusalem. When the tidings, that Petronius had published these orders, came to Rome, Agrippa the elder was there; and, being unable to appear before the emperour in person, he sent him a letter, to disfuade him from that delign. Philo has given us an account of that letter, wherein, among other things, he fays, " nor can I forbear to allege in behalf of the " holy city, the place of my nativity, that 'tis the metropolis, not of " the country of Judea only, but of many others; on account of the " many colonies, which have been sent out of it, at different times; " not only into the neighbouring countries, Egypt, Phanicia, both " the Syria's; but also into places more distant, to Pampbilia. Cili-" cia, and many parts of Afia minor, as far as Bythinia, and the " recesse of Pontus. They are, in the same manner, in Europe; in " Thessaly, Baotia, Macedonia, Etolia, Argos, Corinth, in the most " and best parts of Pelaponnejus; nor are the continents only full " of Fewish colonies, but also the most celebrated islands, Eubaca, " Cyprus, Crete; not to mention those who are beyond the Eu-" phrates. For, excepting only a small part of Babylon, and some " other leffer diffricts, scarce any country of note can be mentioned, " in which there are not Jewish inhabitants." If you grant this re-" quest, in favour of my native place, you will be a benefactor, " not to one city only, but to thousands of cities, in every part of " the world; in Europe, in Afia, in Lybia, in the maritime, and " in the inland parts of the continent and the islands".

WHEN the wars were breaking out, in Judea, Agrippa the younger, in a speech he delivered at Jerusalem, makes use of this, as an argument to persuade the Jews in Judea to be peaceable; that, if they should be worsted, they would involve their countrymen in other parts of the Roman empire, in the same ruin ". "You "expose to danger, says he, not only yourselves, but those also,

² Cum aurum Judæorum nomine quotannis ex Italia, & ex omnibus vestris provinciis, Hierosolymam exportari soleret, Flaccus sanxit edicto, ne ex Asia exportari liceret. Orat. pro Flacc. n. 67.

[▶] Phila de Legat. ad Caium. p. 1031, 1032.

[·] Joseph, de Bell. Jud. lib.gii. c. 16. § 6. verf. fin.

" who live in other cities; for there is not a people, in all the " world, who have not fome of you among them. Now all thefe " will certainly be facrificed by their enemies, if you rebel; and, " because of the wicked counsels of a few men, every city will be

" filled with the blood of flaughter'd Jews."

Josephus quotes Strabo, as saying, that " the Jews had filled the " whole earth; --- that they had got almost into every city; and " that it was not easy to find a place, through the whole world, " where that fort of men were not received and fettled; and that " their religious laws and customs were imitated by many 4."

Ptolemy Philadelphus, the king of Egypt, having a defire to enrich his library at Alexandria, with the Yewish law, wrote to Eleazar, the high-priest, to send fix persons out of each tribe, to make a translation of it, for him, into the Greek language. In the anfwer, which Eleazar fent to Ptolemy, are these words: " We have " chosen fix elders out of each tribe, whom we have sent unto you "with the law". This is a plain proof that Josephur (from whom this account is taken) did not suppose the ten tribes to be extinct.

In the account of Ezra's journey from Babylanto Ferufation, and of the people, that went with him, in the reign of Artaxerxes, Yofephus is more expresse: For he says, " But the whole people of the Ifraelites remained in that country; whence it hath come to " passe, that there are but two tribes in Afte and Europe, that are " subject to the Romans: whereas the ten tribes are still in being, be-" youd the Euphrates; an infinite multitude, whose numbers are " not to be known."

^{*} Jos. Antiq. Jud. 1. xiv. c. 7. § 2.
* Jos. ibid. 1. xii. c. 2. § 5.
* Did. 1. xii. c. 5. § 2.

SECTION IV.

follow. (1.) To prevent the fewish Christians storm falling into the vices, which abounded among the fews; such as pride in prosperity; impatience under poverty, or any other affliction; unworthy thoughts of God, and more particularly the looking upon him as the author of moral cvil; a valuing themselves on their faith, knowlege, or right opinion, without a virtuous practice; a very criminal partiality for the rich; and a contempt of the poor; an affectation of being doctors and teachers; an indulging to passion and rash anger, envy and uncharitablenesse, string and contention; abusing the noble faculty of speech, and being guilty of the vices of the tongue, such as cursing and swearing, stander and backbiting, and all rash and unguarded speeches whatever:——so likewise covetous field and sensitive, distrusting the divine goodnesse, neglecting prayer, or praying with wrong views, and the want of a due sense of their constant and immediate dependance upon God.

(2.) To fet the Jewish Christians right, as to the doctrine of justification by faith. For as they were not to be justified by the law, but by the method proposed in the gospel, and that method was said to be by faith, without the works of the law; — they, some of them, weakly, and others, perhaps, wilfully perverted that discovery, and were for understanding, by faith, " a bare affent to the truth of the gospel, " without that fidelity, which is required of all that would be saved."

(3.) To intimate unto such of them as laboured under sicknesse, or any bodily disorders, that, if they were penitent, they might hope for a miraculous cure.

(4.) ANOTHER, and a principal reason of St. James's writing this epistle to the Jewish Christians at this time, was, to prevent their being impatient under their present persecutions, or dark prospects; and to support and comfort them, by assuring them, that the coming of the Lord was at hand. 'Tis evident from the Ass of the Apostles, and many of the epistles, that most of the persecutions, which befel the Christians, arose from the unbelieving Jews. Now, as their destruction was approaching swiftly, the evils, which the Christians suffered from them, were as swiftly drawing to an end. And it was highly proper for St. James to put them in mind of these things; for the prospect of a speedy deliverance, is one of the greatest motives to patience under any calamity.

D₂

The order in which these several particulars are mentioned, will best appear from the Synopsis. But, from what has been said under the 4th and last head, we may gather something concerning the time, when this apostle wrote. For, if the destruction of Jerusalem was just at hand it will lead us to six the date of this epistle, but a few years before that signal event; and, indeed, I should have been for placing it about the year 65. (that is, about a year before the Jewish wars broke out, which ended in the destruction of their temple, city and nation:——I should, I say, have been for placing this epistle about the year 65.) had not the chronologers, who have fixed it the latest, placed the death of St. James about the year 63. of Nero 9. and, as this point cannot be determined with any clear-nesse and certainty, I choose to acquiesce in their determination.

• Our Saviour had prophelied, that a little before the destruction of ferusalem, his disciples should undergo many and great evils, upon the account of their religion, Mat. xxiv. 10, &c. and again, ver. 32---34. As therefore these fewish Christians were now in a perfecuted state (as appears from many hints in this epistic) this may be another argument for the fixing the date of this epistle but a little before that signal event.

THE

SYNOPSIS.

FTER an introduction, much like some of those which Written St. Paul made use of, he addresses himself to the twelve from Jenetribes in their dispersion; and particularly unto such of falem, in the " them as had embraced christianity. As they were then in a state Lord 63. of " of perfecution, he recommends patience, as what would in the Ners 9. a lit-" end be greatly to their Advantage; and, together with patience, he death of St. " directs them to feek God by prayer; in full confidence of his James. " granting them what, in the event, would prove best for them. " He advised the poor man to rejoice in the honour and privileges, " to which christianity had exalted him; and the rich, to remem-" ber the precarious nature of all temporal polletions, which fade " like a fair flower before the scorching sun: and he enforces what

" promise of immorphity unto such as were proof. " No man ought to ascribe any temptation to God, as tempta-

" tation fignifies a folliciting men to fin; for 'tis their own luft " which entices men, and which, when complied with, destroys them; " the unchangeable God is the author of all good, who, in the " first place, most graciously took the Jewish converts into the " Christian church, and thereby laid them under the strongest ob-" ligations to obey the gospel; particularly, instead of passion, or " malice, to put on meckneffe and charity, to bridle their tongues, " and to look for happinesse in the way of a virtuous and holy " practice.

" he had faid, concerning their behaving well under trials, by the

" Ir a stranger came into any of their churches, they were not Chap. II. " to shew such partiality, as to think well of him, because he was " well-dreffed; or to have a contemptible opinion of him, because " he was poor, and meanly clothed: for the rich did commonly " fet their hearts fo much on the honours and possessions of this " world, as to treat Christ and his religion with great contempt; and

" and even to perfecute his disciples; and, therefore, the Christians " had no reason to be partial in their favour. Besides, it was re-" quired of them to love their neighbours as themselves, whether " they were rich or poor, and that without respect of persons; and " a breaking the Christian law in one capital point, would cause " them to misse of the happinesse promised to the rightcous. For " their knowlege, or faith, would not atone for their want of " mercy, or charity. To speak fair to an indigent person, with-" out relieving him, would be no charity, not do the man any " fervice: neither will that faith avail to instification, which is not " accompanied with an holy Christian life. The devils believe the " being of a God, and tremble to think of his coming as their " judge; but as their faith is not accompanied with holineffe, 'tis " of no value. Abraham and others, who were commended for " their faith, manifested, by their good works, that their faith was " a virtue, and more than a mere affent to fuch truths as God re-" vealed to them; for it included obtained Such a more affent, "without a plous life, is no more than a carcale, without a spirit " to animate it.

Chap. III.

"He exhorts them not to affect the being doctors and teachers of their religion; for all, in general, are offenders, more or leffe; and vices in such a station would be more aggravated. Indeed, if any man can govern his tongue, he is arrived to a great degree of perfection; for, the horles are managed and turned about with a small bridle, and large ships with a little helm; yet the tongue, the little in iriels, is very difficultly managed; and if it be not under due regulation, it doth a world of mischies. The therefore it be harder to subdue the tongue, than 'tis to tame a wild beast; yet 'tis every man's duty to strive, with all his might, to keep-it under due regulation.

"As we bleffe God with our tongue, 'tis indecent with the same to curse men, who were created in the divine image; such disserent and incontistent speeches ought no more to proceed out of the same mouth, than fresh and salt water flow out of the same fountain; or than olives ought to be expected to grow on a sigtree, or sigs on a vine. A meck, prudent, and inostensive behaviour is most agreeable to the Christian character; but the
wrathful and malicious can lay no just claim to the Christian
spirit; for that is full of love, peace, and benignity. Whereas
quarrels and contentions proceed from the unsubdued lusts, and

' irregular appetites of men; by which they are led to covetous.

Chap. IV.

' neffe

" nesse and envy, a neglect of prayer, or to petition for things " unlawful or improper. If men be devoted to voluptuoufnesse, " or an infatiable love of riches, they cannot possibly be lovers of "God, nor approved by him, who relifts the aspiring, and delights " in such as are of an humble spirit. If men result all temptations " to vice, and mourn over their past fins and follies, they may ex-" pect the divine approbation.

" Heggin the next place, condemns conformulache and backbi-" ting, as contrary to the Christian law; and represents him, that " would vindicate such a practice, as fitting in judgment on the " law, instead of conforming to it; which would in the end turn " to his own condemnation. In order to preferve a fense of their " immediate and constant dependance upon Gody and of the short-" nesse and uncertainty of the protent life, Christians ought to un-" dertake nothing, but with great submission to the divine will. " If they do, they are criminal, and may justly expect that their

" designs will be frustrated.

" HE, by a beautiful apostrophe, intimates that the unbelieving Chap. V. " Jews had great reason to mourn, in the most sensible manner, " because of their approaching calamities. For then all their pos-" fessions would profit them nothing; nor would their lives be se-" cure; and they had no reason to expect any thing but a curse; " for they had gathered riches by wicked methods, and they fpent " them as wickedly.

" Bur, the approaching miferies threatned the unbelieving " Tews, the Christians might be comforted; as they would then be " delivered from their greatest enemies. He, therefore, exhorts " them to wait with patience, for that grand event, as the farmer " for the harvest: nor were they the first, who had suffered such " great afflictions; they had heard of the patience of Job, and " of the antient prophets, and they were fit patterns for them to " imitate; as the divine goodnesse to them, was an encouragement " for the Christians to hope for deliverance out of all their troubles. " No bad usage, nor any other temptation whatever, should pro-" voke Christians to swear, in their common conversation, either " by God, or by any of his creatures. The proper behaviour of an " afflicted Christian, is to seek God by prayer; and one, that is in " a chearful frame, ought to expresse his joy by finging of psalms. " IF any Christian had, by his wickednesse, drawn down a disease

" upon himself, as a judgment from God, for his difgracing Chri-" Stianity, in that its infant state, the apostle advised him to send

"for the elders of the Christian church, that they might pray over him, and anoint him with oil, as our Saviour had order'd them to do, in some of their miraculous cures; and, upon such an inspired prayer, the sick person would be miraculously healed of that disorder, and the sins, which had occasioned it, would be forgiven: for he affores them, that such extraordinary prayers would be of great efficacy. God, upon the prayer of the antient prophet Elijab, had worked miracles; and yet Elijab was only a frail mortal man, as other men are, and the Christians, in that age of miracles, might hope to succeed, as he did.

"He concludes, with intimating how useful a thing it was, for one Christian to endeavour to reclaim another from errour and vice; for, by that means, he would save his brother from

A

PARAPHRASE

AND

NOTES, &c.

SECT. I.

Снар. і. ver. 1----12.

INTRODUCTION.

CONTENTS

HE Jewish Christians seem to have been in a persecuted, An. Christians afflicted state; and therefore (after acquainting them, who it was that wrote to them, and addressing himself to the twelve tribes, in their dispersions) the apostle recommends faith and pa-Chap. It tience; and intimates how glorious a thing 'tis to be proof against great trials. If any of them were at a losse how to behave, in a time of such general distresse, they were to seek direction from God, in full considence, that, if they were faithful, he would not desert them in the day of trial.

HE exhorts the poor to rejoice, inasmuch as, by the christian religion, they were exalted to such great dignity and happinesse; and the rich to be humble, upon the account of the mean nature, and transient duration of all earthly glory. If they thus approved themselves to God, he would finally bestow upon both of them a crown of immortality.

PARAPHRASE.

TEXT.

An.Christi

AMES, a servant of God, and of the Lord Jesus Christ ; solemnly devoted unto them in the great work of spreading the everlasting gospel; ---- to carry on which work, he now writes

JAMES 2 fervant of God, 2 and of the Lord Jesus Christ, to

NOTES.

unto

I. " Allos, a fervant.] Which of the James's was author of this epifile, has been shewn abundantly in the History. See p. 7, &c. Some have objected, that this James was not an apossile; because "he here stiles himself only the servant of God, and of the " Lord Jefus Christ; and doth not take upon him the title of an apostle." But surely they did not sufficiently consider how far this objection would extend; for neither hath St. John stiled himself an apostle, and yet the first of his epistles has been universally accounted genuine. St. Jude has not filled himself an apostle, in the introduction to his epiffle; but has made use of the same word with his brother James, 'isdas 'Ine's Xpre's JEAO, " Jude the servant of Jesus Christ." And what is more, even St. Paul, the renowned apostle of the Gentiles, whose epistles have been so universally received, doth not always take upon him the file and title of an apofile; but bath fometimes called himself only the scream of Jesus Christ. Indeed, Rom. i. 1. after Haung Sing 'Inou Xpere, " Paul, the ferwant of Jesus Christ;" he adds, and is anison , " called " to be an apostle." And there is an introduction much to the same purpose, Tit. i. i. But there is no such additional clause, Philips in I. Tis there only Mana & Tipis-80. July Inox Kees, " Paul and Timothy, the fervants of Jefus Christ." 1 Theff. i. t. and a Theff. i. 1. he only mentions his name, without adding any title. Philem. ver. 1. be doth not call himself an apostles tout the prisoner of Tests. Christ And, if the epiffle to the Hebreus was written by St. Paul (as I suppose it was) we find neither his name, nor any of his titles. ---- So groundlelle is the argument of such as would infer, from St. James's filling himself only, the servant of God, and of the Lord Jesus Christ, that he was, therefore, no apostle.

As his apostolic authority was not called in question, among the Jewish Christians, in their dispersions, he had no occasion to take upon him the stile and title of an apositie (as St. Peter most probably had, among the converted strangers, or profesytes; whose liberty had often been attack'd, by some of the zeasous Judinzers. And 'tis evident that St. Panh was frequently obliged to take notice of his apostleship, in order to maintain his character and dignity.) It ought therefore to be looked upon as an instance of St. James's humility and modelty, that he called himself only the servant of God, and of the Lord Jesus Christ, when he had so just a claim to an higher

character.

James, a fervant of God, and of the Lord Jelus Christ.] Here are the two fundamental articles of the Christian religion, namely, that we believe in God, and in his

fon, Jefus Christ our Lord: See John xiv. 1.

Se James chere professes himself the servant of both of them; and he was not only a disciple of Christ, but also an apostle. Had he not stilled himself the servant of God, the unbelieving Jews might, possibly, have resented it, and infinuated, what some of the sale Christians did afterwards affert, panely, that "the God of the Old Testa-" ment and of the New were different; or, that the Christians did not worship the "same

TEXT.

PARAPHRASE.

to the twelve tribes which are feattered abroad, greeting. My unto such of the twelve tribes of Ifrael, An.Chris as are removed out of Ralestine, and Nero. 9. dispersed among the heathen nations; Chap. I and in the first place, sends to them his Chap. I love and salutations d, and wishes them all manner of happinesse.

all

NOTES.

" same God with the Jews." Had he stiled himself the servant of God, and stopp'd there, the unbelieving Jews would have liked the title very well; for they believed in the one true God. But when he added, that he was also the servant of Jesus Christ, he added what was very disagreeable to them; for they resuled to become the servants of Christ, and had a great and sovereign contempt for all who acknowleded him to be the Message.

Tis from St. James's adding these words (and of the Lord Jefus Christ) that we are to gather, who the persons were, to whom he wrote. For he doth not expirely say, to the faints or believers, to the called or elect, among the twelve tribes; but, in

general, to the twelve tribes in the differsion.

He supposed they would easily conclude, to what part of the twelve tribes a fervant of Christ was likely to write; and therefore he thought there was no occasion to be more particular. That very title would lead them to look upon his epifle, as a more immediate addresse to the believing Joses, in the dispersions; if he had not sent it to them, by the hands of some of the Christians; as I suppose he did.

Tais s'astera qualis, rais is re stantiff, to the fuctor tribes, that is, to those in the dispersion.] That the twelve tribes were still in being, see the Hist. p. 11; So. The laying, in such clear and expresse terms, that he wrote to those in the dispersion, seems to me to be a plain intimation that he did not design this epistle, primarily and immediately, for the Joseph Christians in Judea: the they might, without question, peruse it with advantage.

I suppose St. James was himself at Jerusalem, or in Judea, when he wrote this epifile; and perhaps he sent it to the Jewish Christians, in their dispossions, by the hands of some of their brethren, who, together with their christianity, still retained a great veneration for the coremonial law, and came up from distant nations to wor-

thip at the temple,

That it was not wrote to the Jewifb Christians in Palestine, is confirmed by the Syriac Version, which (after the word dispersion) adds is shown, among the Gentiles, or in the description which comes to the same thing. See Tremel. Beza, and Mills.

Adjust, greeting.] Because the authority of this spiffle was once called in question, many of the words and phrases have been alleged, to strengthen the suspicion, which would otherwise have been thought very innocent, and to have given no grounds for such surmices.

I have already intimated, that from St. James's taking upon him the modest title of [the fervant of God, and of the Lord Jesus Christ] some have called in question his applicate dignity. I would have add, that Luther, and after him Cajesan, would have taken an argument to overthrow the authority of this epifile, from the salutation, which they thought " so simple, weak, and naked, that it was wholly unlike the " salu-

PARAPHRASE.

TEXT

An.Christi

Nero. 9. the faithful and obedient people of God

Chap. I. cially after the coming of the Messiah;

yet, my dear brethren, let me persuade

My brethren, count it all joy 2 when ye fall into divers temptatiions;

NOTES.

" faintation of the other apostles: For it mentions nothing of God, and of the Lord " Jesus Christ, nor of grace and peace; but, in the stile of profane authors, it makes

" use only of the word xaipen, greating."

It would really surprize one to find what fort of arguments are sometimes made use of, to support a savourite bypothesis. The episte to the Hebrews, and the epistes of St. John, are introduced with no kind of salutation; and St. Paul did not always keep to the same professe manner of salutations. St. John was so far from thinking xapes to be a mere-professe manner of salutation, that (2 epist. ver. 10, 11.) he seems to have reckoned it the most proper form of saluting the found and true Christians; and, in some sense, unfit to be made use of, to the wilful corrupters of the Christian doctrine; at least, as long as they continued to be guilty of so high a crime.

But what is more than all that, the angel Gabriel made use of the word xaips in his salutation of the virgin Mary; Luke i. 28. And the most antient and venerable fyned, that ever met together, hath made use of no other than this, which Luther and Cajetan accounted such a naked and heathenish manner of falutation. For we find, Atts xv. 28. that this was the very word agreed upon, by the apostles, elders, and brethren, at Jerusalem, when they wrote to the Gentile converts, concerning

their freedom, under the Christian religion, from the ceremonial law.

As St. James the leffe prefided in that affembly, may we not from thence, as well as from other arguments, gather, that the same apollie (who was then the prefident, and perhaps drew up that letter, which was universally approved by the apollies, elders, and brethren) was the author also of this epifile, and that he here kept to the same form of salutation?

As raises was used by the heathers, when they wished all happinesse to any person, St. Fames might, with good reason, conform to the common language: And, as he had already mentioned God, and the Lord Jesus Christ, it was only to see whom he looked upon as the fountain, and medium of all mercies, and that he had an higher meaning than the heather had, that he used the same word.

If any Christian could doubt of this, one might refer him to verks 5, and 17. According to the Spriae version, he wished them peace, which, in the Jewish lan-

guage, fignified all manner of bappinesse. See John xx. 19, 20, 26.

2. * Under the law, great temporal bleffings were promifed to the people of God; as long as they continued obedient, Levit. xxvi. 3--13. Deut. xxviii. 1--14. and terrible afflictions threatned, if they were disobedient, Levit. xxvi. 14, &c. Deut. xxviii. 15, &c. But they expected even better things under the Melfiah. There was great occasion, therefore, to let the Jewifb Christians right in this particular; for they were deeply tinetur'd with the national prejudices, and could not easily be reconciled to suffer for righteousnesses are now the Melfiah was come, and they continued to believe and obey him.

If

3.

TEXT

PARAPHRASE.

3 tions; knowing this, that the trying of your faith worketh pa-4 ence. But let patience have ber perfect work, that ye may be parfect and entire, wanting nothing.

you to look upon your afflictions in ano- An Christi ther view, and to account it a reason of the Nero. 9. greatest joy and exultation , when you ." are furrounded with many and various Chap L trials; as convinced that the giving proof, or evidence, by trials and afflictions, of your steadfast adherence to the Christian religion, is the most effectual method of attaining to a patient submission and firmnesse of mind; for that is not to be acquired by eafe and indolence, but by bravely struggling with hardships and difficulties. Be contented, therefore, to fuffer for some time, and let patience have its work thoroughly perfected, that ye yourselves may at last be perfect Chriflians, and intircly accomplished, deficient in nothing. But,

NOTES.

See ver. 12. of this chapter, Ecolor il 1-1-5. Matt. v., 10,41, 12. Lutevi, 22, 23. Acts v. 41. Philip. i. 29. 1 Theff. i. 6. Heb. x. 34. 1 Pet. i. 6, 7. and iv. 13-16. 2 Pet. ii. 9.

s According to the Sprine verifon, 'tis wollais is wouldn't weepas luis. See Dr. Mills. Temptations are put for trials and afflictions, Deut. vii. 18, 19. Luke viii. 13. and xxii. 28. Alls xx. 19. 1 Cor. x. 13. Heb. iv. 15. 2 Pet. ii. 9. The fewift Christians from, about this time, to have endured many hardships and perfecutions, by

reason of the enmity of the unbelieving France.

2. h Twanter street doubles the this wister raispyaletas insulation, knowing that your making proof of your faith worketh patience.] That the wister is not by trajection put for mis mireus chest, either here, or I Pet. i. 7. as some have apprehended. By faith feems to be meant their christianity. And, if to, Swipes will not fignify trial, but proof or evidence, which is the fenfe of the word in other authors. But ftill, as it denotes a proof given by trial, the meaning will be, " that proof, or evidence, " which you give (by undergoing trials or afflictions) of your fincere adherence to the " Christian saith, worketh patience." Persons are frequently uncertain as to their own fincerity and fleadfastnesse, till they come to be tried. But it would not alter the fense of the words, if we should understand the apostle, as speaking of the proof, which by this means they gave, or were called to give to others.

1 Wifdom iii. 5, 6. Rom. v. 3, 4. 4. * Mat. x. 22. Rom. xii. 12. Heb. iii. 6. and vi. 11, 12. and x. 36. and xii. Rev. ii. 10.

1 Mat. xix. 20, 21. Luke xviii. 22. Ephef. iii. 19. Col. iv. 12. 2 Tim. iii. 17. 1 Kings. 6.

PARAPHRASE.

TEXT.

An. Christi But, if any of you should be deficient

63. in wisdom, or at a losse what method
Nero. 9. to take, or how to behave in a time of

Chap. I. such general distresse and perplexity m,

5. let him addresse himself, by servent

let him addresse himself, by servent prayer, unto that gracious God, who is so ready to bestow liberally and bountifully on all men, and upbraideth no penitent person with his past follies, And, whoever feeketh wifdom in that way, may be fatisfy'd that he shall obtain it". For there is no manner of reason to call in question either the wifdom, the goodnesse, or the power of God. Let him, therefore, pray in faith , resolving to continue a Chri-Aian, netwithfunding the perfecutions to which they are now liable; not taking any evil methods to extricate himfelf out of his afflictions, nor doubting " of the divine benignity towards such as steadily adhere to him. For he that doubteth P, is in an uneasy, fluctuating state;

If any of you lack wildom, let 5 him alk of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him alk in faith, nothing wavering: for he that wavereth

NOTES.

Adat. vii. 7-11. Lake xi. 9-13. Rom. x. 12. I Jahn iii. 22. and v. 14, 15.

As God is always ready to hear us, and upbraideth no penitent person with the favours which he hath misimproved;—we need not be afraid to pray often and earnestly; but we should always do it with great humility, and submission to the divine disposal.

^{5. 1} Kings iii. 9-12. 2 Chron. i. 10, 11, 12. Prov. ii. 2--7. Dan. ii. 20, 21, 23. Jerom. xxix. 12, 13. Wifdom vi. 12--19. and vii. 7, 15, 16, 25, 28, 30. and viii. 21. Ecclus' x. 1, 10. Col. i. 9. Jumes i. 17. and iii. 17.

Mat. vii. 7--11: Luke xi. 9--13. Rom. x. 12. 1 Jahn iii. 22. and x. 14, 15.

^{6.} It deserves to be enquired, "whether wisdom how to behave under persecution, "was not bestow'd (in that first age, and while Christianity was in its tender state) as one of the extraordinary gifts of the Spirit ?" And if so, they might very justly be blamed who doubted, either concerning the power, or willinguesse of God, to grant them such extraordinary direction, after he had worked so many and such great miracles among them. But in this place there is no evidence of the apostle's blaming them. "Tis a direction to them how to behave, and not a repress."

8.

Χαυχάδω

TEXT

PARAPHRASE.

vereth is like a wave of the fea. driven with the wind, and toffed. For let not that man think: that he shall receive any thing 8 of the Lord. A double-minded man is unstable in all his ways.

state; one while resolving upon this, An Christi and another upon that; like a wave of Nero, 9. the sea, which is tossed to and fro, and made the sport of every wind 9. He Chap. I. that is so unsteady in his own behaviour, and who hath so little dependance upon the power and goodnesse of God, hath no reason to suppose that his prayers will be heard, or that he shall be directed how to behave in the day of his calamity. A man, whose heart is thus divided between God and the world, who appeareth fornetimes refolved to behave like a Christian, but at other times is ready to part with his religion, rather than fuffer in behalf of it; ---fuch a man is inconstant and irresolute in all his deligns and behaviour.

I have advised you (ver. 2.) to account it a matter of the greatest joy. when ye are exercised with many and

NOTES.

If we compare the expression in this place, with what we find elsewhere, concerning the Christian's firmly believing that God would do woulders, and work miracles, upon their prayers, and particularly with what we find James v. 15. the abovementioned inquiry will not be thought groundleffe. See Mat. xxi. 21. Mark xi, 24. Luke xi. 10---13. John xiv. 11---14. and zvi. 23. Alls iii. 16. and compare with these, Dan. ii. 19--23.

I fee no reason, from this text, to conclude that we shall be heard, in any particular request, if we be strongly persuaded in our own minds, that we shall be heard. But 'tis very right to ask wildom of God, even now-a-days, tho' the age of miracles is past long ago.

Ecclus xviii. 23. and xxxiii. 1, 2.

7. Luke in. 62. Rev. iii. 15, 16. 8. Tis faid, ver. 5. that God gives aπλώς, which is very properly translated libetally. (See Rom. xii. 8. 2 Cor. viii. 2.) But the word does literally fignify (flooply) and the double-minded man is here mentioned, as it were by way of opposition; as one that is destitute of that simplicity and sleady goodnesse, which God approves and requires. See 2 Kings xviii. 21. Ecclef. ii. 11, 12. Ecclus' i. 28, 29. James iv. 8. However, it may be proper to take notice, that instead of \$7000, fimply, some copies read asphos, abundantly. See Wetstein's Edition.

PARAPHRASE.

TEXT

An Christi various trials: Let, therefore, 'the Chri63: Stan brother, who is in a poor and low
Chap I ing thankful, feeing he is exalted the highest honours, and most durable riches, even those of being an adopted son of
God, and heir of the glorious inheritance of eternal life. And let the Christian brother, who is rich, rejoice, likewise,

Let the brother of low degree 9 rejoice in that he is exalted. But 10 the rich, in that he is made low:

because

NOTES.

9. ' Xauxado fe, Gr. and & N aniord, Gr. the former de is inftend of per, as

'tis frequently in other Greek authors.

"O oderals & rangede, the broiher that is poor.] That by the brother, he means a Christian, is not questioned. Some think, that by his poverty is meant his poverty is spent, or his humility, but as rangede may very properly be translated "one that is in a poor and low station of life," and is here opposed to wakers, the rich,

ver. 10. I reckon it means one that was actually poor.

Luke vi. 20. Christianity sets the rich and poor upon a level in religious matters; tho it makes no alteration in the circumstances or relations of civil life. The poorest Christian is an heir to the Most High, and shall sinally inherit a crown and a kingdom: Rom. viii. 17. r Cor. i. 26, 28. Philip. iii. 14. James i. 12. and ii. 5. 1 Pct. ii. 9. Rev. i. 6.

The Jews were very much addicted to coverousnesse, and looked upon temporal prosperity as a mark of the divine savour: They, likewise, very ambitiously expected a great prince for their Messab, who should exalt the grandure of their nation, and transfer the monarchy of the world from Rome to Jerusalem. And the Jewish Christians were every where very much leaven'd with the temper of the nation; --- there was great occasion, therefore, to beat them off from such erroneous expectations, to give their minds another turn, and to teach them not to set their hearts on the riches of this world, but even in the midst of poverty to rejoice upon a more spiritual account; to look upon their Christian privileges, and the virtue and piety, which they have a tendency to promote, as the greatest riches, and most sublime dignity; especially as they were thereby manifested to be the children of God, and the heirs of eternal glory.

And, if their poverty was occasioned by their being persecuted for righteousnesses sake, their honour was still the greater, and so would their reward be. See Matt. v. 10, 11, 12. Acts v. 41. Rom. viii. 17, 18. Philip. i. 29. 2 Thess. i. 5, 6, 7.

Heb. x. 34.

By the rich man, in this place, I understand not any rich man, whether a Christian,

TEXT

PARAPHRASE.

because as the flower of the grass

11 he shall pass away. For the sun
is no somer risen with a burning
heat, but it withereth the grass,
and the flower thereof falleth, and

wife, in his being reduced to poverty, An.Christi For he Nero. 9. for the fake of his religion. cannot thereby fustain any great losse; because the rich man, who will rather Chap. I. part with his religion than with his posfessions, like a slower of the field, will foon fade away; and how fuddenly that is gone, we may eafily observe: for tho a beautiful flower opens its leaves at the approach of the morning fun, and for a few hours blooms out in all its fragrance and verdure; yet, when the fun rifes up to his meridian height, and shines down upon it with his more intense and scorching rays, the stalk withers, and the fair flower upon it droops its head and dies, and

NOTES.

or no; but would have iderage, brother, added here, as tis in the former verse. And again, after it always [scil. iderages] we must also supply the word xavxistin, let

him rejsice; --- from the beginning of ver. 9.

'Es To tameséese siri, in that he is brought lew] or in his poverty; that it, when his poverty came upon him, not as the confequence of his idlenesse, or luxury, but of his religion and steady integrity. 'O tamesès, ver q. significs one that was actually pour; and therefore it seems most natural, to understand taxeséese, in this verse, of the rich man's being reduced to poverty. And what confirms this interpretation is, that thereby the connection between the 11th and 12th verses will appear plain and case. "Let the rich man rejoice, in losing all for his religion. For blessed is the man that endureth temptations, or trials," Sec.

After [571, because] the phrase is most evidently elliptical, and must be supplied after some such manner as this: "Because, sif he will not part with all his possessions "for Christ's safe." like the slower of the grasse shall he passe away," &c. The apostic's argument lies thus: "If a rich man will, in a time of persecution, give up all "he has, rather than part with his religion, he shall be blessed. But if he loves his temporal possessions more than Christ and his religion, let him consider what 'tis that he sets his heart upon,---upon precurious, transitory injoyments, which will fade like a slower: for this life, and all temporal glory continues but a very little "while. Whereas, blessed for ever will be the man that endureth such trials," &c. See Mat. v. 10, 11, 12, and x. 17--26, 37, 38, 39, and xiii. 22, Luke xii. 15-21. and xvi. 10, &c. 1 Tim. vi. 17, 18, 19. Tames v. 3.

and xvi. 19, &c. 1 Tim. vi. 17, 18, 19. James v. 3.

2 Job viii. 12, 13. and xiv. 2. and xxiv. 24. Pfal. xxxvii. 2. and xc. 5, 6. and cii. 11. and ciii. 15. Prov. xxiii. 4, 5. Ifa. xl. 6, 7, 8. Wifdom v. 8---15. and xvi. 29. Ecclus xiv. 17, 18, 19. 1 Cor. vii. 31. Jam. iv. 14. 1 Pet. i. 24. 1 John ii. 17.

II. Pfal.

PARAPHRASE

TEXT.

An.Christi and then the beauty of its appearance is

Nero. 9. utterly lost and gone: ——Just so shall

Chap. 1. and honours of this world, wither and decay b in the midst of all his glory and

decay in the midst of all his glory and plenty. Thrice happy is the man d, whether rich or poor in this world, who can endure great trials, and still preserve his integrity. For, when he has been proved by such trials, and has shewn that he can even tuffer persecution for the sake of Christ, he shall receive that glorious crown of immortality, which Gob, that cannot lie, has promised, and will certainly bestow on all such as make it manifest that they sincerely love him.

the grace of the falhion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth 12 temptation: for when he is tried, he shall receive the crown of life, which the Lord bath promised to them that love him.

NOTES.

11. b Pfal. xxxvii. 2, 9, 10, 20, 35, 36, 38. and lexili. 18, 19; 20, Errair mothers avre, in his ways. Erafinus (and after him, others) would have read ir rais emplais avre, in his abundance. But it does not appear that the Greeks

ever used the word wifes in that sense.

Dr. Mills has mentioned one MS. which reads is rais surpeles aurs, in his riches, or abindance; which is a proper Greek word, and brings it to the sense in which Exasinus understood it. But that MS. is not one of the most aftient, and its singular in that reading. The I think it affords a very good interpretation of the text. But we need not seek for a different reading, as anothers may, by an casy figure, be put for "the projects and purious of one immersed in the affairs of this world." See the I.XX. Isa. viii. 11. Ser. xviii. 15.

12. Job v. 17. Prov. iii. 11, 12. Heb. xii. 5, Sc. 1 Pet. iii. 14.

* Wild. iii. 5, 6, 7. Ecclus' ii. 5. Rom. v. 3, 4, 5. 1 Pet. ii. 7. and iv. 12, 13, &c. 5 Wild. v. 15, 16. Mat. v. 10. and x. 22. and xix. 28, 29. Alls xiv. 22. Rom. ii. 7. 1 Cor. ix. 25. 2 Tim. iv. 8. James ii. 5. 1 Pet. iv. 13, 14. and v. 4. Sec.

also the scriptures in note (f) verse 2.

SECT. II.

Снар. г. ver. 13---27.

CONTENTS.

The had said so much about the benefit of temptations, in the Anchestic preceding section, that he here thought it necessary to guard them against such a dangerous mistake, as that of making God the author of sin, or ascribing temptations to him, as they fignify " a chap. 1. " seducing men to what is evil: "——in that sense, they proceed not from God, but from the lusts of men; which, if complied with, will end in death, instead of bringing men to a crown of life. Tho, therefore, trials may be ascribed to God; yet temptation (in the bad sense of the word) ought, by no means, to be ascribed to him. Sin and death proceed from the lusts and wickednesse of men; but God is not the author of evil.——On the contrary, he is, like the sun in the firmament, an universal benefactor, and the author of all that is good: nay, he even excels the sun, as not being stiblect to any change, or variation.

THE Jewish converts were, by the divine benignity, first brought into the Christian church; they, therefore, had peculiar reason to ascribe goodnesse unto Gon, and readily obey the precepts of the gospel; governing their passions, bridling their tongues, manifesting their mecknesse and charity, and doing every thing, which the

Christian religion requires:

TEXT

PARAPHRASE.

13 Let no man fay, when he is tempted, "I am tempted of God?"

SUCH trials of mens virtue and integrity, as I have already mention'd, may proceed from the defign and appointment of GoD; but, let no man fay, when he is folicited to do evil; that be is tempted of God; for, in that sense

NOTES.

33. 5 Pfal. v. 5, 6. Ecclus' xv. 11---20. 1 Cer. x. 13,

PARAPHRASE.

TEXT

An.Christi of the word, temptation annot come

Nero. 9.

Chap. I.

Chap. I.

for God cannot be tempted with evil,

NOTES.

"When he is tempted.] The werb seepice, as well as the substantive seepice, has two significations; the one is, "a making trial of a person, or putting any thing "to the proof." Thus, Gen. xxii. 1. 'tie said that "God did tempt Abraham," δ Oils ἐπέρρος τὸς Αβραλμ. But, Heb. xi. 17. our translators have very well render'd it, "Abraham, when he was tried (seepalisters) offered up Isaac." God, by proposing that difficult instance of obedience, put his faith to the proof, or made trial of his love and obedience. 'And the same word is very frequently rendered sproved, that is, put to the proof, or made trial, when 'tis spoken of God's dealing with men. See the LXX. Exad. xv. 25. and xvi. 4 and Deut. viii. 2. 'tis said that God led Israel forty years in the wildernesse; to humble them, and to (tempt, that is, to try, or) prove them; that he might know what was in their heart; and whether they would keep his commandments, or no.

The other lense of the word [tempt] is a seducing, or soliciting others to sim. In which sense our Saviour was tempted by the devil, Mat. iv. 1, 3. Because of his soliciting others to sin, the devil is, by way of eminence, called a supplier, the

tempter. See also I Cor. vo. 5. and many other places.

Now St. James, having used the word responsed [temptation] in the first sense, ver. 2, 12. 2nd recommended it to them to look upon fuch temptations, or trials, as bleffings from God, he here cautions them against their ascribing temptations, in the second sense of the word, to God also. God may put mens virtue to the proof, and make trial of their integrity and love to him; but he can, by no means, cause them to sin, by forcing, seducing, or soliciting them to do any thing that is evil.

But if we look more narrowly into their circumstances, we may, perhaps, find the reafon, why they were apt to ascribe temptations to God, in the worst sense of that word;
they were Jewish christians, to whom St. James was here writing; they, therefore, knew
that, under the law, they had always been blessed with temporal peace and prosperity,
when they were faithful and obedient; and that remarkable calamities never besel them,
but when there was a general revolc from the law, by idolatry, or some other notorious vice. It was, therefore, a very different method of treatment which they met
with under the gospel, namely, to be persecuted for their very sidelity to Christ, and then
to be exhorted by an apostle, "to count it all joy, when they fell under various trials,
and to be told that it was an happinesse to undergo such trials; whereas the doubleminded man, or one, that was inconstant in a time of trial, could not expect
to receive any thing of the Lord."

Upon such a representation, they would be apt to say, "Why should you blame us for being irresolute, in a time of so general a persecution? You acknowlege to us to be the people of God; but does God treat us like his people, when in the course of his providence he has suffered us to fall into such great distresse? If we give up our christianity in part, or in whole, 'tis God that, by these trials, has tempted us to do it. For, under the law, his faithful people were blessed with temporal peace and prosperity; and they never suffered in this manner, but when

" they had wickedly departed from his ways,"

TEXT

PARAPHRASE.

evil, neither tempteth he any capable of being drawn afide to do An.Christi evil, by virtue of any temptation what Nero. 9.

NOTES.

In answer to such objections, St. James has infinuated, that they were to expect a very different treatment under the Gospel from what they had reason to expect under the law;——that it was really an happinesse to be persecuted for righteousnesse sand no sign of the divine displeasure;——that the man, who was steady and constant, and (amidst such great trials) preserved his integrity, should be rewarded with something much superiour to temporal prosperity, namely, with a crown of life and immortality.—And, finally, the God permitted them to fall under such trials, yet he did not thereby force, or solicite them to sin; but (on the contrary) desired they should preserve their integrity, that he might finally reward them with a brighter

crown of glory.

I look upon the above-mentioned Tewish prejudices as the grand occasion of St. James's giving them this caution. However, some-have alleged another reason, which may not, perhaps, be entirely without foundation. St. Paul had faid. "Rom. i. " 28. concerning the idolatrous Gentiles, that, as they did not like to retain the " true God in their knowlege, God had given them over to a reprobate mind, to do " those things which were not convenient, or lawful, Rom. ix. 18. God hardens " whom he will. And ver. 21. has not the potter power over the clay, of the fame " lump to make one vessel unto honour, and another unto dishonour ?" Ver. 22. he had mentioned " veffels of wrath, fitted for destruction." He had likewise said, Rom. xi, 7, 8. " Ifrael has not obtained that which he feeks for, but the election has " obtained it, and the rest were hardened; as 'tis written, " God bes given them the " spirit of flumber, eyes that they should not see, and ears that they should not hear." ---- As St. Paul had faid these and like things, in his epittles to the Gentile churches, 'tis possible, that those Yewish Christians, to whom St. Yames is here writing, might have read them ;--- as they lived in Gentile countries, and converfed with Gentile Chriflians; and perhaps, upon reading fuch pallages, they too rathly concluded, that " God " was the author of fin, that he hardens mens hearts, or decrees both the fin and " the destruction of such as perish."

I am, indeed, the rather inclined to think, that their hard thoughts of God, and offering to lay the blame of their fins upon him, might, in part, proceed from such passages in the epistles of St. Paul; because its generally (and I think, with very good reason) supposed, that their abuse of the doctrine of justification by faith (which St. James has endeavoured to rectify, chap. ii. 14, &c.) was occasioned by their misinterpreting some passages in the epistles of St. Paul; particularly in his two epistles to the Romans and Galatians. Now, if St. James endeavoured to rectify some mistakes, that had arose from their reading those two epistles of St. Paul, its highly probable that he would do the same as to others; especially if the mistakes were concern-

ing matters of moment.

is a range. For God cannot be tempted with evil.] Tis said, Exed. xvii. 7. that the children of Israel tempted the Lord; and God himself suth of them, Numb. xiv. 22. They have tempted me now these ten times. But all that these, or other like expressions, can signify, is, that they disobeyed the commands of God, or unreasonably doubted of his wissom, power, or goodnesse; after all the miracles he had worked in their savour, and the great things which he had done for

them.

TEXT

An Christi ever; neither doth he at any time tempt Nero. q. men, fo as to folicite them to fin k. Chap. I.

man. But every man is tempted, 14

NOTES.

them. They cannot furely mean, that God, by the behaviour of the Ifraclites, was provok'd to do any thing that was evil; but only, that his patience was put to the proof, or they tried the extent of, his kindnesse and concern for them. All the fault, undoubtedly, was in the children of Ifrael, and not in God; as Mofes clearly thews, by exhorting them, Deut. vi. 16, 17. "Ye shall not tempt the Lord your God, as ye " tempted him in Malla: ye the diligently keep the commandments of the Lord " your God, and his teltimonies, and his flatutes, which he has commanded you."

"Tis faid of our Lord Jelus Christ, Heb. vi. 15. " That he was tempted, in all " points, like as we are; yet without fin." And the fame is here affirmed, by St. Fames; concerning the God and Father of our Lord Jefus Christ: namely, that the be may be smalled a year of the as at any time, to be overcome with the temp-

tation: --- in that sense. God is incapable of being tempted with roil.

Tis, indeed, an excellent rule for all intelligent creatures, which our Lord mentions, Mat. iv. 7. S. They fealt not mempt the Lord, thy God. " But if by their folly and perveriencile, they, any of them, transgresse that rule, they alone are guilty of what is evil: for there is no unrighteouthelle with God, no temptation can prevail upon him, or in the least draw him aside from what is reasonable and right.

Good and evil are diffined things; what is good, is always amuble and wife; and evil is ever unreasonable and base. Now, what good and evil are in themselves, that they conflantly appear to be, to the divine underlanding; that is, the one always amiable, and the other always deformed. The power of God is such, that he has nothing to hope for, or to fear, from any being whatever. What temptation, therefore, can be possibly have, at any time, to refuse what is amiable; or to choose what is base and deformed. Such a being can have nothing to biaste him, from following the dictates of his own period understanding; and, confequently, he cannot be tempted with evil, fo as to be overcome with the temptation.

As he is one of the most perfect moral character, he is fit to be at the head of the whole creation; and none of the creatures have any reason to sear that he will seduce them into fin, in order to their everlasting destruction, or with any other view

whatever.

* Neither tempeth be any man.] God is no way the author of fin, either by decreeing it from eternity, or by creating any intelligent beings, in such a manner, or with fuch faculties and appetites, as that they are necessitated to do evil. For, as Thomptylast well observes, " our nature is good, as the work of God; but we do evil out " of choice." Neither ought our fins to be alcribed to God, because of his giving us up to the power of any other being; or from any of the circumstances, in which we are placed, in the course of his providence, or for want of divine help and assistance; because Godswill require of every one, only according to their several abilities; and therefore he grants sufficient, assistance to all .--- Much lesse does God command men to do evil, infuse hardnesse into their hearts, force, or solicite them to fin, incourage them in it, or reward them for it.

But to this there may be fome objections raised; the answering of which will lead

us to explain several texts of scripture.

TEXT

PARAPHRASE.

when he is drawn away of his But every man is tempted to fin, and AnChristi over- Nero. 9. Chap, I.

NOTES.

 St. Tames doth here expressly affect, that God tempts no man; and yet this Lord taught his disciples daily to pray to God, Mat, vi. 13. " Lead us not into technota-" tion, but deliver us from evil." It may, therefore be enquired, " How are thefe " things confiltent? If God doth not lead most into temptation, Why did our Dord " teach his disciples to use that petition? And, if God does lead men into tempta-

" tion, why does St. James here affect, that God tempts no man?"

Answer. The word temptation, in the Lord's prayer, should be interpreted, of making trial of us, or putting our virtue to the proof; and the two fentences outling, likewise, to be joined, and read thus, " Lead us not into tempution, but fo at to " deliver us from the evil." That is, in other words, " Lord, fuffer us not to be " tried, to far as to indanger our virtue, or to be tempted, beyond what thou knowed " we are able to bear." And, in that lense, there is no incomissence between that petition in the Lord's-Prayer, and what St. Jamer here afferts. Por, the wall are good, as they encrease our virtue; yet 'tis reasonable for us to pray, that we may not fall under feel as would be too much for us; and God's leading us, or fallering us to fall, into such trials, as that, if we be not wanting to ourselves, we can struggle through, and yet preferve our integrity, and is five we means? The tempthon, of foliciting us, to fin, of which St. James is here speaking.

Objection 2. " God is faid to move, or flir men up to do evil; to harden their " hearts; to deserve some; nay, to communit a lying spirit to go and deceive them; " he is likewife, faid to give others over to a reprobate mind, to do wither things; " and to fend them ftrong delutions, that they frould believe a lie; to give men a fpirit " of flumber; eyes that they flould not fee, and cars that they flould not hear, and

" the like."

dufwer. " In the language of the Jews, God is frequently represented as dolling those "things, which he only permitted others to do," and which he harde event everaled, of fo as to answer some of his own great and wife purposes." Thus, I Chron, v. 26. God's stirring up the spirit of the two kings of Affyria, to carry away the Ifraelites into caperalty, was no more than his fuffering them to prevail against Iffael, at that time, and to carry them away captive, as a punishment for their fins, and particular larly for the fin of idolatry. This will appear, more evidently, from the next inflance; for 2 Sam. xxiv. 1. we find that the anger of the Lord was kindlest against Ifrael, and he moved David to fay, " Go, number Ifrait and Fudah;" and yet we learn from I Chron. xxi. I. that it was Satan, who flood up against Ifract; and provoked David to number Ifrael: from whence I think it appears, in the clearest manner, that, in the former place, God is faid to do what, in the latter, he is represented as only permitting another to do. This folution will help us to explain other texts, which would have a great deal of difficulty in them, if understood literally. Exodvii. 3. God himself told Moses, that " he would harden Pharaeli's heart;" and ver. 13. 'tis faid, that " he bardsa'd Pharash's heart, so that he hearken'd not unto " them;" that is, unto Mofes and Aaron, who went to deliver unto him a command from God. But what God in reality did, in that case, was only to multiply his figns and wonders, and to work miracles, in order to foften Phoraib's heart, and to lead him to repentance. Whereas he despised the divine admonition, abusing that goodChap, I.

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TEXT.

An Christi overcome with the temptation, when he 63.

Nero. .9.

NOTES.

goodnesse of God, which ought to have led him to repentance, and making those very punishments, which should have reclaimed him, an occasion of growing more harden'd and incorrigible. God, therefore, only permitted it, and king Pharash did actually harden his own beart; and accordingly we find it literally express'd, Exad. viu. 15. 4. But when Pharaoh faw that there was respite, be barden'd bis beart, es and hearken'd not unto them, as the Lord had faid." In like manner are we to interpret Rom. ix. 18. " Therefore bath he mercy on whom he will have mercy, " and whom he will he hardeneth;" that is, he will show mercy wherever "tis proper, and will fuffer fuch, as refuse to accept of his mercy, to harden their own hearts, in the very use of those means, which, if they had improved, as they ought to have done, would have led them to true repentance, and to happinesse. Pful. cv. 25. " He turned their hearts to hate his people, to deal fubtilly with his fervants; that in the fuffered the enemies of Ifrael to prevail over them, and use them in an infidious and harft manner, as a punishment for their vices. For God cannot cause, or encourage one man, in reality, to hate another, or to deal treacheroully with him. Gen. xlv. 5, 8. God is represented as sending Joseph into Egypt; because he permitted it, and overruled the wickednesse of his brethren so, as that the event proved greatly to the advantage both of Jeseph and them.

In like manner, the wickednesse of Judas, in betraying our Lord, and of the Jews, in getting Pilate to put him to the cruel and infamous death of crucifixion, was not the lesse aggregated; the they were permitted to do so, and Christ was delivered, or suffered to fall into their hands, surveying to the determinate counsel and foreknessing.

of Goden-

There is a parabolical representation, t Kings xxii, 19, &c. in which God is described as sitting upon a throne (as the two kings of Judah and Israel then were) and the good and bad engels flanding before him (as the true and falle propiets were then in the royal prefence) and, in the processe of that parable, God is said to command a lying spirit to go forth and deceive Ahab; by which we are to understand no more than that God permitted falle prophets to prophely smooth things, and suffered him to swallow the agreeable delusion. But it was, because he loved to be deceived, and defired not the truth, but took pleafure in unrighteoufneffe; which was the very cale, Ezeke kive g. 2. Theff. ii. 9--12. Rom. i. 28. and zi. 8. So likewise, Jer. iv. 10. God is faid greatly to change described the Jews; because he fuffered such of them, as hated the true prophets, and loved delutions, to be imposed upon by false prophets, whom they would follow, and to whom they would hearken. As to the prophet's words, Jer. xx. 7. which in our translation are, God had deceived bim, and be was deceived, &c. the word [AMD parbab] which we render deceive, does fignify also to perfuade; and is so translated in some texts in our English version: so that the prophet's words may be very justly render'd, " then haft perfuaded me, and I was " perfuaded," that is, to undertake the prophetic office. For, as he proceeds, thou art ftronger than I, &cc. " The divine impulse was stronger than I could resist, " tho' I have not met with the treatment I expected." But supposing the common vertion to be right, the words are no more than a passionate complaint of the ill usage he had unexpectedly met with, and of the little fuccesse he had had in prophelying against

TĖXT.

PARAPHRASE.

15 own luft, and enticed. Then when

is 'drawn away by his own "lufts, and An Christi taken with the bait. Then luft, when hero 9. its folicitations are liften'd to, and complied Chap. I.

NOTES.

against the wickednesse of the times. For, when God sent him as a prophet, he had promised himself better things; and when he was disappointed, he, in the anguish of his mind, expressed himself as if he was ready to blame God, who had sent him on that errand. Whereas, God had not really deceived him; but had done for him all that ever he had promised.

As to all the other cases, they come to no more than this, namely, "God per"mitted wicked men to go on in their own ways, and perish in their own devices,
to fall into a slumber, to shut their eyes, to shop their ears, to harden their hearts;
or, at least, to commit some particular acts of wickednesse, which they were resolved upon, and from which they would not be persuaded to desist." This appears to be the truth of the case, tho it is expressed in language, that is highly sigurative, and very different from our way of speaking, and which, therefore, requires a careful interpretation.

14. Leandque & Santalous & draw out of the water, and taken with the bait.] In both these words there is an allusion to catching a fish with a bait; and lusts, or sensible pleasures, are here represented as the bait, with which wicked men are catched. Gratius observes, that the best Greek authors have used this phrase yaspe & days of santalous. To be insured by the besty, and hy-sair words." So Plutarch de serâ Num. Vind.. It young the traspectation of lust, like a bait, Vid. Pricæum in loc. Plato said, that I have the santalous a solon, " pleasure is the bait of evil." Vid. Platon. in Timæo. To which Tully alludes, de Senett. p. 104. when he says, Divinus enim Plato escam malorum appellat voluptatem, quod en videlicet homines capiantur, ut hamo pisces. " The divine Plato calls pleasure the bait of evil, because men are taken with it, as sishes are taken with the hook."

Every man is tempted, when he is drawn away of his own luft.] God has not made any of his reasonable creatures necessarily evil, but has given them powers and seculties, and left it to their own choice to use them well, or abuse them. And, indeed, where there is no choice, there can be neither virtue nor vice, rewards nor punishments. If, therefore, God creates intelligent creatures, capable of moral government, and of rewards and punishments, he must not only endow them with liberty, but leave it to their own choice, what use they will make of it. The permission of evil doth not, in the least, make God the author of sin; but is a necessary consequence of creating and governing moral agents.

As to man, God has made him a fenfible, as well as a rational creature. From the jenfible part there will arise defires to enjoy some sensible good; such as riches, pleasures, and honours. And these desires, when properly regulated, and kept within due bounds, are not in the least criminal. But if we suffer these desires to become irregular, or exorbitant, they will lead us aftray, into what is wrong in itself, and displeasing to God. Now the superiour and rational part of our make was placed within us, on purpose to govern and regulate the inferiour and sensible part, to direct those desires, and prevent their leading us into sin.

Thes

TEXT.

An.Christi plied with, conceiveth, and produceth

63. fin; and fin, when it is nursed up,

Nero. 9. and brought to its full growth (instead

Chap. L of leading to the crown of life and immortality, mentioned ver. 12.) becomes

of the parent of death and destruction.

of. Don't, therefore, p mistake, my beloved brethren, nor think that sin and death proceed from God, or that he tempts men to wickednesse, in order to their destruction: for 'tis nothing but the wicked desires of men, when complied with, that produce misery and death.

17. But, tho evil be of men; yet every thing that is good and valuable, every thing that leadeth to perfection and life, proceedeth from the bounty of God, and cometh down from that wife and holy being, that original fource and fountain of the light both of reason and revelation; which, like the sun in the firma-

when lust hath conceived, it bringeth forth sin: and sin when it is sinished, bringeth forth death. Do not err, my beloved brethren. 16 Every good gift, and every per-17 seet gift is from above, and cometh down from the father of lights,

NOTES.

" Job xv. 35. Pfal. vii. 14, 15, 16. Rom. vi. 21, 23.

16. P The Alexandrian MS reads un to whares, don't, therefore, missake;] representing what follows as an inference from what went before.

17. 4 Hasa Fore dyalli is war signua rinew.] St. Paul quoted Aratus, Acts kvii. 28. Mengader, 1 Cor. xv. 33. Epimenides, Tit. i. 12. and this feems to have been an hexameter verse, quoted by the apostle James, from some of the Greek poets; but from what particular author, --- does not now appear.

The father of lights.] Father fignifies author, Gen. iv. 20. Heb. xii. 9. and so are we to understand it here. God is the father of lights, the author both of reason and

revelation.

^{15. &}quot;Then luft, when it hath conceived, bringeth forth fin, &c.] Enthuia, luft, or concupilence, is here represented as an barlot, alluring the simple man to her embraces, (see Prov. vii. 6, &c.) upon which she conceives, and brings forth fin, our refere duapties, and when sin is grown up, she is represented as following the same level courses with the same man; and the issue she brings forth, from that incessuous mixture, is death, it impresented in the mother of fin, and fin is the most there of death."

Of

TEXT.

PARAPHRASE.

lights, with whom is no variableness, neither shadow of turning.

firmament, is a common bleffing to the An. Christi world, liberally dispensing light and heat, Nero. 9. and every good and kindly influence, But then, there is this material difference Chap. I. between the fun in the firmament, and the great father of lights, that the fun changes its fituation and position, and varies its shadows to the inhabitants of this earthly globe; it daily arises, mounts up to the meridian, and then fets again; thines down more directly upon us in fummer, and visits us in winter with more oblique rays: but no fuch change and variation happens to the great father of lights; he never rifes, nor fets; has no mixture

NOTES

revelation. All that is good cometh from heaven, John iii. 27. I Cor. iv. 7. James i. 5. and in. 17.

Might not St. Fames use the following astronomical terms, with a reference to the notions of the Pharifees, who were wont to ascribe many things to fate, by which they understood " the order and motions of the heavenly bodies, and of such second " causes as depend upon them?" Vid. Joseph. Antiq. Jud. 1. xiii. c. 5. § 9. and 1. xviii. c. 1. § 3. and de Bell. Fud. 1. ii. c. 8. § 14. Juflin. M. Dial. cum Tryphon. p. 370. Maimon. More Nevoch. p. ii. c. 10. Epiphan. in Haref. Pharifacrum, § 2. In opposition to which opinion, the apostle feems here to ascribe all that is good into Gad, the first cause, and governour of all things.

"For is here put for ires; but one MS reads isi, as does also the Syriac and Vul-

rate. See Beza. : With whom is no variableneffe, neither shadow of turning.] It has been very justly observed, that God is here called the father of lights, in allulion to that great luminary, the fun, from which our earth and the other planets derive their light; and that the apostle carries on this comparison in astronomical terms. By wapaddayn, the parallax, he feems to have intended the various fituations of the fun in one day, namely, at his rising, in the meridian, and at his fetting again;" and that might, perhaps, then he the popular lense of the word; especially, as the word wapaxaay) lignifieth way difference, or variation subatever. But the altronomers understand by the paralinx, if the difference of place in which the fun, or any flar would appear, if view'd " from the centre of the earth, to what they do appear, when viewed from the " furface." As to the fun, indeed, and fuch flars as are at an immense distance, that difference is very small; but in the moon, and such stars as are nearer us, 'tis very confiderable.

Trong, the tropic, relates not to the diurnal, but to the annual course of the sun. There are, indeed, two tropies, at one of which the fun arrives on the longest day in G 2

the

18.

PARAPHRASE.

TEXT

An Christi mixture of shadow and darknesse; but is always endowed with the greatest knowlege and purity, and is a constant Chap. I. and universal benefactor, ever shining upon, and liberally differing bleffings

among his creatures.

WE, Jewish Christians, have particular reason to acknowlege the divine goodnesse'; for it was not because of any merit, or defert in us, but merely of his own good-pleasure, that he began with us, and first made us his children, under " this new dispensation; producing us * by the incorruptible feed of his most holy word, I mean the revelation of the gospel, the truth of which he has so fully attested: and he mercifully began with us, that we might be the first-fruits of his new creation. Where-

Of his own will begat he us 18 with the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my 19 belovcu

NOTES.

the year, and then turns back again, towards the other, at which he arrives on the ibortest day.

'Ardoniagua, a findew.] Different shadows arise from these different motions and fituations of the fan; as he rifes, or fets, or passes from one tropic to the other. But no fach variations, nor any darknelle, or shadows, happen to the divine being. See Dr. Hainmond. Concerning the unchangeablenesse of God, see Numb. xxiii. 19. I Sam. xv. 2g. Ifa. xiv. 27. 2nd xlvi. 10. Mal. iii. 6. Juditb viii. 16. Rom. xi. 2g.

18. Beauther 3 de, according to some antient MSS and vertions. See Dr. Mills. The voluntarinesse of the love of God is often hinted at. John i. 13. Epb. i. 5--12. and ii. 4---10. Tet. iii. 4---7. 1 Pet. i. 3.

" John i. 12, 13. and iii. 3.

2 Ver. 15. we have the genealogy of fin and death; here is the genealogy of the christian life and bappinesse.

1 John xvii. 17. Acts xv. 11. Rem. viii. 14. and x. 17. 1 Cor. iv. 15. Gal. iv. 19. Epb. v. 9. 1 Pet. i. 22, 23, 25. Mat. xiii. 3, &c. Mark iv. 3, &c. Luke viii.

That we flould be a kind of first-fruits.] In this expression the apostle scems to allude to Jer. ii. 3. Compare also Rom. xi. 16. and xvi. 5. 1 Cor. xvi. 15. Heb. xii. 23. Rev. xiv. 4.

. By arisparios, creatures, the apostle doth here mean christians, or the new creation, which was effected by Ghriff Jesus. See to this purpose, Rom, viii, 19.

Ecclef.

TEXT

PARAPHRASE.

beloved brethren, let every man be fwift to hear, flow to fpeak, 20 flow to wrath. For the wrath of Wherefore, my beloved brethren, see-An.Christing we have been so highly favoured, as to be preferred to others, and in the sirst place made the children of God, under the gospel, let us, every one of us, be prevailed upon, by that singular goodnesse, to be swift to hear this word of truth, very desirous to learn and obey it; but slow and deliberate in speaking of it, either under the pretence of teaching others; before we throughly understand it; or of raising needlesse controversies and disputes concerning it. Let us, likewise, be slow to wrath and backward in

NOTES.

19. * Ecclef. V. I. Ecclus' V. 11.

Slow to speak.] Prov. x. 19. and xiii. 3. and xvii. 27. Eccles. v. 23. Eccles iv. 29. Agreeably to this direction of the apostles, and the sentiments of the wiscit of the Fows, the antient philosophers have taken notice, that "men have two ears, and but "one tongue, that they should hear more than they speak; and likewise, that the cars are always open, ever ready to receive instruction; but the tongue is surrounded with a double row of teeth, to hedge it in, and keep it within proper bounds." See Gretius on this place, and Zeno apud Diog. Last. Himse has the phrase softerer, the guard, or defence of the teeth, Il. 2. 350. and I. 409. and E. 83. In the last of which places, Ulysis says to Agamemum, by way of severe reproof,

Appeld, what for or end of peech hath escaped the guard of your teeth!"

But what the apostle seems peculiarly to refer to, was the temper of the Jews at this time, from which the Jewish christians were not entirely free; that is, they were exceeding impatient in hearing others, but very spt to assume authority to themselves, and to set up for doctors, and rabbies, and teachers of others. See James iii. 1. and Rom. ii. 19, Sec. Whereas, it was their duty rather to be swift to hear the apostles, and such as were best acquainted with the nature of christianity, and slow to speak of it themselves; especially before they had made themselves throughly masters of it.

⁴ Slow to wrath.] The Jews were very fond of making converts to their religion; and (as our Saviour expresses it) would compasse fee and land to make an professe; they they did not thereby render him a more virtuous man; but only brought him over to their party. But, when they could not succeed in making profesyes, 'tis very likely that they were apt to fall into a passion with such as they could not convince. In this the Jewish christians were not to imitate them, but to be seem to wrath. Prov. xiv. 10, 17. and xvi. 32. Eccles. vii. 8, 9. Ecclus' i, 21, 22, 23. Mat. v. 22.

TEXT

An Christi in expressing any anger and resentment towards fuch christians, as may think Nero, 9. differently from us, or even towards our Chap. L enemies and perfecutors. For, though we may imagine we should do good by our passionate zeal for the truth, and expressing our recentment against such as will not receive it; yet 'tis certainly true, that the passion and wrath of man does not promote that righteousnesse 21. which God requires . Wherefore, (deverting yourselves of all the pollutions of lust, and that superfluity of malico which through a mistaken zeal, AOR

man worketh not the righteoufness of God. Wherefore lay a-21 part all filthiness, and superfluity

NOTES.

v. 22. Rom. xii. 18, &c. Gal. v. 20, &c. Epb. iv. 3t. Col. iii. 8. 15. Jom. i. 21, 26, and iii. 13.

20. 8. The weath of man worketh not the righteniness of God.] Many christians seem; either to have disbelieved this, or to have forgot it. For, how often have they attempted, to bring others over, to what they have apprehended to be the truth of doctriness on the righteninanner of worship, by using them till, if they were not convinced; or did not readily comply? Whereas, the wrath of one man can never inlighten the maind of another. This reason and argument that must convince mensioning ments, and bring them over to our sentiments. If we have power, our wrath may make them atherists, or hypocrites, and force them to profess what they do not believe; and so produce fin and unrighteousnesse, instead of that righteousnesse which God rections. But religious insulations of the triple of the heart and the tongue go together.

* Rom. xiii. 12, 43. Col. iii. 5--8.

* Repairier naties, the superfluity of malice or wickidness. In this expression there seems to be a plain alkalien to the word [Gnorlah] Gen. xvii. 11. which significate superfluity,

T E X T

PARAPHRASE.

of naughtiness, and receive with meckness the engrafted word, which is able to fave your fouls. 22 But be ye doers of the word, and not hearers only, deceiving your 230wn felves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a 24 glass; For he beholdeth himself,

you may, at any time, have expressed An.Christi towards others) do you, with a meek h and teachable disposition, entertain the doctrine of the gospel, which has al- Chap L ready been planted in your minds, and which is able to fave your fouls '. But then you must not only believe the doctrine, but you must also live according to the rules of christianity. For fuch as hear the precepts of the gofpel, and do not remember, so as to obey them, if they think that hearing to be sufficient, they grievously impose upon themselves. For if any man hear the gospel, or look upon it as a pleasing speculation, and does not live and practife accordingly; he is like a man who beholds the reflection of his own face in a mirrour, or looking-glasse: for, tho' fuch a man entertains himself with heholding his own image, whilst he stands before

NOTES.

functificity, and which is there used to expresse the foreskin, that was cut off, as superfluous, in circumcifion. By which the Jews were directed to the circumcifion of the heart, or the cutting off the superfluous excelle of all their appetites and passions. See Lev. xxvi. 41. Deat, x. 16. and xxx. 6. Jer. iv. 4. and ix. 26. Ezek, xliv. 7. Alls vii. 51. Rom. ii. 25-29. Phil. iii. 2, 3.

Nothing could, in a more emphatical manner, expresse to the Jewish christians, the recessity of mens devesting themselves of exhorbitant passions and wicked inclinations. in order to their attending to, and receiving the pure truths of christianity.

b Pf. xxv. q. I/a. lvii. 15. and lxi. 1. 1 Cor. ii. 14. and iii. 1---4. Jam. iii. 13. 1 Pet. ii. 1, 2.

Mat. vii. 21, &c. Als xiii. 46. Rom. i. 16. and ii. 13. I Cor. i. 21. and xv. 1, 2. Eph. i. 13. 2 Tim. iii. 15. Tit. ii. 11. Heb. ii. 3. I Pet. i. 9.

22. * Mat. vii. 21, 24. Lute vi. 46. and xi. 28. 1 John ii. 7. Rom. ii. 13. 23, 24. 1 But be ye doers of the word, and not bearers only.] Matt. vii. 22, 23, 26, 27, 28. Luke vi. 47, &c. Rom. ii. 3, Gc.

Perhaps, they pretended that " Abraham believed, and that was accounted unto " him for righteoufnesse;" and therefore there was no occasion that they should be if doers of the word; (eeing they believed it, and were very ready to hear it." Chan. ii. 14, Gc. 25, 23.

22.

TEXT

An.Christi before the mirrour; yet, as soon as he

Nero. 9. the idea, which he received, is soon

Chap. I. forgot. But he, who, with great dili
gence and intense care m, looks into the
gospel (which is a perfect rule of life
and manners n, though it has set us
free from all obligations to the ceremonial law n; --- he, I say, who carefully

and gooth his way, and straightway forgetteth what manner of man he was. But whose looketh 25 into

NOTES.

25. " O I regard as " he that bowed his head, or floop'd down, more curiously " to pry into any thing." The word is used concerning the disciples braing down, curioufly and intenfely, to pre into our Lord's fepulchre, when the news of the refurrection began first to be talked of, Luke xxiv. 12. John xx. 5, 11. But the image, which the Apolitic feems here to have had before his mind, feems to me, to be the fame with what is expressed, I Pet. i. 12 .-- " which things the angels delire to look into," - σαρακύψαι, in which expression there is a most plain reference to the posture of the two cherubim, or angels, that flood over the ark of the covenant in the Jewish temple. In the ark were deposited the two tables of the law. The mercy-feat, which was a thick plate of folid gold, covered the ark, and hid what was contain'd in it; and the two angels were placed, with their faces turned towards the ark, and their heads bewing down, as if they wanted to pry into the ark, and see what it contain'd, Exad. xxv. 20. In this diligent and careful manner does St. James represent a zealous and fincere christian as looking into the gospel, and prying curiously into it, that he may understand it, and live accordingly :----by way of opposition to the careless christian, who is like a man that takes a transient view of his face in a mirrour, and prefently forgets what he faw, and turns his thoughts to fomething elfe. The happy effects of fuch a careful leoking into the glaffe or mirrour of the gospel, are beautifully represented, 2 Cor. iii. 18.

The perfett law of liberty.] In calling it a perfett law, St. James seems to me to have infinuated to the Jewish christians, that there was no necessity for them to add the observation of the law of Moses, to that of the christian law;—the christian law being perfett of itself, and without that addition: and by calling it the law of liberty, he seems also to have transiently hinted, that the ceremonial law was abolished by the coming of Christ; or, that the christian religion had set them free from any further obligation to that law. But these were ungrateful truths, against which they were so greatly prejudiced, that he could only infinuate them, in a brief and distant manner; unlesse he had a mind to deseat the design of his writing to them, and make them dis-

regard all the rest of his epistle.

It was a long time before the aposlles of the circumcision could, themselves, bear such a discovery; and whether they learned it, at last, by immediate revelation, or from the discourses, or writings of St. Paul, seems to me to be very dubious:---And if the minds of the apostles, could not, for some time, bear such truths, 'tim no wonder that their converts were more tenacious of their ancient prejudices. St. Jamus has again call'd the gospel, the law of liberty, chap, ii, 12. But St. Paul has more expressly

TEXT

PARAPHRASE.

into the perfect law of liberty, and continueth therein, he being not a forgetful bearer, but a doer of the work, this man shall be 26 bleffed in his deed. If any man among you feem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's

and with attention looks into the per- An Christi fect and merciful revelation of the gof- Nero. 9. pel, which hath freed us from the spirit of bondage , and brought us into the Chap I. glorious liberty of the children of Gop.) If he persevereth, and doth not forget what he has heard, or read, but remembereth and practifeth accordingly, that man shall be remarkably hlessed, in such a practice. Whereas, if anyman Pthink to passe for a good christian, or a very religious man, merely for his talking about religion; whilest he gives his tongue a very great licence, fo as to utter what is profane or impure, passionate, censorious, or any way finful; if fuch a one, I fay, would passe for a religious man,

NOTES.

expressly given the gospel the preference to the law of Major & Cor. In. to the Gal. iii. 23, Sc. and iv. 21, Sc. and v. 1, 2, 3. Heb. vii. 19. and ix. 9. and clearly shown that the low was sholished, Epb. ii. 14, Gr. and Cel. ii. 14, Gr. Heb. viii. 7, &c. See the effay concerning the abolishing the coremontal law; particularly, p. 73. There is, indeed, another reason, which may be alleged, for the apostle's expression, in this place, namely, that, as the law was fo burdenfome a fervice, and treated men with fuch rigour, it produced a spirit of bondage; whereas the easy service and mild treatment of the gospel produces a spirit of love and filial freedom:----and this is a thing which St. Paul has often touched upon, Rom. viii. 12-17. Gal. iv. 22, &c. Heb. xii. 18, Gc.

º Prov. viii, 32. Mat. vii. 21. Luke xi. 28. John xiii. 17. Rev. xxii. 14. 26. P The words [ἐν ὑμῖν, among you] are wanting in several of the antient manuferipts and vertions. See Dr. Mills, and the fenfe is evidently more extensive without

9 --- And bridleth not his tangue--- this man's religion is vain.] Pf. xxxiv. 13. and xxxix. 1. 1 Pct. iii. 10. The Teus were many of them, very much addicted to curling and fwearing, and to passionate and reproachful language.--- And the charging fuch as differ from them, with dangerous errours and defigns, and cenfuring their practices, --- are some of the ways, whereby persons of all countries and nations have been too ant to exalt the credit of their own opinions and party; -- but none of these are warranted by the christian religion. On the contrary, whoever gives his tongue fuch an unbounded licence, doth (according to the golpel) render all his pretences to religion vain. For he will not be accepted of God, nor can his religion, in the end, prove of any manner of benefit to himfelf,

н

26.

TEXT.

An.Christi he puts a cheat upon his own foul, and his religion is, in the fight of God, an empty and infignificant thing. But the Chap. I. religion, which is pure and spotlesse in the fight of the God and sather of us all, is this, namely, That a man visit orphans and widows, and such persons as are in distresse, that he may comfort and relieve them. But let him take care that, at the same time, he preserve a fair character, and keep himself pure and free from the defilements of a wicked world.

man's religion is vain. Pure re-27 ligion, and undefiled before God and the father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

NOTES.

27. By [Operata, religion] is often meant the worship of God, but here it evidently takes in a larger compasse; namely, that "men visit the satherlesse and widows in their "afflictions, and keep themselves unspotted from the world." To act right, from a regard to the reason and structed of things, is virtue properly so call'd; to cultivate the very same right temper, and do the same right actions, from a regard to the will of God, is piety, or religion; if we act right, from a regard to the will of God, as discoverable by reason, that is natural religion; if we act right from a regard to the will of God, as revealed in the gospel, that is christianity, or the christian religion. And its this last, of which the apostle James here speaks, and which he calls pure religion and undefiled before the God and father of christians.

f Job xxxi, 16--23. Ifa. i. 16, 17. and x. 1, 2. and lviii. 6,--10. Ecclus' iv. 8,

9, 10. and vii. 35. Mat. xxv. 36, 40. Jam. ii. 15, 16. John xvii. 14, 15. Jam. iv. 4. 1 John ii. 15, 16.

SECT. III.

Снар. іі. ver. 1---13.

CONTENTS.

HE apostle here blames them for judging well or ill of a man; because of his dresse, or outward circumstances in this world; and, upon that account, making a very great difference between the rich and poor stranger, that came into their religious assemblies.

affemblies. Whereas there was some reason to suspect that a rich man came as a spy, and that a poor man came out of a better view. However, a sincere good-will to all mankind, whether rich or poor, is the duty of every christian; and if he does not cherish this temper, he acts contrary to the rules of his religion, and casts contempt upon the facred authority, which established that part, as well as the rest of the christian law; and he must expect to suffer accordingly for such a contempt.

TEXT

PARAPHRASE.

My brethren, have not the faith of our Lord Jefus Christ, the Lord of glory, with respect of persons.
 For if there come unto your affembly

My dear brethren, do not think that An Christi you in a right manner retain the glorious hero. 9. Chaist, when you are guilty of such Chap. II. partiality, as to show a respect of persons b. For, suppose there should come into one of your churches, or religious assemblies,

а

NOTES.

1. * Faith is often, in the New Testament, put for the doctrine of faith, or the christian religion, see Acts vi. 7, Rom. xvi. 26. Gal. i. 23. and iii. 2, 5. Jude, yer. 3, 20.

The wire - rie differ, the faith of glory, or the glorious faith, I So the Spring vertion joins the words, and renders them. See Trenel, and Hammond. In this expression there seems to be a reference to the specifical, or cloud of glory, which often appeared under the law; and more particularly when the ten commandments were delivered from mount Sinai. But the christian religion has a greater glory, both upon the account of its own intrinsic excellence, and of the spiritual gifts and miraculous powers, by which it was first planted, 2 Cor. iii. 7, 8, 9. I Pet. iv. 14.

Fr recorded have, or --- 42, with respect of persons.] 'Es does so often signify

[with] that I need not point to the particular places.

Partiality, or a showing respect of persons in judgment, is condemned, Exad xxiii. 2, 3. Lev. xix. 15. Deut. i. 16, 17. and xvi. 19. Prov. xxiv. 23. and xxviii. 21. Ecclus' xlii. 2, &c. Acts xxiii. 2, 3. And 'tis condemned in general, and the contrary virtue recommended, Job xxxiv. 17, 18, 19. Mat. xxii. 16. Mark xii. 14. Yehn vii. 24. Jude, ver. 16. But here 'tis condemned with a different and particular view, as will appear from the sollowing notes.

Christianity requires us to love and do good to all men, as far as we have opportunity and ability; and, upon a religious account, equally to love the equally virtuous and well-disposed. All respect of persons, therefore, must be inconsistent with this kind and charitable religion; for by respect of persons, is meant a preferring men in our esteem, not for their superiour knowlege, integrity, or usefulnesse, but for their riches, for their peculiar relation to us, or upon some other as unreasonable motive.

2. E Es The Description of the four affembly.] According to the original 'tis, into your straggere. By a synogogue was generally meant, the place where the Jews wild to affemble for prayer, reading the scriptures, and other acts of religious worship.

And,

TEXT

An. Christia man, that is a stranger to you and your religion, wearing a gold ring upon his Nero. 9. finger d, and dressed in a splendid or gen-Chap. II. teel manner; and there should come in also another stranger d, who appears to be a poor man, by his mean habit: and you,

fembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

NOTES.

And, as the persons, to whom St. James wrote, were Jewish christians, and used to that name, he here calls the place, where the christians allembled for their religious worship, by the name of a fraggue. I reckon this is the only place in the New Testament, where the word fraggue is put for a christian church.

I can scarce think that the Jesus would allow the christians the use of their synagogues, for their celebrating the Lord's-supper, and carrying on of the peculiar christian worship; at least where the majority continued to reject the gospel: but the private house, or room, where the christians usually assembled, might be term'd a synagogue, by way of allusion to the place where the Years usually assembled, for their public worship.

Some have taken the word fragogue, in this place, for the christian assembly; and not for the place in which they assembled; and our English translation seems to give into that sense. But 'tie evident, the apostle speaks of the place, in which the christians assually assembled (as well as supposes them to be now present;) for he takes notice of the higher and lower parts of the synagogue, which they assigned to different persons, to sit or stand in, according to the respect they show'd them.

I man with a gold ring, &c.] It has been pretty generally supposed, that the rich and the poor man here spoken of, were, both of them, christians: whereas, there is no clear evidence, in the text, of their being christians. There is a plain intimation that strangers used sometimes to come into the religious assemblies of the christians, 1 Cor. xiv. 23, 24, 25. And St. James seems to me to infinuate that the persons, of whom he here speaks, were not yet christians, by saying, ver. 5. " that God had chosen the poor of this world, to become rich in faith, and heirs of his kingdom." Thereby intimating, that the christians, to whom he wrote, should endeavour to proselyte the poor, as well as the rich. And yet more plainly, verse 6. 7. where he represents the rich men as oppressing the christians, by their power, as dragging them before the heathen tribunals, and as blasheming the name of Christ. Surely, such fort of rich men were not prosessed christians; and yet 'tis one of them, whom he here supposes to come into the christian assembly, during the time of divine worship.

This appeared to me to be the true sense of this place, before I had consulted what others said upon it. And, upon consulting several, I have found none that understand the words in this sense, except the author of the Apostolic Constitutions, among the antients, who hath intimated it very obscurely, I. ii. 2. 58. (in which place, I suppose, he referred to this part of the epistle of St. James) and among the moderns, Brannin in loc. and Mr. Hallett, in the third volume of notes an several texts of scripture, who have, both of them, expressly afferted it; and the last of them, more especially, has

supported it with great strength and clearnesse,

TEXT

PARAPHRASE.

ment; and ye have respect to him that weareth the gay clothing, and say unto him, "Sit thou here "in a good place;" and say to the poor, "Stand thou there, or fit here you, merely because of the different ap-An.Christipearance which they make, should show a particular regard unto him who is so well dressed, and upon that account should respectfully say to him, "Sir, we desire you would come up, and sit here in one of the highest and most con"venient seats;" but, as not thinking it worth your while to regard, or make a proselyte of the poor man, you either take no notice of him, or say to him, in a contemptuous way, "Stand thou "there, for come, and sit here at my feet.

NOTES.

3. Sit then here, in a good place.] In the synagogues of the Jews, their elders had the highest places, and the people had the lower; according to their ranks and orders. Hence it was that our Saviour condomned the Scribes, or Yewift doctors, for loving the highest leats in the fynagogues, as well as at feasts, whit. So.

Vitringa (de veit, finag, 1. i. c. q.) has given as a very particular description of the samous synagogue, at Alexandria in Egypt, which had seventy rich and magnificent chairs for their seventy elders, and divers ranks of lower seats, for men of different trades and occupations. And he supposes that in other, especially the larger, syna-

gogues, the Yews imitated that model.

The christians, in processe of time, grew very curious about the different ranks and orders of seats in their churches, assigning one for the bilhop, others for the elders; some for the young men, others for the married women, and others again for the widers and virgins; and they appointed deacens to place the men in due order, and deacennesses to seat the women. For it was thought a very great crime for any person to be sound sitting out of his place; vid. Ap. Constit. 1. ii. c. 57. I don't suppose that the christians, to whom St. James wrote, had gone that length; but, very probably, they had higher seats for their bishops and elders, than for the rest of the congregation.

f Stand thou there, or fit here under my footfieol, &c.] There is no reason to infer, from this place, that the rich and the poor ought always to have equal honour;——Even in places of public worship, different seats may, without any crime, be appointed for different persons, according to their rank and circumstances; for christianity doth not throw down all distinction of persons, or set men upon a level in their temporal capacity; neither does it injoin any thing rude or indecent; but teaches us "to render

" honour to whom honour is due."

The crime, which St. James is here condensuing, was not that they treated a rich man with respect, when he came into one of their religious affemblies; but that they, at the same time, treated the poor with contempt, and showed a concern to profelyte the rich man only; while they neglected the conversion of a poor man, and did not,

com-

TEXT.

An Chriti " feet "." Would you not, in fuch a case, Nero. 9. make a very partial b diffinction in your thoughts Chap. II.

" under my footfool;" are ye not 4

NOTES.

comparatively speaking, effect his falvation of any importance; merely because he was a poor man.

Tis acknowleged that the Tews had this rule, concerning the persons who appeared before their civil judicatories, namely, that the poor and rich freuld both flund, or both fit alike.---- That they had fome power allowed them by the Romans, to judge concerning civil affairs, and even of inflicting tome leffer punishments in their fynagogues, fee Mat. x. 17. and xxiii. 34. Alls xxii. 19. and xxvi. 11. Mark xiii. 9 .--- And it should feem, from 1 Cor. vi. 1 -- 6. that the christians were allowed the same power; for they were, for some time, looked upon as a sect of the Trees. -- But St. James is not here treating of the power, which the christians had in civil affairs; but concerning the readimelle, which they ought to have shown, to convert the poor Years, or heathers, as well as the rich. Our blelled Lord was fent to preach the gospel to the poor, Luke iv. 18. and that part of his million was faithfully executed, Luke vii. 22. And St. Paul looked upon himself as debtor to the Barbarians, as well as to the Greeks, and was as ready to convert the band-flaves, as the free-men, Rom. i. 14. Col. iii, 11. And thefe fewiji christians, to whom St. Tames wrote, ought to have followed such generous examples; for in christianity there is no distinction of persons with God, but such as are equally holy, he they rich or poor, are equally acceptable.

Stand there, or fit here under my footflool.] If there were not feats enow, according to the apollolick conflictuations, the young men were to fland behind, and at a distance from the bishop and his presbyters. That seemeth to have been a rule of a later date. But seeing one person is here represented, as ordering the poor man to 66 fland there, at a diffance from him, or to come up and fir near him, or under his "----one would suspect that the bishop, or some of the leading part of the christian church, had been guilty of the partiality, which is here condemned; for the bishops feem to have had higher feats than the rest of the congregation, as car-

ly as the time of writing this epiftle.

The scholars among the Jews, sat upon the ground, or on mats, at their master's seet: so Mary sat at the seet of Jesus, and heard his words, Luke x. 39. and St. Paul, in his younger days, lat at the feet of rabbi Gamaliel as one of his scholars, Adrxxii. 3. But when a stranger that was rich, or well dress'd, came into the christian assemblies, they treated him in a more respectful manner, and would not permit him to fit at their feet; as a feholar; which was well enough, if they had also flown a due concern for the fouls of fuch as were poor.

For 'uzi [under] some MSS. read exi [at, or upon] as if they had bid the poor man sit on the bench, on which they usually set their feet, and not on the ground below that bench. But the most MSS, and those of the greatest authority read [ond under] as we

commonly do.

4. A Kai e diexpitale er laurale; are ye not then partial in yourselves? There are two ways of interpreting the words, both which bring it to the fense here expressed. The one is to leave out the 2, and the other the 2.

As to the former; the Alexandrian MS. and the Vulgate, have not the 2. (See Le Clere upon Hammond.) If we follow them, we must read the verse by way of inter-

rogation,

TEXT

PARAPHRASE.

then partial in your felves, and are become judges of evil thoughts? 5 Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs thoughts and judgments about them, and An Christ determine, concerning the worth of their Nero. 9. fouls, from arguments that are very false 🔾 and delutive 1.7

Chap, II.

5.

ATTEND a little, my beloved brethren, and you may be convinced of your groundlesse partiality; for hath not God chosen most of the christians of this age, from among the poor k, that they might be 1 rich in faith, and heirs of that glorious and splendid kingdom, " which God

NOTES.

rogation, as our English version and the generality of interpreters do. But if we follow the two MSS. mentioned by Dr. Mills, and leave out the 2, the verte must be read without an interrogation; and then the apostle taxeth them directly with partiality, There is, indeed, a third way of interpreting the words, and that as they fland in the printed editions; namely, " Have you not both made a difference in yourselves

(where you ought not) " and likewise been judges of evil thoughts?"

The verb Stampisquat is of a middle fignification, and fignifieth to make a difference, or diffinction, between one thing, or person, and another. In this sense the active verb is used, Mat. xvi. 3. Als xv. 9. 1 Cor. iv. 7. and xi. 29, 31, and sometimes the passive. See Asts x. 20. and xi. 12. Rom. xiv. 23. Inde, ver. 22. But snough the yerb doth not of itself bear an ill sense; yet the connection may determine it to an ill sense: and to make a difference, where none should be made, is certainly criminal; which is the case the apostle is here speaking of. For Stampinguas is here used in a directly opposite sense to adraupers, James iii. 17.

Er carrole, in your felves, that is, in your own mirds; for so the words fignify,

Mat, iii. 9. and in many other places.

¹ Κριταὶ διαλοβομῶν σουνρῶν, judges of evil thoughts.] This I take to be an Hebraifm, to fignify partial, or unjust judges. Occumenius explains it very well, ad non uprai, ு இது நிக்க அறையாக அடிக்க அணிக்காக, " unjust judges, that wickedly preferred one " man to another, from a respect of persons." Vid. Occumen. laudat. a Millio in loc.

5. * Hath not God chosen the poor of this world, &c.] Christianity was not spread by the power or contrivance of courtiers, or great men, or to advance a fecular interest; but the God and father of all chose this method to reform the many; and it had that good effect upon the teachable and well disposed; but such, as had fet their hearts on the riches and grandeur of this world, were none of that number, Mat. v. 3. and xix. 27. Mark x. 21, Ge. Luke vi. 20. and xii. 21, 32. John vii. 48. 1 Cor. i. 26, &c. 1 Tim. vi. 9. James i. 9. Vid. Lattant. 1. vii. c. i. verf. fin. et Origen. contra Celf. I. iii, p. 133. Edit. Cantab.

¹ To be rich in fuitb.] So the Syriac vertion hath render'd it; Vid. Tremel. and accordingly we find the fact, which is here understood, to be expressed after if in factor.

Epb. 1. 4.

Great things were promifed of old to them that loved Ged, Exad. xx. 7. 1 Sam. ii. 30. Prev. viii, 17. Under the gospel a glerious kingdem is promised unto such. See Mat.

7٠

PARAPHRASE

TEXT.

An Christi God hath graciously promised to those that love him? But, tho' God doth fo highly efteem and honour them; yet ye Chap. II. have, by fuch a behaviour, dishonoured ".

the poor, who are generally the best dis-

posed to receive the gospel.

Do o not ye know very well, that the rich men are the persons who most commonly employ their power to opprefie and ruine you? Do not they drag you before the tribunals and there accuse and treat you, as the worst of criminals, merely on the account of your christian profestion 1? Do not they blaspheme the holy and honourable name of Christ, who is your lord and mafter, and whose name. ye have taken upon you, by way of distinction from persons of other religions?

LET me reason the case with you. from that which you justly look upon as one of the principal commands heirs of the kingdom which he hath promifed to them that love him? But ye have despised the 6 poor.

Do not rich men oppress you, and draw you before the judgment-feats! Do they not blaf- 7 pheme that worthy name, by the which ye are called?

If ye fulfil the royal law, ac- 8

cording

NOTES.

Mat. v. 3. and xix. 28. and xxv. 34. Luke vi. 20. and xii. 32. 1 Car ii. 9, 10. 2 Tim. iv. 8. Compare with thefe, James i. 9, 12. Rev. ii. 9, 10.

6. " Ver. 3. Prog. xiv. 20, 21. and xvii. 5. Adr xiii. 50. I Cor. xi. 22. James V. 4.

For \$\delta\$, the Alex. MS. reads \$\delta\$\delta\$ which feems to be preferable. Vid. Mill.

P Prov. xxii. 7. Ecclur xiii. 1---23. James v. 4. 6.

Atte xiii. 50, and xvi. 19, Gr. with which compare Mat. x. 17.

7. - To rando crouse to strickhole eo' unas, that bonourable name subject is called upon you.] This is an Hebraifin, the meaning of which is given in the paraphrate. See Gen. xlviii. 16. 1 Kingi viii. 16. If. iv. 1. Jer. xxy. 29. Ecclus' xxxvi. 12.

8. If ye fulfil the royal law, according to the feriptures, &c.] The Syriac, vertion, according to Tremellius, instead of [the royal law,] has [the law of God] the' Dr. Mills represents the Syriac version, as leaving out the word [Basiking royal.]

It appeareth from the question which the Scribe proposed to our Lord, that there was a dispute among the Jews, " which was the chief, or principal, of the commandments " contained in the law?" Matt. xxii. 34-40. Mark xii. 28-34. those the Fewife christians would readily acknowlege to be, first, The Isving God Juperlatively; and that the fecond was like unto the first, both as to the nature and importance of it, namele,

TEXT.

PARAPHRASE.

cording to the feripture, " Thou "flialtlove thyneighbour as thyfelf," que do well. But if ye have respect to persons, ye commit fin, and are convinced of the law as transgref-10 fors. For whofoever shall keep in the scriptures of the Old Testa-An.Christi ment', namely, thou shalt love thy Nero. 9. neighbour as thyself; --- which if you thoroughly comply with, you must be Chap. II. fensible that you do very well. But if you have an unjust respect of perfons, you are convicted, by that law, as transgressours". For, the you should oblerve

ro.

NOTES.

namely, Thou shalt love thy neighbour as thyself. For our Saviour had determined that there was no other commandment greater than thefe, Mark xii. 31. The apostle's argument in this place led him to confider only the fecond of thefe two commandments, that is, thou shalt love thy neighbour as thyself; which may be very properly stiled the rayal hate, as being the most excellent in its kind, or as having fomething in it royal and divine. And these Jewish christians were bound to observe that regal law, not only from the regard which they paid to the Old Testament, of which this was one of the principal commandments; but also as they acknowleded Christ, for their Lord and master, who hath not only taken the law, of love and charity, into the number of his commandments, but has the most clearly inculcated, and most strongly unforced it, Mat. vii. 12. and xxii. 35--40. Mark xii. 31. Luke vi. 27--38. and x. 27. Sc. Ephef. v. 2. 1 Theff. iv. 9, 10. To fuch perfection has be carried this point, and fuch a frieffe has he laid upon it, that he calls it a new commandment, The xiii. 34. and his commandment, John xv. 12. and with the fame yiew, the apostle both called it the law of Christ, Gal. vi. 2. with which, compare 1 Tim. i. 5. As to who is our neighbour, fee Luke x. 30---37.

It may be proper to observe that the Greeks commonly used the word [Sagrands, royal] to denote what was most excellent in its kind; thus beginned him, a royal life, Basikini eris, a royal garment, Basikinia supriame a regal banquet, Busikinis esing, a round flar, and Basinich apasses, a regulation, belides many others. In the fame lenfe, St. James might use rouse Becouseds, a royal law. Nay, we find the phrase was used, long before the days of the apostles, particularly in Kenophon's Occenemies, [edit. Lunckey. Fil. p. 856. D.] where the very words Bariansi rapes, the royal laws, have a fense that beareth some similatude to what they have here, in the epistle of St. Janus. For there Socrates is relating what Ifebemaebus had faid to him, concerning the management of those servants, whom he employed in agriculture, and particularly how he made, or kept them honest ; --- to effect which, he informed Secrates, that he took feyeral things out of the laws of Drace and Salen, and likewife out of THE ROYAL LAWS [meaning thereby the laws of the king of Persia:] " For, says be, the laws of " Drace and Selon do only appoint punishment for criminals; whereas the royal · lates not only punish the unjust, but also appoint rewards for the unright, or these " that behave well." In like manner, St. James, in this and the following verses, speaketh of the royal law, meaning thereby the law of him who is the greatest of kings :--- and addeth, that, "if they observed that law, they did well, and should be re-" warded: Whereas, if they did not observe it, but snewed a respect of persons, " they were convicted by that law as transgressours, and might expect to be purished, " as fach criminals deferred,"

* Lev. xixi. 18. Rom. xiii. 8, 9, 10. Gal. v. 14.

9. " See verfes 1, 2, 3, 11. Lev. xix. 15. Dent. i. 17. and xvi. 19. Rom. ii. 25, 27. Gal. ii. 18.

TEXT

An.Christi observe the other precepts, and yet offend in this one * particular, you are liaable to the fanction that is annexed to a
Chap. II. wilful violation of all *; as trampling
upon the authority of God, who established the whole law. For the same divine legislator, who commanded you not
to commit adultery *; commanded you
also to abstain from murder *: now, sup-

pose you should not be guilty of adultery; yet, if you are guilty of murder, you

the whole law, and yet oftend in one point, he is guilty of all. For the he that faid, "Do not commit "adultery;" faid alfo, "Do not "kill." Now if thou commit no adultery, yet if thou kill, thou are become

NOTES.

аге,

10. Some of the Jewish doctors are faid to have expounded the law in such a lax way, as to declare "that he, who should observe any one precept, would be beliefed; his days should be prolonged, and he should inherit the land, &c." In opposition to which, some reckon the apostle here assures the Jewish christians, that be, subo offended in one point, was guilty of all.

Whether that observation be just, or no; 'tis certain that was the tenour of the law, that every one was curfed, who did not observe all that it commanded. See

Deut, xxvii. 26. Ram. x. 5. Gal.iii. 10, 11, 12.

Tives rables from, he is guilty of all.] Thus [guilty of blocd] was the being obnexious to suffer the punishment of a murderer, Deut. 2xxv. 27. and guilty of death, signifies the being liable to suffer death, Deut. xxxv. 31. Mat. xxvi. 66. Mark xiv.

By this we are not to understand that a man, who offendeth in one point, is equally criminal with him, who offendeth in that and other points also; or that he, who offendeth in one point, will be as much punished, in the future state of retribution, as if he had broken every one of the divine commandments:—But only, that, under the law of Moses, he, who committed one wilful transgression, was to far guilty of all, as that he was liable to suffer death, which was the only penalty,

it he had broke the law, in that and every other particular.

This must be restricted to wilful and presumptueus crimes; for otherwise, the aftertion would not be just [that he, subs offended in one point, was guilty of all;] for sins of ignorance and some moral offences, as well as for ceremonial guilt, or impurity, the law appointed facrifices, upon the offering of which the penitent was forgiven, or shood right as to that pelity. But greater immoralities were capital crimes, and for them no facrifices were appointed; after such offences, the criminal was guilty of all, and was to die without mercy. In like manner, under the gaspel, he, who alloweth himself to transgresse in so momentous a point, as that of charity towards his neighbour, offendeth God, and will as certainly misse of falvation, as he who breaketh that and all the other precepts of christianity. Not that the guilt of the first is equal to that of the last, neither will his punishment, in the future state, be equal; however, they will both be obnoxious to the second death.

11. * Exad. xx. 13, 14. and xxi. 12. Lev. xxiv. 17, 21. Deut. v. 17, 18.

and xix. 11, 12, 13. and xxii. 22.

TEXT.

PARAPHRASE.

become a transgressor of the law. 12 So speak ye, and so do, as they that shall be judged by the law of 13 liberty. For he thall have judgment without mercy, that hath thewed

are, without all question, a transgressour AnChristi of that law, which hath prohibited the Nero. 9. one of these grievous offences as well as the other. And [tho' you are not now Chap. H. under the law, which irrecoverably condemned all offenders; but under the more merciful difpensation of the gospel, which promises: pardon to the penitent. would exhort you so to speak, and so to behave yourselves, as those, who expect to be judged according to the chriftian law, which requireth the strictest piety, and most generous, and extensive charity; tho' it hath fet you free from the burdenforme yoke of the ceremonial law, as well as from the legal spirit of terrour and bondage. For, tho you are under the gracious dispensation of the gospel, and will find acceptance with God, if you are fincerely pious and charitable; yet there is fo very great a stresse Taid upon mercy and charity, in the religion of Christ, that he will certainly be condemned, without mercy, 'who hath not

NOTES.

12. 4 So speak ye, and so do, as they that shall be judged, &c.] Notwithstanding the mercy, which in the gospel is promised to the penitent, yet our words and actions will both be brought into judgment; and, as they have been prevailingly virtuous, or vicious, shall we be justified or condemned. Mat. v. 22. and xii. 34---37. Alls xvii. 31. Rom. ii. 6, &c. 2 Cor. v. 10. See chap. i. 25.

13. For he shall have judgment without mercy, that hath showed no mercy.] Gen. xlii. 21, 22. Job xxii. 5, &c. Prov. xxi, 13. and xxviii. 27. Matt. vi. 15. and vii. 1, &c. and xviii. 35. and xxv. 41, &c. Mark xi. 26. Luke xvi. 25. James v. 1-6. Verfer 10, 11, the apolite had put them in mind, that, by the law of Mofes, he, who offended in one point, was liable to death, as much as he who had broke the whole law; and, ver. 12, he had recommended it to them, so to speak and act, as those who were to be judged by the gospel, which he there calls the law of liberty; --- but, lest they should thereupon reply, "Why, furely, the gespel is a more mild and merciful dispen-" fation than the law; and, upon our offending in one point, it will not treat us as " guilty of all;" he adds, in this verse, that they shall have judgment without mercy, who have flown no mercy to others ; -- intimating that, the' the gospel is a more mild dis-

pentation

TEXT

An Christi not practifed mercy and compassion towards his fellow-creatures, but he, who hath been kind and beneficent to others Chap. II. [as well as fincerely virtuous in the rest of bis conduct, towards him the mercy of God will be liberally extended 4; entirely freeing him from, and triumphing over, the condemning fentence of the law, when he shall appear before his righteous judge.

thewed no mercy; and mercy! rejoiceth against judgment.

NOTES.

pensation than the law; yet there are espital offences under the gospel, and the guilty will finally experience the dreadful confequence of finning against fo much goodnesse, and fuch divine and rational precepts.

4 And merce rejoiceth against judgment.] Dan. iv. 27. Ecclus' xvi. 14. Matt. v. 7. and vi. 12, 14. and xxv. 33--40. Mark xi. 25. Luke vi. 27--38. and xi. 41. Gal. vi. 9. 1 Jobn iv. 17, 18.

For [nalaxavxalas, rejoiceth against,] Dr. Mills mentions three MSS. which read [xalaray xana, Let it rejoice against, or glory over,] and the Syriac version reads [xalaxavxant, be you exalted, that is, by your mercifulnelle to others,] above judgment, or the lentence of condemnation: See Beza and Transllius. But, whether we look upon it as an affertion, or confider it as an exhortation, it comes to much the fame thing; for which way foever it was delivered, they were to regulate their conduct by it; and, without respect of persons, to have as much compassion for the fouls of the poor, as for those of the rich.

S.E.C.T. IV.

Снар. іі. ver. 14---- 26.

CONTENTS

HE Jews retained the highest reverence for their law, and would adhere to it, as the method of justification, or acceptance with God, even after the coming of the gospel of CHRIST. Whereas the apostles assured them, that faith, or the gospel method, was the only way, in which they could hope for acceptance,

SOME

Some of the Jewish christians, hearing faith extolled so much An Christia above the law, seem to have mistaken the design of the apostles; as if, by faith, they had meant no more than a bare assent to the truth of christianity; and that, if they believed the doctrine, there was no necessity for obeying the commands of Christ; but that they were freed from all virtuous and religious works whatever, as well as from the works of the ceremonial or Jewish law; and that such a faith, or mere assent to the truth of the christian religion, was sufficient to justify and save them.

To prevent the spreading of such a doctrine, and the many prhappy consequences, which it would have drawn after it, St. James had, in the preceding chapter, insisted upon their being door of the word, as well as hearers of it; upon their bridling their tongues; and upon their relieving the fatherlesse and widows in their distresses.

unlesse they would render all their pretences to religion vain.

In the beginning of this chapter, he condemns respect of persons: and, ver. 13. points out the necessity of mercy towards men, in all fuch as hope for mercy with Gon. But, in this fection, he infifteth more particularly upon the necessity of an holy life; and in the most expresse manner assures them, that, as charity to the poor doth not confift in giving them good words only, without affording them fome relief; so faith in the christian doctrine, without an holy life, ought not to be looked upon as the true christian faith? That the faying "we have faith," and actually believing, or affenting to the truth, is doing no more than the fallen angels, who not only believe, but tremble: That the only way of manifesting that we have true faith, is to show it by our pious and holy lives: That in such a way the great patriarch Abraham was justified; for he not only affented to the truths, which he had received from God, but he manifested his faith in Gon, by performing fuch works as Gon commanded him; by which means he obtained that honourable title of the friend of God. In like manner Rahab, not only believed that Gon would beflow the land of Canaan upon the Ifraelites, but she manisested that faith, by her kindnesse to the spies, which they sent to view the country; and thereupon the was delivered from the common destruction, and taken into the number of that chosen people.

From all which, the apostle concludes that, as a lifelesse carcase is not a man; so the *faith*, which doth not produce good works, is only the dead carcase of faith, and not the genuine christian faith.

TEXT.

thren, though a man fay "he hath

"faith,"and hath not works? can

fifter be naked, and deflitute of daily food; and one of you fay 16

unto them, "Depart in peace, be

" you warmed, and filled:" not-

withstanding

faith fave him? If a brother or is

What doth it profit, my bre-14

An Christ What can it fignify, my brethren,

63. for a man to pretend to hold the chri
Nero. 9. stian faith, in the greatest soundnesse

Chap. II. and purity, and yet neglect the practice

of good works? Is it possible that such a fruitlesse faith should justify and save hims? No, by no means. You will

hims? No, by no means. You will readily acknowlege, that charity to the poor and needy doth not confift in giving them good words only; for, inppose a brother, or a lifter, that is, a person of the same religion, was destitute of sufficient clothing, or daily food, and appeared to be ready to perish, for want even of the necessaries of humane life; and one of you should give them good words, when they applied to you

good words, when they applied to you for relief, and defire them, in the most civil and obliging manner, to "go away " from you, withing all happinesse may attend them, and that they may light

" upon fome charitable person, who

" will both clothe them, as a defence " from the cold; and fully fatisfy their " hunger

Man 94.

NOTES.

"What dath it profit, my brethren, tho a man fay, &c.] He had, in the preceding veries, injoined them so to speak and all, as they that were to be judged by the gospel, or the latu of liberty; and intimated that they should be condemned, if they did not;—he now further inforces that injunction, by asking them, "What doth it profit any man to make a profession of the christian faith, without speaking and acting accordingly?"

14. See chap. i. 22, tsc. and iv. 17. and v. 20. Matt. vii. 16---27. Luke iii. 10, &c.

5 owner willer, fave bim.] This seemeth evidently to be meant of eternal falvation. 15. 6 Gal. vi. 10.

Arabic and Ethiopic versions read [a, or.] See Dr. Mills.

By naked, is often meant, not sufficiently clothed, or the having only some part of the garments, which are usually worn. I Sam. xix. 24, 2 Sam. vi. 14, 20. Jeb xxii. 6. If. xx. 2. John xxi. 7. 1 Cor. iv. 11. 2 Cor. xi. 27.

Вy

TEXT.

PARAPHRASE.

withstanding ye give them not those things which are needful to the body; what doth it profit? 17 Even so faith, if it hath not

works, is dead, being alone.

18 Yea, a man may fay, "Thou
haft faith, and I have works:

" shew me thy faith without thy works,

"hunger and thirst;" while ye your-An Christi selves, in the mean time, give them hero. 9. nothing but good words, the you could cassily relieve them, if you were heartily chap. II. inclined to do so:—Would they be any better for such kind wishes? or would such a behaviour be looked upon as a proof of your charity and beneficence? Far from it; for such good words, without liberality, can, be of no service.

Just so, that faith, or affent to the truth of the gospel, which is not accompanied with good works, is in it-felf dead, and of no more value in the fight of Gop, than such a pretended charity, or than mere words are to a man that is ready to perish with hunger

and cold.

Bur, suppose one man should say to another, "You have faith alone, a faith "which is not accompanied with good "works; but, to my faith, I take care to add good works: Now, I delire "to know, how you will make it ma-"nifest to me, that you have faith, "whilest

NOTES.

By [food and raiment] in scripture, are often meant all the necessaries of life, Gen.

xxviii. 20. Matt. vi. 11, 31. 1 Tim. vi. 8.

16. If ye give them not those things which are needful for the body, what dath it prosit?] According to our abilities we ought to impart to the necessitous, Luke iii. 11.
2 Car. viii. 12, &c. Gal. vi. 10. 1 John iii. 17, 18. Our Saviour will take it as kindly,
and reward it as mercifully, as if it had been done to himself, Matt. xxv. 34---40.
and, on the other hand, will consteam such as show no mercy to the poor and needy,
as if they had been cruel and uncharitable to himself, Matt. xxv. 41, &c. 1 John iii.
17, 18.

Righteous Job did not content himself with giving the poor good words; he also added beneficent actions; Job xxxi. 16, &c. However, kind words and small relief are accepted, where a man has not power to do more, Matt. x. 42. 2 Car. viii. 12.

17. 1 Set verfes 14, 20, 26.

17.

18.

18 In.

19.

PARAPHRASE.

TEXT

An.Christi " whilest you are destitute of good " works": and I, on the other hand, Nero. 9. " will easily make it manifest to you, Chap. II. w that I have faith, by my practice of

" good works." Perhaps, in order to convince me " that you have faith, you will tell me, " You are no beathen; but that you be-" lieve there is only, living and true "Gop"." So far you are thithe right, " indeed, and fay very well. However, "that is not a fulficient proof of your " having true faith; for even the very " fallen shigels to to tar; is to believe that there is only one Gop; but as " they, notwithstanding, go on in their " impious

" works, and I will thew thee my " faith by my works. "Thou believest that there is 19 " one God; thou doft well: the

NOTES.

18 minthe common Greek copies 'tis ex lar spour ou, frem, or by, your works ;] which is capable of a very good interpretation, namely, "Show me that faith, which you boast "of, by your works; and I will show you my faith, by my works; and, upon the " comparison, we shall see which of us two, gives the best proof of his having true " faith ;---you, who only boaft, and have no works; or I, who make confcience of " practifing good works."

Velefius and Estius mention some MSS, which read talle rear lever ou, without thy works;] but wie never fignifies without, either in the LXX. or in the new testament;

and only once, that I can find, in the Apochrypha, viz. 2 Maccab. xi. 25.

However, several ancient MSS, and versions, of very good authority, read yang

spray os, which properly fignifies [without thy works.] See Dr. Mills.

As this is the reading, ver. 20. as 'tis supported with such good authority,' and makes the fense more plain and obvious, I acknowlege that I prefer it, and am, in this particular, for following the English translation.

19. " Thou believest that there is one God, &c.] All that is said from this place to the end of ver. 23. is by way of answer to the inquiry made, ver. 18. namely, 4 Which was " the way to manifest that a man had true faith? --- by words, or actions?" Indeed, the Spriae version, ver. 24. instead of spale [ye fee], reads opas [thou feeft]; as if in that verse also, one person was spoken to; but its singular in that reading. See Dr. Mills.

O There is one God.] This is an article both of the jewish and christian religion, 25 well as conformable to the dictates of right reason, and a very great stresse is laid upon it in scripture; Deat. iv. 35, 39. and vi. 4. and xxxii. 39. 2 Sam. vii. 22. 2 Kingr xix. 19. Pf. xviii. 31. and lxxxvi. 10. //. xxxvii. 16. and xliv. 6. and xlv. 5. xxii. 22. and xlvi. 9. Hof. xiii. 4. Mark xii. 29, 32. John xvii. 3. Alts xvi. 17. 1 Cor. viii. 4, 6. Eph. iv. 6. 1 Tim. ii. 5.

Matt.

TEXT

PARAPHRASE.

" devils also believe, and tremble. 20" But wilt thou know, Q vain " man, that faith without works " is dead?

"Was not Abraham our father " justified by works, when he had

" offered

" impious practices, they justly trem- An Christ " ble ? with horrour, whenever they Nero 9. " confider that there is a Gon; beganse " they expect that he will certainly be Chap. If: " their judge?, and inflict upon them " greater torments.--And, in like man-" ner, will your faith be accounted of. " O vain man: For you may affine " yourself, that the faith, which is " without good works, is a lifeleffe, " infignificant thing, in you as well as " in them; and was your faith only " equal to theirs, you would not be " vzin-glorious, or confident, but would, " at least, tremble, in expectation of " the righteous judgment of God. "As I have shown you, from the " cale of the fallen angels, that a mere " affent to any truth, is of no moment, " I will now give you an instance, " where faith, accompanied with obe-" dience, was most highly esteemed of

" that great patriarch, Abraham, justi-" fied!, by his good works, when he " bound

"GoD; [and'tis fuch an instance as all " the twelve tribes of Israel will, furely, " pay the bigoest regard to:] Was not

NOTES

v Matt. viii. 29. Mark i. 24. and v. 7. Luke iv. 34. and viii. 28. 2 Pct. ii. 4.

Jude, ver. 6. Revelat. xx. 10.

20. Kerl, vain man.] This answers to the Syriac word [Raca] Mat. v. 22. which is there condemned, when it proceeded from unjust anger, and was used by way of infust and reproach; but here 'tis used out of compassion and good-will to the person, and as a grave and just reproof of a very dangerous errour. Some of the same words, or actions, may be right, or wrong, according to the temper of mind, or the views from which they proceed.

21. Was not Abraham, our father, justified by works, when he had offered Masc his

Son, &c ?] Gen. xxii. q, 12.

St. James wer the very words and phrases, it speen, by works, -- is marion, was justified, -ix mreus, by faith, -which St. Paul had uled, Rum. iii. 20, Ge. Gal. ii. 16. iii. 11. And

TEXT

An Christi "bound Ifaac upon the alear, and "offered Isac his son upon the al-" showed himself so ready to offer up "with his works, and by works Nero. 9. " that his dear fon, as a facrifice to his "was faith made perfect? And the 23 Chap. II. " love to God, firmly believing that "feripture was fulfilled which faith, " God was able to raise him from the " dead? Do you not fee, plainly, from 32. " that figual instance of obedience; how " his faith co-operated with his good works; and that by his good works " his faith was rendered perfect ? And 23. " that paffage, which the scriptures had, " upon a former occasion, made use of " concerning the fame pious patriarch, " was now more fully and remarkably "verified; namely, that Abraham be-

NOTES.

And he, likewife, pitcheth upon the very fame inflance, that is, of the patriarch Abrabain, and quotes the passage from Gen. Ev. 6. as St. Paul had done, Rom. iv. 3, 22, 23. Gal. iii. 6.

Don't these things give great confirmation to the opinion of the antients, namely, ** That St. James wrote this epiffle to rectify the militakes of such as had milinterpreted 46 the epiftles of St. Paul, concerning the doctrine of justification by faith?" But of this fee more in the Differtation annexed.

C'Apprignas' Isaan, when he had effered up Haze.] Abraham did not actually facrifice his fort, but his readinable to do it was looked upon, by Almighty God, as if he had

actually done it. Gen. xxix, 9--12, 16. Heb. xi. 17. Ecclus' xliv. 20.

And, in all cases, what we would do, if permitted, is regarded by God, 2s if we

actually did it; then 'tis, and then only, that be accepts the will for the deed.

22. By works was faith made perfect? Faith is not perfect without producing good works, wherever there is an opportunity for it, after men have believed. But, in fuch inflances, as that of the penitent thief upon the croffe, there was no opportunity for manifesting his faith by a pious, virtuous life; because he died so soon after he first believed. However, such inflances are very uncommon, and not like the case of christians in general.

" And the feripture was fulfilled, which faith, " Abraham believed God, and it was " imputed unto him for righteoufneffe." The passage, here referred to, is recorded, Gen. xv. 6. and is there applied to Abrahan's firm trust in the promise of God, concerning a fon and heir. Now, that was about fifty years, before his binding Isaac, as a victim upon the altar, Gen. axii. 9, &c. By which act of obedience, St. James here intimates, that the passage mentioned, Gen. xv. 6, was fulfilled. Not that that passage was a prophecy, or prediction of this event; but that the words, which were then used, concerning the faith of Abraham, were now, in an higher sense, applicable to that patriarch; because he had now manifested his faith by a most lignal act of obe-

24.

TEXT.

PARAP HRASE.

"Abraham believed God, and it was imputed unto him for righteoufness;" and he was exited the friend of God.

24 You see then how that by works a man is justified, and not by faith only.

Likewife

" of his was accounted unto him for righ- Chap. II.

" teousnesse", and he was thereupon treat" ed with greater kindnesse and familia" rity", and honoured with the high and

" glorious title of the friend of God ?"

FROM all which, my brethren, you may plainly see, that a man is justified by such a faith, as produceth good works, and not by such a faith as is alone, and destinute of good works.

To

NOTE S.

dience. The Jews used this or the like expression [that fuch, or fuch a freiture was fulfilled] in a very great latitude. Sometimes, indeed, they understood by it an accomplishment of a prediction, in the strict and primary sense; but, very frequently, they intended no more by it, than to say, that "a similar event happened;— that there was a "very remarkable agreement, in particular circumstances, between former and later things;—that a general rule, or saying, was applicable to a particular case;" [just as we do, when we say, upon any occasion, that the old provers is stade good, or the old saying is verified.]—And, finally, they often used such expressions, when they meant no more, than that the words of holy scripture, or of some varient prophet, might be aptly accommodated to the case in hand, or were very proper to expresse their present meaning.

This text itself is sufficient to show us that they did not always intend by it, the accomplishment of a prophecy; but there are many other passages, both in the new testage

ment, and in other jewish writers, to confirm this interpretation.

In all fuch cases the rule for us to judge by, is, to examine the passage itself, and see what is its original signification, as it stands connected with the place referred to in the old testament; if we can fairly, and according to the rules of grammar and just criticism, make it out, that the prophet was speaking of a future event, which is now come to passe; then, we may, with good reason, look upon the passage as a prediction, which is now strictly and literally accomplished. But if it appears, that the ancient prophet was speaking of quite another thing; then, the words of him, who quotes that passage, tho introduced with such an expression as this [then was fulfilled] ought, in reason, to be understood, by way of accommodation, in which way the Yews used, frequently to sire passages out of the sacred writings.

* It was imputed unto him for rightsoufneffe.] Gen. xv. 6. 1 Mattab. ii. 52. Rom. iv. 3, 22. Gal. iii. 6. Phineas's zeal was accounted unto him for righteoufneffe, Pf. evi. 30, 31:

7 Gen. xxii. 15---18.

= 2 Chron. xx. 7. Ifa. xli. 8. 24. 2 Sec verses 14, 17, 21---23.

TEXT.

An.Christi To confirm which, I will add another 63 instance, of a person by whom you will certainly be ashamed to be outdone, and that is Rabab, who was originally a

25 Gentile, of the wicked race of the Cananites, and a woman also of ill fame. But, when she heard of God's design to bestow the land of Canaan upon the Israelites, and of the clear proofs and evidences of such a revelation, she not only assented to the truth, but acted accordingly; receiving into her house, and treating with great hospitality, the messengers, whom Joshua had sent to spy out the land, hiding them from those that sought their lives, assisting them to escape, and directing them to return

Likewise also, was not Rahab 25 the harlot justified by works, when she had received the messengers,

NOTES.

25.9 'H where, the barlot.] The Hibrew and Spriae word fignifies [an impleeper, or hof-teffe;] in which fense many of the ancient Jews, and those of the greatest authority, are said to have understood it; particularly as applied to Rabab; and some affirm that that was also the primary signification of refers. But 'tis evident that refers doth most commonly ugnify an barlot.—Perhaps, in those ancient times, besteffes were frequently women of ill repute; from whence might arise the different and bad sense of a word, which was otherwise of a middle signification.

It ought to be observed, that Rabab is not here celebrated for lying to the government, and betroying her country to its most cruel enemies. As to lies, they are every where condemned in the holy scriptures, and truth is represented as facred and inviolable. And as to her country, they were devoted to destruction, because of their idolatry and other great vices; and her discovering the spies would not have prevented their ruin. The lie, which Ribab told, is not to be vindicated; but was a crime, partly owing to her fear, and perhaps partly also to her heing educated among a loose and idolatrous people.

What she is here commended for, was her faith, her ready renouncing of idolatry, and acknowledging the true God; see Josh ii. 1, &c. particularly verses 9, 10, 21. and her acting, in consequence of that faith, what she apprehended to be most agreeable to the divine will. Whatever Rabab was once, she seems afterwards to have behaved very virtuously.

"lapaha, the messengers.] Dr. Mills mentions two MSS. which read [ayying To lapaha, the messengers of Israel;] but in one of Stephens's MSS. Colinaus's edition, and the Syriac, Arabic, Ethiopic, and Coptic versions, 'tis ralganius [the spies] as 'tis Heb. xi. 31.

7 B.

TEXT.

PARAPHRASE.

fengers, and had fent them out another way?

26 "For as the body without the "spirit is dead, so faith without "works is dead also."

return back a different way from that, An Christin in which they came to Fericho, that they might not fall into the hands of those Canagnites, that were ordered to Chap II. pursue them:——By all which she ran the utmost hazard of her own life:——And, as her faith was accompanied with good works, the was thereby justified; being preserved from the destruction, to-which her own people, the wicked Canaanites, were devoted, and admitted as a proselyte among the people of Godd.

The conclusion, which I would have you draw, from all I have now said, is this, namely, that "as the body of a man, "without a spirit to animate it, is now thing but an uselesse dead carcase; so faith, without good works, is as dead, worthlesse, and insignificant."

NOTES.

* Josh. vi. 22-25. Heb. xi. 31. Rabah was likewise married to Salmer, one of the leading men in Ifrael; by which means, Joseph, the reputed father of Christ, descended from her; and the hath had the honour to be inserted in the genealogy of our Lord, Matt. i. 5.

26. As the body without the spirit is dead, so faith without works is dead also.] See ver. 14, &c. and the 30th differtation of Maximus Tyrius, at the end. "If you take "away philosophy from humane life, you take away that which animates, inspires, and preserves it;---just as if you take away the soul from the body, you destroy the body," &c.

SECT.

SECT. V.

CHAP. iii. ver. 1---12.

CONTENTS.

An. Christians are here cautioned against a fault, which many of them seem to have been guilty of, namely, an affecting the authority of doctors and severe censors, in the christian church; Chap. III. tho their skill in the christian doctrine was but small, and their speech and behaviour was passionate and unguarded: They were, therefore, much more likely to blow up the church into a same, than wisely to govern and successfully teach and instruct it.

The apossile intimates how hard its to restrain the tongue of a man, who hath not been used to speak with sufficient guard and caunon;—harder than to manage an horse, steer a ship, or tame a wild beast; and yet how unseemly must it be, for the same tongue,

to bleffe Gop, and to curfe men?

PARAPHRASE.

T E X T

My dear brethren, I would, by no means, have you affect, many of you, to be doctors and teachers in the christian church; much lesse to assume the authority of magisterial censors and reprovers

My brethren, he not many a masters, knowing that we shall receive

NOTES.

1. Mi) ποιλοί διδάσκαλοι γίνως, be not many masters:] Διδάσκαλ, among the Jews, commonly signified the same with rabbi; see John i. 39. and xx. 16. a title which the scribes and pharisees were exceeding fond of, Matt. xxiii. 7. as it signified the principal of a school, bead of a settle, or author of a dottrine: But, in that sense, no christians are to desire the title; much lesse to assume the thing thereby intended. For Christ alone is our master, or the author of the doctrine, which we are to embrace; see John xiii. 13, 14. Matt. xxiii. 8, 12.

The Jewish christians were very fond of being declars and teachers; see Rom. ii. 19, &c. 1 Tim. i. 7. and I should have thought that St. James had here sorbid all christians to affect the title of master, or rabbi; or to lay any claim to the being authoritative guides to men, in the affairs of their eternal salvation; --- had be not added the word word, [many.] But from hence, I gather, that (tho' he knew that authoritative guides, and the heads of sects, or authors of dectrines, were not allowed by Christ, nor consistent with his being the sole head and lord; yet) he doth not intirely

condema

FEXT.

PARAPHRASE.

receive the greater condemnation.

provers of others. For you ought to AnChristi consider, that such of us, as preside, Nero g. or publickly teach, in the church of CHRIST, if we be fewere upon others, Chap. III. and do not behave well ourselves, 'our faults are more aggravated; and we shall in the end; receive a more grievous and dı cadfürl

NOTES.

condemn the office of a mafter, or teacher, in some fentle of that word. On the contrary, he plainly supposes that there was occasion for some such persons, in the christian church. And, indeed, it was one of the offices, for which forms of the christians were qualified by the gifts of the Spirit; All xiii. 1. 1 Cor. xii. 28, 29. Eph. iv. 11. The multiplying fuch persons, therefore, is the thing here condemned; especially, when ignorant, wicked, ambitious, or contentious and uncharitable men affurned that function. Compare with this place, Rom. ii. 19---24. Gal. vi. 1. 2 Tom. 1. 7. 2 2 m. iv. 3. Heb. v. 12. Jam. iii. 13. 1 Pet. v. 2.

How greatly the affectation of being doctors and teachers continued to prevail among fome of the christians, may be feen, in the famous epittle which Clement, bishop of Rome, did, several years after this, write to the church at Corinth. (See § 41, &c.) I will mention some of the many passages, which will illustrate what is here said, "Enas @ viuer, adersol, is to idio tayuati, x, t, x: Let every one of you, brethren. " in his proper flation, give thanks to God, living in all good conficence, no going beyond the prediction rule of his office, or minifery, and behaving with decency. And again, δράτε, αθελουί, έσω πλέω εκατυξιώθημεν γρέσεως, τοσέτω μάλλον υποκόμεξω and two. "You fee, brethren, by how much the more knowledge we are honoured " with, by so much the more are we exposed to danger." which is exactly parallel to what St. James here intimates, namely, that for the affectation of furth offices, as required knowlege, and were attended with honour, they should receive the greater condemnation. All, who are acquainted with that epiffle of Clement, know very well, that one principal view in writing it, was to prevent their turning out their antient and worthy pafters, and taking inflead of them, two young men, who unduely affected the office of doctors or teacners; see particularly § 44. And, § 47. he declares it to be quite 45 sharneful, and unworthy the christian profession, to hear that the most steadfast and " antient church of the Corinthians," Si ev n due mooura, sanialem mode rie musporiess, " should by one or two persons be led into a sedition against their elders, or " presbyters." See likewise § 48. ad fin. § 54. and 57. init.

b Such as unjustly assume the office of doctors and teachers (as all ignorant and wicked men do; fuch, I fay) are very apt to be cenforious, and to take upon them severely to animadvert upon the faults of others; but this is not the least part of their crime, Matt. vii. 1---5. Lute vi. 37. Rom. ii. 1, 19--24. 2 Car. i. 24. Gal, vi, 1. 1 Pet. v. 3.

Dr. Mills mentions one MS. (as well as the Vulgar, and Coptic version) that reads. " To shall receive the greater condemnation." But there is much better authority for the common reading. Tis an argument that St. James was here speaking of such doctors and teachers, as might be in the christian church, provided none but persons of wildow and integrity discharged that office; -- because he joins himself with them,

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TEXT

An.Christi dreadful condemnation d. And, as we 63. are all eliable to offend f, more or lesse, we should be very cautious how we cen-Chap. III. sure others, or affect such a station, as

we should be very cautious how we cenill. fure others, or affect such a station, as
will render our own saults so highly aggravated. I acknowlege, that, if there
be any man among you, who doth not
offend in his speech and conversation,
he is an excellent and perfect man,
able easily to manage all the other parts
of the body, and all their actions; as
he can govern his tongue, which is a
part of the body, that is managed with
the greatest difficulty. And such a man
must be the most sit to instruct the ignorant, or reprove the guilty, as be has
made so great a prosiciency in christian
knowlege

For in many things we offend alt. 2
If any man offend not in word,
the fame is a perfect man, and
able also to bridle the whole body.
Rehold,

NOTES.

and faye, "We shall receive the greater condemnation." Not to mention that he there-

by took off the harfbneile of his reproof.

^a Ecclef. viì. 16. Wifdom vi. 4--8. Matt. vii. 1, 2. and xxiii. 14. Mark xii. 40. Luke vi. 37. and xx. 41. Rom. ii. 1--6. Heb. xiii. 17. See what is quoted from Clem. Rom. Note (*).

2 * 1 Kings viii. 46. 2 Chron. vi. 36. Job ix. 2. Pf. exxx. 3. and exliii. 2. Prov. xx. 9. Ecclef. vii. 20, 22. Ecclus' viii. 5. and xix. 16. 1 Cor. iv. 4. 1 John i. 8, 10. 1 Hralour, we flip, or flumble.] This is a metaphor taken from persons who walk earelessly, or upon slippery or uneven ground: See the use of the word, Rom. ii. 11.

8 Pf. xxxiv. 13. and xxxix. 1, 2. Prev. xvii. 20.

The same is a persect man. Ps. xv. 3. and xxxvii. 30. Prov. x. 19. and xii. 13. and xiii. 3. and xiv. 3. and xxv. 9--12. Ecclus' xiv. 1. and xix. 6. and xxv. 11. Matt. xii. 37. James i. 26. and iii. 13, 17. 1 Pet. iii. 10. Christians are often called persect, upon the account of their great knowledge, or extraordinary holinesse, by way of opposition to novices, who had made but a little progresse in either. 1 Cor. ii. 6. and xiv. 20. Philip. iii. 15. 2 Tim. iii. 17. James i. 4.

i Δυναίδε χαλικαγωγρόσαι η διως το σώμα, able also to bridle the whole body.] By the body, in this place, Grotius would understand the christian church, which is, indeed, so termed, I Cor. xii. 20, 25, 27. Eph. iv. 12, 16. Col. i. 18. and that sense would exceeding well suit the context. For, ver. 1. they are warned against affecting, too many of them, to be doctors and teachers in the christian church; and, in this second verse, he who offendeth not in word, is declared able to bridle the whale body; that is, (according to Grotius) to govern the whole church, in which he has the office of a doctor or teacher.

TEXT

PARAPHRASE.

3 Behold, we put bits in the horses mouths, that they may obey us; and we turn about their whole 4 body. Behold also the ships, which though they be so great, and are driven of sierce winds, yet are they turned about with a

knowlege and practice. And what ef- An Christi fects the tongue has, according as 'tis Nero. 9. managed, I will show you by the following comparisons, For, behold, we Chap. III. put the bits of bridles into the months of horses k, that we may curb and manage them; and, by so small a matter, we are able to check and controul those creatures, tho' they are fitrong and large, and to turn about their whole bodies, this way or that, as we please: --- So likewise ships, which are very large and bulky, and tost about, in a violent manner, by stormy winds and boisterous tempests; yet, notwithstanding their great bulk, and that violent motion of theirs, which is occasioned by strong and fierce winds, they are commonly turned about, by a very imall helm, and

NOTES

But my reasons for scrupling that interpretation are, (r.) That the word [body] when it stands alone, is very often used for the sensible affections and passions; but I don't find it, any where, used, in the new testament, for the christian church; without some additional word, or fentence, to intimate its being used in that sense. (2.) Xanna-yaryan, is never used, in the new testament, for the governing of christian churches; the I confesse it would have been no improper word, as may appear from the following lines;

Exitus eripuit, quem mirabantur Athenæ Torrentem, & pleni moderantem fræna theatri.

Juven. Sat. X. v. 126.

(3.) The tongue is called a member, ver. 5. and the other members are taken notice of, ver. 6. by which the apostle seems plainly to allude to the whole body, mentioned in this verse. (4.) The comparisons, which follow, seem to carry it the other way; particularly that expressed, ver. 6. where the tongue, among the members, is compared to fire among combustible materials; and, say 13 says, seems there to be used for the vehile humane body.

Befides, 'tis capable of a very good interpretation, if understood literally; and I dont know, whether St. 'James might not design, that they should draw this confequence from it, namely, that "if any man can govern his own bodily appetites, he is "nost fit to be a doctor or teacher, and to preside in a christian church."

* Pf. xxxii. 9.

<. Exed.

6.

PARAPHRASE.

TEXT

An.Christi and steered, whithersoever the pilot is

Nero. 9. pleased to direct their course. And, just

Chap. III. bridle, and ships with a small rudder,

5. so are large societies of men moved by

fo are large societies of men moved by the tongue; which, tho' its but a small member of the humane body, yet it haughtily boasteth, and sometimes effecteth great things. This may be il-

lustrated also by another similitude: --"Tis amazing to consider how much wood, or other combustible matter", a little quantity of fire will kindle; and the tongue is a fire", a world of iniquity?; for like fire among combustible matter, so is the tongue among our members; it pollutes and blackens all the humane

very small helm, whithersheder the governor listeth. Even so 5 the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue is 6 a fire, a world of iniquity: so is the tongue amongst our members,

NOTES.

5 T Erod, xv. 9. 2 Kings xviii. 23, &c. Pf. xii. 3, 4. and lxxiii. 8, 9. If. xiv. 13.

Dan. iv. 30.

m Msyanauxe, beafteth great things.] Tho' peyanauxes fignifies to beaft great things: Yet here, in order to answer the two preceding comparisons, it must lignify, that the tongue, tho' a small member, can do great things: Just as a small bridle can cutb a great horse, and a small helm a large ship.

And what remarkable effects the tongue of man has, good or bad, may be feen, Prov. x. 20. and xii. 18. and xiv. 3. and xv. 2, 7. and xvii. 14. and xviii. 6, 7, 8, 20, 21. Ecclef. x. 12, 13, 14. Vid. Sophoel, Philottet. pag. 237. Ecclus' xxviii. 13,

Ge. 2 Pet. ii. 18.

"Ecclus' viii. 32. and xxviii. 8---12." Yan, matter, is here put for uned, as 'tis commonly in other Greek authors. In like manner the word materia is used, by 2. Curtius, 1. vi. c. 6. Multam materiam ceciderat miles, "the soldiers had cut down much wood;" which they afterwards set on fire, to burn their enemies.

6. Pf. cxx. 3, 4. Prov. xvi. 27. and xxvi. 20, 21.

O riogus this admias, a world of iniquity.] A great number, or large collection, of any thing, is sometimes spoken of, in phrases of this kind; so we say a world of riches, a sea of troubles, an ocean of delights, a deluge of wickednesses. And Milton (in his Paradise Lost) mentions an universe of death. In the same manner St. James seems to have called the tongue of man, a world of iniquity.

The Syriac version, indeed, runs thus, And the tongue is the fire, and the wicked world is like the wood, or combustible matter.] See Tremel. Dr. Mills, and Schaaf. But 'tis fingular in that reading; and (what is more) it quite alters the comparison, in the same verse, making, first, the tongue the fire, and the wicked world the sue; and then immediately representing the tongue as the sue, and the humane body as the sue!

TEXT.

PARAPHRASE.

hers, that it defileth the whole body, and fetteth on fire the course of nature; and it is set on fire of hell.

For every kind of benfts, and of birds, and of ferpents, and things in the fea, is turned, and hath been tamed of mankind: 8 But the tongue can no man tame;

humane body 1, and fets the whole course An Christi of our lives into a flame. And a brand, Nero. 9. that can make such a dreadful combustion, must undoubtedly be itself set 1 on Chap. III. fire by the infernal flames.

Nor do I know of any comparison, that can, in a more lively manner, illustrate the ungovernablenesse of the tongue, than that of fire; which, when it has got the mastery, carries all before it; for as to the inferiour creatures, however fierce or noxious, fuch as wild beafts, reptiles, and even creatures that live in the fea, and are inhabitants of the watery element, most kinds of them, have been, and still are, either rendered tame, or subdued, by the wit and industry of men; but 'tis a difficult thing to fubdue the tongue of a man't of strong paffions and wicked habits; --- much more

NOTES.

4 Prov. xvii, 6. Ecclef. v. 6. Ecclus' viii. 10. and xxviii. 35, 26. Matt. xv. 11, 18, 19, 20. Mark vii. 15, 20---23. 1 Cor. xv. 33.

"Kai propilers to trope the professes [huse] according to some of the antient MSS. and versions; see Dr. Mills; [and fets on fire the wheel, or course of our life;] so the words ought to have been translated.

The prefent life of man is here compared to a wheel, which is put in motion at our birth, and runs swiftly till death puts a stop to it. By the rapidity of its motion the tongue sets this wheel in a slame, which sometimes destroys the whole machine.

The Syriae version has rendered it thus, [and it will itself be burned in the fire:] intimating the punishment which men, that have used their tongues wickedly, must undergo; [See Tremell. and Dr. Mills.] but 'tis fingular in that reading; and, as the false wildom, ver 15. is called damoniae, I rather incline to the common reading.

What the aposite here says, of the rongue's being instanted by the fire of bell, is like what the poets have said concerning wicked mens being againsted by the torobes of the faries.

8. But the tangue can no man tame.] Good men have governed their own tangues, Namb. xii. 3. 2 Sam. xvi. 10, 65c. Pf. xxxix. 1, 9. Prev. xxi. 23. Otherwise, their religion would have been vain, James i. 26. The comparisons, mentioned in the context, have led form to interpret the words thus; namely, that "its difficult for one man to subdue the tangue of another;—more difficult than it would be for him to' render tame, or subdue a wild heaft." The aposse feems to me to speak of every man proverning his own tangue;—and he could not look upon that as utterly impossible; for his whole design was to persuade christians to govern their tangues. He doth,

0.

TEXT.

An Christi more difficult than to render a wild beaft tame, or harmlesse: For the Nero. 9. tongue of fuch a man is an evil, that Chap, III. cannot easily be subdued or brought under proper restraints"; a creature, full of mortal poison*, which is apt incurably to wound the heart, stain the reputation, or take away the lives of such as fall under its resentments. the guilty should consider, whether they act a confistent part, when they employ their tongues in that wicked manner. Sometimes, indeed, they make use of them (as they ought to do) to bleffe? and praife the God and FATHER of all; but, at other times, those very persons, who make fuch high pretences to piety and devotion, employ the fame tongue to a quite contrary and inconfishent purpose ; that is, to curse men, who were made after the image and fimilitude of that Goo, whom they pretend to bleffe

it is an unruly evil, full of deadly posson. Therewith bless we g God, even the father; and therewith curse we men, which are made after the similatude of God.

NOTES.

and

doth, indeed, represent it as a very difficult thing, in order to: fir them up to greater care and diligence. But, if men could not, possibly, govern their tongues, the evils, that should arise from thence, could not be their faults.

Occumentar reads the first part of the verse as a question, Gan no man tame vis tongue?——as reckoning that it would have been a vain thing to have advised them to govern their tongues, if the thing had been impossible.

"Pf. cvi. 33. and cxli. 3. 'Anardos rep, unruly.] 'Tis a mecaphor taken from bealts, that are with difficulty kept within bounds, by walls, or by hedges and ditches.

* Dout. xxxii. 33. Pf. iii. 4. and lviii. 4. and ext. 3. Prov. xviii. 21. Ecclef. x. 11, 12. Eccles' v. 13. and xxviii. 19, 21. Matt. v. 22.

9. 7. Pf. xxxiv. 1. and 1. 15, 23. and cxlv. 1---10.

Therewith curfe we men.] Pf. l. 16, &c. and lxii. 4. Ecclus' xv. 9, 10. Epb. v. 3, 4. 'Tis faid, the Jews did often folemnly curfe the Christians in their fynagogues, or places of religious worthip. But anothernatizing, or curfing their neighbours, is certainly very unbecoming all such as pretend to be pious and religious persons.

*-- Men; who are made after the fimilitude of God.] Gen. i. 26, 27, and v. 1. and ix. 6. Wifdom ii. 23. Exclus' xvii. 3. 1 Gor. xi. 7. Gol. iii. 10. Some have thought that our first parents alone were made in the image of God: But 'tis evident that St. James does not here speak of our first parents, but of mankind in general, or of their neighbours in particular. For they did not curse our first parents, but their neighbours, and such as displeased them; particularly such as differed in opinion from them.

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II.

12.

TEXT.

10 Out of the fame mouth proceedeth bleffing and curling. brethren, thefe things ought not 31 so to be. Doth a sountain send forth at the fame place fweet 12 water and bitter? Can the figtree, my brethren, bear oliveburries? cither a vine, figa? fo can no fountain both yield falt water, and freih.

PARAPHRASE.

and praife, and whose image they ought An Christi every where to esteem and reverence. Nero, 9. Can bleffing and curfing, with any propriety, proceed out of the fame mouth b? Chap, III. ---Surely, my brethren, upon a very little confideration, you must needs be convinced that these things can never be right. Do you find it so in natural and inanimate things? Would it not be looked upon as a prodigy, for a foundin, out of the very fame opening, to fend forth both fweet water and bitter"? Did you ever find that a fig-tree would bear olives; or that a vine would bear figs? Or that falt water and fresh issued out of the same spring -r---And the inconfiftency is as great, in the moral world, and attended with much worse confequences, when bleffing Gop and curfing men proceed out of the fame mouth; nor can be, by any means, be fit to be a doctor, or teacher, in the christian church, who will lay no restraint upon his tongue. SECT.

NOFES.

10. Dut of the same mouth proceedesh bleffing and curfing?] Ecclus' xxviii. 12. If. i. 26. Occumular reads this fentence by way of interrogation, as is done here in the para-

phrale. If the apostic had any reference to the doctors and teachers in the christian church, who, as the mouth of the people, most commonly offered up the public prayers and praifes to God, his reproof was the more fevere; because it must have been the most unfeemly thing for them, who in fo public and folemn a manner bleffed God, with the fame mouth, to curfe and revile men, to anothernatize them as heretics, and blafphemers, or confign them over to eternal damnation; because they did not happen to think just as they dick

11. Bitter water was an emblem of a curie, or was, by the divine power, mira-

calously to cause it, Numb. v. 19, &c.

12. So can no fountain yield both falt water and fresh. The Naturalists inform us that, in fome places, different forts of water come out of the ground, very nigh one another; fo that two fountains do, in part, mix their fireams, which are of different qualities, either just before they come out of the ground, or immediately upon their appearing. They, likewife, tell us that one and the fame fountain, at different times of the day, is hot and cold, or bitter and fweet. Vid. Plin. I. ii. But these are rare inflances, and therefore related 2: a fort of prodigies. Whereas, the apostle does here inquite " whether, in common cases, such things usually happen?"

SECT. VI.

Снар. ії. ver. 13---18.

CONTENTS.

An Christian AVING cautioned them against the abuse of the tongue, the apostle now goes further, even to the very root of that evil, and warns them against envy and malice in their hearts; assuring them that meeknesse, peace, and beneficence proceed from heaven, but envy and contention are the offspring of hell.

PARAPHRASE.

be too forward in affirming to yourfelves the office of doctors and teachers;
but, whoever amongst you pretends to
extraordinary wisdom, and remarkable
skill in the christian doctrine, let such
an one manifest his wisdom by his pious
life and excellent conversation; rather
than by any boasting pretensions to uncommon knowledge: And let him carry
it with meeknesse towards others; for

TEXT

Who is a wife man, and en-13 dued with knowledge amongst you? let him shew car of a good conversation his works with meek-

NOTES.

13. * Who is a wife man, and endowed with knowing amongh you? &c.] The Jews made great pretences to wisdom and knowlege, and the jewish christians form to have too much followed their example. Rom. ii. 18, &c. 1 Cor. i. 18, &c. and iii. 18. Eut there is no wisdom equal to that of a pious, virtuous life, Job xxviii. 28. Ps. xix. 7, &c. and cvii. 43. and cxi. 10. Prov. ii. 2. Jor. ix. 12. Hosea xiv. 9. Matt. v. 16. I Cor. iii. 19. and viii. 1. Clement, bishop of Rome, has a passage very like this (Ep. ad Cor. § 38.) O oughs independent an occur are, while the hispace, and it is prese arabic. Let the wife man show forth his wisdom, not by words, but by good works."

b Es apatrum socias, in merknesse of wisdom; that is, much wisdom. So the Syriae doth very well render it; and many like instances occur in the new testament.

15.

TEXT

PARAPHRASE.

14 meekness of wildom. But if ye have bitter envy and strife in your hearts, glory not, and lie 15 not against the truth. This wisdone descendeth not from above, but is earthly, fenfual, devilifh.

that is a much better proof of wildom, An Christi than an ambitious, morose, or uncharitable behaviour. But, if your minds be 🗸 imbittered with zeal against your neigh- Chap. III. bours and brethren, and you ambitioutly feek to exalt yourfelves by animofities and contentions, never pretend to boast of your superiour wisdom, or skill in the christian doctrine; while you act to directly contrary to the true christian spirit and temper, which is remarkable for love and humility. For, whatever pretences fuch a person may make, to greater knowlege, or a founder faith than others, -- this fierce zeal and love of strife, is not the wisdom which descends from heaven d; but 'tis produced upon earth', arising from an excessive regard to the present world, and proceeds, not from the rational foul of man, but from a too great indulgence of the fenfual appetites; and it refembles the temper

NOTES.

The apolite does here condemn the pride, ambition, and magisterial centoriousnesses, referred to, ver. 1. See Prov. xi. 2. and xv. 1, 2. and xvii. 14. and xix. 11. Rom. xvi. 19. 1 (to. 14. 20. Epb. v. 8. 2 Tim. ii. 24, 25. James i. 19. 1 Pet. iii. 4. 15. 14. CZAME Auspir, bitter zeal, or envy; is spiletar, and firife, or contention.] Envy and fleife are very frequently condemned; Matt. xv. 19. Atts xiii. 45. and xvii. 5. Rom. 1. 29. and ii. 8, 17---23. and iii. 13, 14. and xiii. 13. 1 Cov. i. 11. and iii. 3, 4. 2 Cor. xii. 20. Gal. v. 20, 26. Eph. iv. 31. Philip. ii. 3. 1 Tim. vi. 4, 5. 2 Tim. ii. 23, Sc. and fames i. 21.

15. 4 This suifdom descendeth not from above.] True wisdom descendeth from heaven,

tho' falfe wildom arileth from beneath:

---- HASE J' ADIM Ouparéles. Homer. Il. A. v. 194, 195.

See also I Kings iii. 9. Job xxxii. 8. Pf. xxv. 4, 5, 12, 14. Prov. ii. 6. Dan. ii. 21. Wifd. viii. 21. 1 Cor. ii. 7. and xiv. 33.

* Luke xvi. 19, &c. 1 Cor. ii. 12, &c. and iii. 18, 19. Gul. v. 19, &c. Philip. iii.

19. Col. iii. 2. 1 John ii. 16. ! Yozizh, sensual:] Jozh is the sensitive soul, or the animal part of our frame, in opposition to [recept] the rational foul, 1 Theff. v. 23. They, who were led away by the femble part, and indulged their passions and appetites, were wicked men; but

Cliey,

17.

PARAPHRASE.

TEXT

An Claim temper of demons 5, or wicked spirits. For wherever there is fuch a fort of Nero. 9. zeal, wherever fuch a spirit of strife Chap III and animolity is the rooth, the fruit, which it yields, must be irregularity, tumult, and almost every unchristian

and destructive practice.

BUT the wisdom, which CHRIST himself brought down from above; and which retembles the temper of heaven, doth first produce purity k, or freedom from those affections, which are earthly, fentual, and demoniac; and, after that, renders a man pacific i, modeil, and gentle "towards others; obsequious, For where envying and firste is, 16 there is confusion, and every evil work.

But the wildom, that is from 17 above, is first pure, then peaceable, gentle, and eatie to be intreated, full of mercy and good

NOTES.

they, who attended to their reason, and curbed their animal passions, were pious and well-dispoted persons, and had also the [70 mrspa] the spirit of knowlege and wisdom. Hence tis that St. Jude, speaking of some wicked persons, who professed christianats, reprefents them, not only as feparating themselves from true christians; but also as fenfual, not burning the spirit, toxexes, misting un exales, Jode, ver. sq. and St. Pant declares, I Cor. ii. 14. that the natural [or fentual] man, 40x170s arthorn &, received not the things of the Spirit of God; for they were foolifhnesse unto him, and he could not understand them, because they were spiritually discerned, arespulsais; --- insimating that a fenfual man, one that led a wicked life, despited the revelation of the mind and will of God, and (as long as he continued to behave in that manner) he could not expect [78 mailed] the illumination of the Spirit, which was then imparted in fach an extraordinary manner; because he paid little or no regard to his own rational soul, which God had already beltowed upon him.

Tis in the fame fente that St. James doth here call the fulfe wifdem of wicked men, Logran, fenfual; it proceeded (not from their rational powers, nor from the Schalt of God; but) from a criminal indulgence of the fentual appetites and paffion. This in other places called the figh, and condemned under that image, Rom, viii, 5, 7, and

xiii. 14. Gal. v. 19, 20, 21. Pillip. iii. 19.

6 Luke xxii, 3. John viii, 44. 2 Cor. iv. 4. Epb. ii. 2. 16. h 1 Cor. iii. 3, 4. 2 Cor. xii. 20. Gal. v. 19, &c.

17. From above.] Wijd, i. 1--6. and vii. 22. 1 Cor. ii. 6, 7. James i. 5, 17. k Pf. xix. 9. and cxix. 1, 9. Zepb, iii. 9. Mal. iii. 3. Wijd, vii. 22, Ge. Matt. v. 8. Rom. viii. 13. 2 Cor. vii. 1. Epb. iv. 29. and v. 4. 1 Thef. iv. 3, Ge. 1 Tim. iii, 9. Heb. xii, 14, &c. James iv. 8. 1 Pet. ii, 11. 2 Pet. ii. 20, &c. Jude, ver. 8.

23.
1 Pf. exxxiii. Wifd. i. 6. Matt. v. 7. John xiii. 25. and xiv. 27. Rom. viii. 6. and xii. 18, and xiv. 13. Gal. v. 22. Ilch. xii. 14. James i. 19, 26. and iv. 1.

"Extensis, gentle.] Prov. xix. 11. 2 Cor. x, 1. Philip. iv. 5. 1 Tim. iii. 3.

Lyneshie,

ī8.

TEXT

PARAPHRASE.-

fruits, without partiality, and 18 without hypocrifie. And the fruit of righteoufnels is fown in peace of them that make peace.

fequious n, or eafy to be perfuaded to any An Christi thing that is wife and good; and to Nero. 9. abound in works of mercy and compaffion, and in all fuch actions as are Chap. 111. generous and beneficent P; to be without partiality, or respect of persons ; as well as without diffirmulation and hypocrify. For the fruit of righteouspelle is not fown in strife and contention but inpeace and concord; and it is fown by those, and those only, who love peace, and " coltivate it among mankind; and they shall not fail, in due time, of reaping a most blossed and plenteous hervest a of perfect peace, and everlailing happineffer

NOTES.

· Einethis, easy to be intreated.] Rom. xv. 1, 2, 3. Gal. vi. 2.

o Matt. v. 77 and in. 36. and xxv. 34, 36. Late vit 36. Gal virg In Cal iii. 32. James il. 13.

P Matt. v. 16; Alls in. 36. Gal. Vi. 9. 77 m. Vi. 18.

A Alineile, without partiality.] See note (1) on chap. ii. 4.
Matt. vi. 2, 5, 16, and xxiii. 13, Cr. and xxiv. 51. Luke xii. 1. Kom. xii. 6. 2 Cor. i. 12. and vi. 6. 1 Tim. i. 5. 2 Tim. i. 5: James ii. 1. 1 Pet. i. 22. and il. 1, 2.

18. 1 Rom. vi. 22. Philip. i. 12. Epb. v. 9. Heb. xii. 11.

Rightesufneffe is here put for virtue and piety, in general; as 'tis used, Matt. iii. 15. and v. 20. and vi. 33. Alts x. 35. Epb. v. 9. and vi. 14: Heb. i. 9.

The fruit of righteoufnesse is sown in peace. Prov. xi. 18.

The way to demolish errour, and promote the truth, is, to use peaceable and gentle methods; not passion and wrath, envy and contention. Peaceable men are the most Skely to find out the truth, and best fitted to spread it among others.

" Tois mainou comme, to them that make, or practile, peace.] So to make, or practile,

Abtoufneife, I John it. 29. and to make, or practife, fin, I John iii. 8.

Pf. xcvii. 11. and cxxvi, 5, 6, and cxxxiii. 3. Job iv. 8. Prov. xxii. 8. Hof. vii. 7. and x. 12. Ecclus' xii. 2. Matt. v. 9. Rom, ii. 6, &c. 2 Cor. ix, 6. Gal. vi. 7, 2. 9. Heb. xu. 11. Fames il. 13.

SECT.

SECT. VII.

Снар. iv. ver. 1—10.

CONTENTS.

An.Christi
Nero. 9.

In the conclusion of the foregoing chapter he had recommended the wisdom from above, as producing the happiest effects, and particularly peace and love; upon that he takes occasion to ask them, the chapter of from whence sprung their contentions, and the other extravagant and wicked defires, which they harboured in their breasts?" Not from heaven, but from their own lusts; which, when indulged, produced very unhappy effects; fuch as quarrelling, envy, pride, and covetousnesse, a neglect of prayer, or a praying with wrong views, an inordinate love of the petient world, and a disregard of the favour of God, and the happinesse of another world;—all these vices, therefore, he here very justly condemns; and earnestly recommends the contrary virtues.

PARAPHRASE.

TEXT.

I have just now described the wifdom which is from above, together with
the peaceable and happy effects of it;
but from whence do you suppose that
the quartels and contentions, which
too frequently happen among you, take
their rise?——Not from the rational
part of your make, nor from the true
christian spirit of patience and humility,
mecknesse and charity; but from indulging

From whence come ware and t fightings among you? come they not

NOTES.

1. • Πόθω σύλεμω ε μάχαι εν υμίν, from whence come wars and fightings among you?] Πόλεμω, commonly lignifies war in general; and μάχη, a particular battle, or ingagement; but they are often put for firife and contention. Homer has joined them with the, contention:

And yap to the region, wasspare, payant. Il. A. v. 177.

And we frequently find them used for firife and contention. See the LXX. Pf. xxxv. [al. xxxiv.] 1. and cxx. 7. [al. cxix. 6.] Gen. xxxi. 36. Neb. xiii. 11. and, in the

TEXT

PARAPHRASE.

not hence, even of your lufts, that war in your members? 2 Ye halt, and have not: ye kill, and defire to have, and cannot obtain: dulging of the lower appetites and An Christi wicked inclinations, your covetouinelle, Nea.9. pride, passion and sensuality, which oppose one another, and carry on a Chap. IV. fort of warfare in your members. You covetously defire more; but your greedy defires are not gratified. You are filled. with envy at those that possesse more than you have, and you passionately, and out of a wicked emulation, covet what

NOTES.

new testament, John vi. 52. 2 Cor. vii. 5. 2 Tim. ii. 23, 24. Tit. iii. 9. From hence it may appear that there is no occasion, from the fense of these two words, to apply this passage to the unbelieving Jews, or to suppose that the Jewish christians ingaged

in open war, or had pitched battles one with another.

Josephus, indeed, takes notice of the wars and contentions among the Jews themselves, before the destruction of Jerusalem; and how excessively fund they were of arms and plunder, [Vid. de Bell. J. l. iv. c. 3. § 2, & alibi.] but that was in Judea, and after the writing of this epiffle; and, therefore, could have no reference to the Jewish christians at this time, and in their dispersions. All, that the apostle seems to me to have here condemned, was the quarrels, and contentions, which too frequently happened among the Jewish christians, and which were very unbecoming the meek and pacific religion they had embraced. And what may confirm this, is, that in the veries, which immediately precede, the spottle had mentioned the wifdom from above, which brought forth nothing but peace and harmony; fee chap, iii. 17, 18. And, upon that, he very justly inquires, "Whence then must your quarrels and contentions " proceed ;---as the wildom from above brings forth such different fruits?" To which he himself answers; --- "Not from the rational part of your make, nor from the " Spirit of God, but from your lufts." The very principle, which, chap. iii. 15. he had called the wifdom from beneath, that was Juxixi, fenfual, or proceeded from the lower appetites.

If the apostle's sense had been carried on, without any division into chapters and

verses, this connection would have more clearly appeared.

b --- Come they not bence, even of your lufts that war in your members?] "fames i. 14, 15. Prov. xiii. 10. 1 Cor. iii. 3. Gal. v. 17, 24, 26. 1 Pet. ii. 11. 1 John ii. 16. 3 Folin, ver. 10.

Whoever would fee many beautiful passages, to this purpose, collected from the antient Greek and Latin authors, may confult Gretius, and effectially Pricaus, on this

place.

* Rom. vi. 13. and vii. 5, 21, 22, 23. Col. iii. 5. James iii. 15, &c.
2. 4 torkoute no (names, ye kill, and defire to bane.) Erafmus, and several others after him, for corkoute [ye kill] read charile [ye envy.] Tis a very considerable objection

against this reading, that 'tis not supported by any of the antient MSS, or versions, Yet the following things may be faid in behalf of it. (1.) However Occumenius understood it, he read coreirs, which wants but a fingle letter of the word offerers. See Dr. Mills. (2.) The word used, ver. 5. is offers, and the vice, there condemned, is plainly

TEXT

An.Christi what belongs to them, but you cannot obtain what you so earnestly wish for. You contend and quarrel with other chap: IV men, in order to increase your own substance; but your attempts are unsuccessful; not only because you attempt it in a wrong way, but also because you do not perition. Go o for this favour and blessing.

obtain: ye fight and war, yetye have not, because ye ask not. Ye

NOTES.

plainly [erroy;] and whoever attends to it, will find, that there is all along a connection between this verse and that; and the same crime is, in both places, spoken of, and condemned. (3.) If we here read chowles [ya envy,] (naure will very properly follow, and the lignification rife higher; for cloud's [ye thry] means no more than that 'ye have the alleafmelle of mant, of lee other people's plenty, or successe; from whence arises on ill-will to their persons. Whereas, casile, as it flands in this connection, will fignific, not only enusing others, but also a coverous defire to have what they spoffeffe, or a zeal to be equal to them, or advanced above them in wealth, dignity, or other agreeable circumstances's and that without regarding whether the end, for which they defired such a thing, was right or wrong; or what means they used to attain it; nay, the it were by their neighbours being brought down to a level with them, or funk below them, and themselves rarfed on their ruins, (4.) If the christisms, in their dispersions, had been frequently guilty of murder, for the take of plunder, furely the civil magnitrate, and especially within the Komon empire, would have taken cognizance of them, and they would have been cut off by the hand of public justice. And (lastly) 'tis not to be supposed that St. James would, in it is transfer a manner, have condended to hagrant a crime, as murder, that was aggiravated with the circumstance of being done out of coverousnesse. Here is but one single word, from whence any such crime can be fixed on the christians; and, if that was the word, which the apostle made tile of, they must have committed many murders; for he does not feeak of any thing unufual, but of what was a common crime among them. And yet (which is of great moment) the whole context and scope of this Section has never another word about neurden; but is all a condemnation of coverousnelle, pride, envy, and contention.

If any person be, after all, unwilling to admit of an interpretation, which is not supported by any of the antient MSS. or versions, he must take the word [personner, ye kill] in a mild sense: As wars and sightings, in the sirst verse, are interpreted quarrels and contentions; so here, ye kill, and desire to bave, may he interpreted, "Ye are ready to murder and use violence, (like the Jewish zealos) that you may satisfy "your covetons desires." The thought, or inclination, to murder, may, person, here called murder, in fame sense that St. John says, "every one, who hateth his

" brother, is a murderer, &c." 1 John iii. 15.

I would conclude this long note, by observing, that in some of the antient MSS. there is no more than the beginning and end of this second verse, which they joined thus; Ye define and have not, because ye ask not. See Dr. Mills. Whoever approves of that reading, need not be at any pains to interpret this difficult passage.

* Prov. XIII. 4. and xv. 27. and xxvIII. 20. Ecclus xi. 11. 1 Tim. vi. 9.

*Mair. vii. 7---11. and xvIII. 19. and xxi. 22. James i. 5, 17.

TEXT

PARAPHRASE.

3 Ye alk, and receive not, because ye alk amis, that ye may conframe it upon your lusts. Ye adulterers, and adulteresles, know ye not that the friendship of the world is enmity with God? whofoever therefore will be a friend

bleffing. Nay, in many cases, when ye An.Christ do pray to Goo, and defire that he Nero, q. would bestow riches and plenty upon you, you do not receive the things for Chap. IV. which you petition him; because you ask for them with wicked views 5, namely, that you may spend them in fenfuality and volupmoutheffe ". Ye have, in effect, broken your marriage i contract with Gon, by loving the world more than him, and acted inconfiftently with those engagements to patience and mortification to all temporal things, which you were laid under, by your christian baptism. What is it possible that you, who have fo long professed "christianity, should, to this day," be ignorant that the inordinate love of the present world is utterly inconsistent with the love of Goo! Now, as this is fo plain a truth, it evidently follows, that who-

NOTE -S.

3. To ask, and receive not, because be ask amisse, that ye may consume it upon your light.] God both not promised to grant us such requests. It will 8, 9. and xxxv. 12, 13. Ps. xvii. 41. and kxi. 18. Prov. i. 28. and xxviii. 9. If. i. 15, &c. Jer. xi. 9, 10, 11. and xiv. 12. Exck. viii. 18. Micah iii. 4. Zach. vii. 11, 12, 13. Mat. vi. 33. and xviii. 19. had xx. 21, &c. Jemis i. 5--8. We ought to pray for such things only, and with such views, as are good in themselves, and according to the will of God. Ps. xv. 1, &c. and xxxiii. 18, &c. and xxxiv. 8, 15, &c. and cxliv. 18, 19, 20. Ecclus. ii. 6, &c. John ix. 31. 1 John iii. 22. and v. 14.

h Pf. lxvi. 18. Luke xii. 18, &c. 1 John ii. 15, 16. and iii. 22. and v. 14.

adultereffts. See Dr. Mills.

Great wickednesse, and especially idelatry, among the Jews, is often represented as adultery. Ps. vii. 3, 27. If. lvii. 7, 8, 9. Jer. ii. 20, 25. and iii. 1, 2, 6, &c. and xiii. 24. Ezek. xvi. 15, &c. and xxiii. 3, &c. Host ii. 2, 5. and iv. 12. and ix. 1. Matt. xii. 39. and xvi. 4. 2 Cor. xi. 2. What follows, in this werse, shows that by sadultery St. James meant wickednesse, and ospecially worldly-mindednesse.

* Pf. x. 3. Matt. vi. 24. and xii: 30. Late xii. 15, Sc. John xv. 18, 19. and xvii. 14. Rom. viii. 7, 8. 1 Gor. vi. 15. Gal. i. 10. and v. 17, 24. and vi. 14. 1 Tim. vi. 10. 2 Tim. iii. 4. Tit. ii. 11, Sc. and iii. 3, Sc. 1 John ii. 15, 17. and v. 19.

For

TEXT

An Christi whoever will set his heart on this world,

63. must 1 needs be at open enemity with

1 hat God, who requires us to be mor
1 chap.IV. tified to the things here below, and to
1 set our affections on the things that are
2 above. Do you think that the scripture
1 speaketh in vain, or without a very good

1 reason m, when it condemns such in un
1 bitious and worldly temper? No, that

2 you can't rationally suppose. Do you

of the world, is the enemy of God. Do ye think that the 5 feripture faith in vain, The spirit that

NOTES.

Lor radicaras, the Camb. MS. and the Spring and Ethiopic versions read is i. 5.0. Do you think that the feriptive Mills in Dain, &c.] Erosmus takes notice that the moverus stave abounded with interpretations on these two verses; but what he him-

fell hath sides, does not appear to me to take away the difficulty,

If we were to criticize on Homer, or Plate, we should be ready to conclude, that, "when we meet with a sentence, which we can't clear up to satisfaction, we either have not the right reading, or have not hit upon the right interpretation." And I can see no reason why the same candid spirit of criticism should not guide us in studying this aposite. He is really a sine writer, and hath several passages that are poetical and grand. Even those, who pay no regard to his inspiration, must acknowlege (if they read the Episse with care, and speak their sentiments freely) that he writes in a manner much superiour to what could be expected from such as are train'd up to the humbler and meaner occupations among us; who have, I believe, generally speaking, an education every way equal, if not superiour to his.

All this I have faid, because it hath been suspected that these two verses have suffered through the carelessnelle of transcribers: And, if so, St. James might speak as clearly here, as in the other parts of his epistle;—the none of the various readings, that I have seen, will conduce much towards making these two verses plainer,

or more intelligible.

However, if the interpretation, given in the Paraphrase, can be fairly made out, there will not (I hope) be much occasion for supposing that we have not the true reading. And that interpretation I would support in the following manner;——The spoille had asked one question, vir. 4. "Know ye not that the love of this "world is enmity to God?" To that question he himself gave no answer, but lest it to them to supply the answer, as most plain and obvious. And I agree with those that suppose him to ask two questions, ver. 5. and to neither of these doth he expresse any answer, but (as the poets and orators often do) he leaves his readers to supply the answers themselves. In the first question, I reckun there is likewise an Estapsis, which, if it were supplied, would run thus, "Do you think that the scripture supplied, would run thus, "Do you think that the scripture supplied, would run thus, "Do you think that the scripture supplied, would run thus, "Do you think that the scripture supplied, would not reason, as a supplied, would run thus, "Do you think that the scripture supplied, would have been, as a supplied, by no means.——

The second question is, "Doth the spirit, which dwelleth in us, lust to envy?" The answer, if expressed, would be the same again, idana, no, by no means. And then the adversative [A, but,] which we find in the next sentence, stands very right,

" Doth

TEXT

PARAPHRASE.

that dwelleth in us, lusteth to Senvy? But he giveth more grace: wherefore he faith, God relifteth imagine that " the Spirit of God, which An Christian dwelleth in us christians, leadeth us to New 9. covetousnesse, pride, or envy? No, by no means. On the contrary, unto fuch Chap. IV. as follow his guidance and direction, and excel in love, humility, and moderation as to the things of this world, he showeth greater favours. Wherefore the

N O T E 3

" Doth the Spirit, which dwelleth in us, luft to envy?" Wanter wellow N Silver Yapır. " No, by no means. But he giveth more grace."

That use fignifieth in vain, or without any good reason, see the LXX. Is, xlix. 4. Some may, possibly, think that, by hopean, the scripture, St. James referred to Matt. vi. 24. In favour of which conjecture, it must be owned, that St. Peter called the cpiftles of his beloved brother Paul, by the name of feripture ranking them among the facred writings, 2 Pet. iii. 15, 16. And further, the gospel according to St. Marthere is reckoned to have been written, more immediately for the lake of the Jewish converts: And, finally, what St. James fays, chop. v. 12. must either be what he himfelf had heard from our Lord, or a plain reference to our Lord's words, recorded Matt. v. 34, &t. and xxiii: 16, &c. However, by the mord [foripture] in the new testament, is commonly meant the old testament'; and (as I think) the sense of several paliages in the old teltament was here intended.

Verse 6. Ad Neyes, wherefore be, or it, saith.] That is, either the scripture faith; or (which brings it to the fame fenfe) the Spirit in, or by, the scripture faith, God

reliftesh the proud, &c.

n Several have looked upon this passage [the spirit that dwelleth in us lusteth to entry] as cited, by the apostle, out of the old tellament; and have referred us to Gen. vi. 3, 5. and viii. 21. Numb. xi. 29. Prov. xxi. 10. but there is no fuch passage in any of those places, nor any where else in the old testantent. Others reckon that the sense, of fome paliages in the old teltament, is here given, in other words; as they think is done, John vii. 38. I Cor. xiv. 21, 34. Eph. v. 14. but, in order to make that out, they ought to have produced such passages; for I cannot perceive that this is the sense of the texts quoted above. That the apostle should cite a Jewish tradition, or interpretation, as feripture, is so groundlesse, that I think it deserves no regard; but, by making this a diffinct question, I have taken away all occasion of fearching for such a passage in the old testament, or making it out by such precarious suppositions.

. Doth the spirit, that dwelleth in us, lust unto envy? Whether we understand by [78 mrsvua, the spirit,] in this place, the rational foul of man, or the Spirit of God, it will not lead us to envy, or any other vice; the furth, the furtitive foul, and acopt, the flesh, may, and often do, lead men into fin. See Note (1) Chap. III. 15. See also.

Rom. vii. 18, 1 Pet. i. 22, Gc.

Indeed, by [the Spirit, that dwelleth in us,] I am fatisfied the apostle here meant the Spirit of God, conferred on christian believers; see Rom. viii. 9, 11. 1 Cor. iii. 16. and vi. 19. 1 John iii. 24. and iv. 12, 13. For [ir halfe, in us] the Pulgate and Ethiopic read fer vully, in you;] but their authority is not fufficient to overthrow the present reading; especially where the sense and connection require no such alteration.

5. Matt. vii. 7---11. and xxv. 29.

TEXT

Aucheni the feripture faith, "God setteth him-

7. Be ye, therefore, subject it to the will of God, and resigned to his disposal of you; strenuously reside all demptations to fin , and you will get the victory

8. over them. Draw nigh to Good with pure, humble, and devout minds, according

the proud, but giveth grace unto

Submit yourielyes therefore to 7 God; relift the devil, and he will flee from you: Draw nigh 8 to God, and he will draw nigh

NOTES.

This force be faith, Ced relifieth the proud, but giver grace unto the bumble.] This pallage is taken from the Septuagist, Prov. iii. 34. where you have the words here mentioned by the apolile; only instead of Goes, God, we there find Kipas, the Lord. And, even as to that word, there are some antient copies, which read also Kipas, the Lord.

Compare with this place, Job xxii. 29. P. xxiii. 26, 27. and exxxxiii. 6. and exxivii. 6. Prov. iii. 21. and xxix. i. 23. II. Ivii. 15. Matt. xi. 29. and xxiii. 12. Like i. 52. and xiv. 11. and xviii. 14. 1 Pet. y. 5, 6,

Some MSS. mentioned by Dr. Mills, have left out all this pallage; [No New to Oris, x, \tau, \text{\chi}. Wherefore he faith, Ged refifteth the proud, but giveth grace unto the himble.] And it must be owned that the connection would be preferred without it: But I should rather think that it was omitted by some, than inserted by others; especially as most of the antient MSS, and those of the greatest authority, have it. And perhaps they, who omitted it, did it thro' carelessnesse; as both this and the preceding sentence and with xapp, grace; and the so common with transcribers to be guilty of such omissions, when two sentences, that immediately sollow one another, and with the same word.

7. Pf. xxxvii. 5. 7. i Pet. v. 6.
Trovidy M., be ye floyett,] is here put for [fubmit yourfelves;] as 'tis also, Rom. x. 3. and xiii. 1, 5. Epb. v. 21, 22, 24. Col. iii. 18. Tet. ii. 5, 9. and iii. 1. 1 Pet. ii. 13, 18. and iii. 1. and v. 5.

* Refift the devil.] Eph. iv. 27. and vi. 11, &c. 1 Pet. v. 8, 9.

And he will flee from you.] We may chase away the devil, not by holy water, the fign of the crosse, or any inpersitious charm; but by steady virtue and resolute goodnesse. Matr. iv. 1--11. Epb. vi. 10, Ec. 1 Pet. v. 8, 9.

In the former part of this verle, the spottle feems to refer to chap. iii. 13, 17, 18.

and in the latter part of it to chap. iii. 15.

8. Praw nigh to God.] This feems to be an allution to the manner, in which the Jews in general, or rather the priests, drew nigh to God, by going to the temple, while the Sheehinah, the glorious emblem of the divine prefence, was there. See If. xxix. 13. Exel. xliii. 19. and xliv. 13. Zeph. iii. 2. Matt. xv. 3. John iv. 27, 24. 1 Thess. i. 9. I Tim. vi. 16. Heb. x. 19. St. and xi. 6. Christians may, all of them, now draw nigh to God, as an holy nation, and royal priesthood. I Pat. i. 9.

TEXT

PARAPHRASE.

to you: cleanse your hands, ye finners, and purific your hearts, g ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning,

cording to the method prescribed in the An Christi gospel, and then he will draw nigh Nero. 9. to you, to fuccour and bleffe you. Make clean your hands, ye wicked Chap. IV. persons, who have defiled them with the unjust gains of fraud and extortion, cruelty or oppression; and let such of you, as have polluted your hearts with voluptuousnesse or hypocrisy, an excesfive love of this world, and a distrust of Gon and his providence, take care to have them purified from fuch pollutions . Instead of coveting riches, aspiring to honour, or indulging yourselves in senfuality and voluptuousnesse; it becomes you, rather, deeply to afflict yourselves for your fins, and that with tears and a most bitter repentance and lamentation'. Let your laughter and gaiety be turned into fadnesse and mourning, and your mirth

NOTES.

2 Chron. xv. 2. Pf. cxlv. 18, 19, 20. If. lvii. 15. Luke xv. 18, Se. Jam. i. y. I Cleanse your hands, ye sumers.] I look upon this as an allusion to the frequent washings among the Jews, and particularly to their washing their hands, before they fate down to meat; fee If. i. 15, 16. and lix. 3, 6. Youah iii. 8. Matt. xv. 2. and XXVII. 24.

் 'Auafleral, finners.] By finners, in feripture, we are commonly to understand vicisus persons, or great offenders, Gen. xiii. 13. 1 Sam. xv. 18. Pf. civ. 35. Matt. it. 10. and xxvi. 45. Luke vii. 37. and xv. 7, 10. John ix. 16, 31. The habitually pious and virtuous are generally spoken of, in very different language, Gen. vi. 9. Job i. t. Pf. i. 1. Ecclef. ix. 2. Matt. i. 19. and xxiii. 35. Lule i. 6. and ii. 25. and 2v. 7. Rom. viii, 4.

Purifie your bearts.] Pf. li. 2, 10. Jer. iv. 14. Matt. xv. 19, 20. Mark vii. 20--- 23. 2 Cer. vii. 1. 1 Pet. i. 22. 1 John iii. 3.

9. Be afflitted, and mourn, and weep.] Pf. vi. 6. and vii. 11. Ecclef. vii. 3. If. Ivil. 15. Jer. iv. 8. and ix. 1. Jeel ii. 12, 13, 14. Matt. v. 4. John xvi. 20. 2 Cor. vii. 10, 11. We may and ought to rejoice in the Lord, that is, in the practice of the duties of the christian life, and in the prospect of the happinesse, which is promiled in the gospel, Rom. xiv. 17. Gal. v. 22. Phil. iv. 4. 1 Theff. v. 16. But in pride and envy, voluptuoulnelle or covetoulnelle, we may not rejoice.

The having been guilty of fuch things ought to humble us, and make us mourn. This is the apostle's advice in this place, and it seems to have been given with a particular regard to the vices condemned, ver. 3, 4, Ge. Compare with this. 7 am. v. 1, Ge. · Kathana

TEXT

An.Christi mirth and jollity into shame and anNero. 9.
For, if you thus mourn over your fins,
Chap. IV. and devoutly humble a yourselves in the
fight of the Lord, you may justly expect that he will deliver you from your
present persecution, and at last exalt
you to the truest honour, and the most
valuable and lasting possessions.

and your joy to heaviness. Hum- to ble yourselves in the sight of the Lord, and he shall list you up.

NOTES.

* Karhouse lignifies " that dejected look, which is observable in persons overwhelm'd with shame, and consulton of face, when their countenance is cast down, their eyes fixed on the ground, and both their face and posture expresse the most exquisite shame and sorrow." See narrows, Wifd. xvii. 4. and naraooss, Homer. Il. 11. 498. and \$555.

10. See ver, 6, 4 .- 4 Sem. vii: 18, Ge. Pf. waxi. 1, Ge. 1 Cor. xv. 9. 1 Tim. i.

13, 15.

Humble yearfeloes in the fight of the Lord, and he shall lift you up.] The wretched effects of pride may be seen, Exed. xiv. 27, &c. and xv. 9, 10. 2 Kings xix. 35. Esth. vii. 10. Don. iv. 30, 31, &c. and v. 5, &c. Astr xii. 21, 22, 23. Whereas true humility has the most happy effects, Gen. xli. 39, &c. Job xxii. 29. Ps. x. 17. Prov. xv. 33. and xvi. 18, 19. and xviii. 12. and xxix. 23. Matt. v. 4. and xviii. 1, &c. and xxiii. 12. Luke i. 52. and vi. 21. and xiv. 11. and xviii. 14. Phil. ii. 5--9. 2 Theff. i. 5. 2 Tim. ii. 10, 12. 1 Pet. v. 6.

'Tis possible the apostle might have an immediate rescrence, in this place, to the deliverance which God would, in a few years, grant the christians; when the unbelie-

ving Jews, their perfecutors, should be destroyed by the Romans.

SECT. VIII.

CHAP. ii. ver. 11, 12.

CONTENTS.

N these two verses the apostle cautions them against censure and detraction, letting them know that it was taking too much upon them; and was, in effect, a censuring the christian law, which forbade such things; as well as displeasing to Christ, who is our only lawgiver and judge.

I sufpose

I Suppose that he had a particular reference to the censorious spirit of the zealous Jewish christians, who thought and spoke very hard things of such of their christian brethren, as did not continue strictly to observe the ceremonial law.

T E X T.

PARAPHRASE.

brethren. He that speaketh evil of bis brother, and judgeth bis brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge.

There

My dear christian brethren, I ear- An Christi nestly recommend it to you, not to Nero. 9. think hardly, much leffe to fpeak evil of one another, upon the account of Chap. IV. observing, or not observing, such things, as the christian law has left indifferent; I mean the distinction between days and meats, and the like; for he that speaketh against his brother, and condemneth his brother, for afferting his christian liberty, doth, in effect, speak against the christian law, and condemn that law, as defective, because it has not injoined fuch things. But, if you condemn the christian law, that is certainly not to practife it, as you ought to do, but to fit upon it as a cenfor, and

NOTES.

11. * Speak not evil one of another, brethren.] He here returns to what he had touched upon, thap, iii. 9--16. tho' he feems to have, in this place, a more comfined view, perticularly referring to the zeal, which the more zealous Jewish converts expressed against such christians as thought themselves released from all obligation to the ceremonal law.

However, in all cases, backbiting and reproach are criminal. Lev. xix. 16. Pf. xv. 3. and xvii. 3. Matt. vii. 1, &c. Luke vi. 37. Rsm. 2, 1, &c. 1 Cor. iv. 5. James iii. 9, 10. 1 Pet. ii. 1.

Instead of z z iron, and judgeth, several MSS, and versions read it zpiron, or judgeth;

----which feems preferable.

b By the law, in this place, I take the aposse to mean the law of Christ, which is is called, Gal. vi. 2. St. James calls it the perfect law of liberty, chap. i. 25. and ii. 12. and in this chapter Christ is called our lawgiver, ver. 12. See also Rom. xiii. 8.

What 'tis to judge, or condemn a divine law, see Gen. iii. 5. Ezek. xviii. 25. Rom. vii. 7. That the christian law condemns censure and reviling, see the texts referred to, in the preceding note. And that the zealous Jewish converts severely censured, and often spoke against such christians, as would not observe the ceremonial law; ---- tho Christ and his aposses required no such thing; --- may appear abundantly from the wish of the aposses, and their repistes; see Atts xv. 1, &c. Rom. xiv. 1, &c. Gal. iv. 10, 11. and v. 1, &c. Col. ii. 14, &c.

N 2

TEXT.

An. Chiffi a judge. Whereas, that is none of your province;—for there is only one lawNero. 9. giver, and judge, namely, Christ
Chap. IV. alone, who has full power and authority
12. to fave fuch as obey his commands, and to destroy such as transgresse them. As, therefore, Christ alone is lawgiver and judge; how dare you, a frail mortal man, who are yourself accountable to him, to sit in judgment upon your brother, and condemn him, for not doing what Christ hath no where required

of him?

There is one lawgiver, who is 12 able to fave, and to destroy: who art thou that judgest another?

NOTES.

12. There is one lawgiver.] This one lawgiver was not Moses, but Christ, Heb. viii. 6. This feems to have been faid, in opposition to those, who were so fond of the law given by Moses, and so severe in their censuring those that did not observe that law.

Neither the bishop of Rame, nor any single man, or synod, have any power to make religious laws, that shall be binding upon the consciences of christians,— to assure such of salvation, as shall observe them,—or to sentence such, as will not observe them, to everlasting perdition. There is only one lawgiver and judge, that is, Christ, who is himself invested with sufficient power, and who hath not delegated that power to any weak, passionate, or sallible men. His laws are in the new testament, and whoever adds to them, or takes from them, does so far detract from the only lawgiver in the christian church. Col. ii. 19. Matt. xxiii. 8—12. John xiii. 13, 14. Rev. xxii. 18, 19.

4 One lawgiver.] A great number of ancient MSS, and vertions read [2] apriles, and judge.] See Gratius, Beza, and Dr. Mills.

* Able to Jave and defire.] Deut. xxxii. 35, 39. 2 Kings v. 7. If. xxxiii. 22. Mat. x. 28. and xxviii. 18. John v. 22, 27. Ads x. 42.

(Rom, Miv. 3, 4, 10,

SECT. IX.

CHAP. iv. ver. 13---17.

CONTENTS.

HEY are here reproved, who presumed too much upon the Aa. Christipresent life, and had not a due regard to their own frailty Nera, 9. and mortality, and to their being constantly at the disposal of the Chap. IV.

TEXT

"day or to-morrow we will go "into such a city, and continue "there a year, and buy, and sell, and 14" get gain:" Whereas ye know

PARAPHRASE.

As I have already condemned your treating one another with censure and detraction, I would now proceed to point out some other faults, which it becomes all of you, most carefully, to avoid; particularly, you ought not to extend your projects, as to this life, too far, nor speak of them in too confident and prefumptuous language; for why do any of you accustom yourselves to fay, in a politive and peremptory manner, "To-day, or to-morrow, we will go " to this, or that city"; and there we " will continue for a year, or some " confiderable time; and buy and fell, " and by our traffick increase our sub-" stance?" whereas (you know not whether you shall live till to-morrow *: For

NOTES.

13. 8 Unto fuch a city;] that is, to Rame or Alexandria, Tyre or Siden, Antisch or Damascus, Corinth or Ephesus; ---- according to the countries, into which the Jewish christians were dispersed, or the trades they carried on.

* Πωέν χένω, fignifies to live, or tarry, for some time, at a place, Acts xv. 33. and xviii. 23. where μένας τρέκ, baving abode there three months, Acts xx. 3. And so here again, whise pure execute, we will continue a year.

Job xxix. 18. Pf. xlix, 11, Gr. Prov. xvi. 1, 9. and xx. 24. and xxvii. 1. Eccleft vi. 12. and ix. 1. If. lvi. 12. Jer. x. 23. Wifdom xv. 12. Ecclus' xi. 19.

14. * Prov. iii. 28. and xxvii. 1, Matt. vi. 34. Luke xii. 19, 20.

. What

14.

TEXT.

An.Christi For what is your life itself, upon which Nero. 9. all your future actions depend? Is it any more than an empty bubble, or thin Chap. IV. vapour; which suddenly arises, makes an appearance for a very little while, and then disperses and vanishes away?

and then disperses and vanishes away?

As life is so short, and all temporal things so very precarious) you ought rather with humility and resignation to the will of God, to say, "a If the Lord pleases to permit us, and our lives be fo long spared, we will undertake and accomplish this or that." This is, certainly, the language and temper of mind, which becomes such short-lived, dependant

not what shall be on the morrow:
For what is your life? It is even
a vapour that appeareth for a
little time, and then vanisheth
away. For that ye sught to say, 15
"If the Lord will, we shall live,
"and

NOTES.

**Histories your life? It is even a vapour, &c.] I Chron. xxix. 15. Joh viii. 9. Pf. cii. 11. and cxliv. 3, 4. There are in holy writ, and in the other Jewish writings, many other jost and beautiful representations of the shortnesse of humane life. Joh vii. 6-9. and ix. 25, 26. and xiv. 1, 2. Pf. xxxix. 4, 5, 6, 11, 12. and xc. 5, 6, 9, 10. If. ii. 22. and xl. 6, Ge. Wisdom ii. 2. Ecclus' xiv. 18. Luke xii. 16, Ge. 1 Cor. vii. 31. James i. 10, 11. 1 Pet. 1. 24. 2 Pet. i. 14. 1 John ii. 17. Vid. Homer. Il. 2. 146, Ge. 4. 464, Ge.

15. The 14th veste ought to be read in a parenthefis, as an incidental thought, which came in very properly, when he was reproving them for building too much upon this precarious life. Without the parenthefis, the 13th and 15th veries join very well; "you say so and so; instead of which you must to say," bec. all το λέγου υμάς,

For that ye ought to fay, If the Lord will, &c.] Gen. xxiv. 12. and xxviii. 20. Pf. xxxi. 15. Prov. xvi. 1, q. and xx. 24. Als xviii. 21. Rom. i. 10. and xv. 32. 1 Cor. iv. 19. and xvi. 7. Philip. ii. 19, 24. Heb. vi. 3. Pious men had such a tacit scrife of their dependance upon God, when they did not expresse it in words. So ought we to understand, Rom. xv. 28. and 1 Cor. xvi. 5. Indeed the having in our minds such a regard to the providence of God, and a due sense of our own strailty and mortality, is of much more mement than the outward expression of it; tho' the outward expression of it is, in many cases, highly proper, as it may put us in mind not to extend our views, in this world, too far, for fear the grave lie between us and our diftant hopes.

o Dr. Mills informs us that several MSS, and versions read grooms and analysis :

and, if both the is be retained, this reading feems preferable.

10.

TEXT

PARAPHRASE.

16" and do this, orthat." But now ye rejoice in your boallings: all 17 luch rejoycing is evil. Therefore to him that knoweth to do good, and doth it not, to him it is lin.

dependant creatures. Whereas, you boaft An.Christ and vaunt yourselves in your proud speeches about futurity, and forget your ____ precarious and dependant state. All such Chap. IV. confident boafting is criminal P, and much fitter for those that have not such clear notions of the divine providence, and fuch high expectations of a future state. Perhaps forme of you, who so much value yourselves for your uncommon wifdom and knowlege, may object and fay, "These are plain obvious truths, " and what you knew fo well before, " as that I had no occasion to put you " in mind of them." But, in answer to fuch an objection, I would observe, that he who knows what is good and excellent? and, at the fame time, doth not practife accordingly to his fin is aggravated, and his punishment will not be fmall.

NOTES.

16. Prov. ii, 14. Ecclef. ix. 10, 11. Jer. ix. 23, 24, and xi. 15. 1 Cor. i. 31. and v. 6. 2 Cor. x. 17. Philip. iii. 19.

17. 9 Dr. Mills has taken notice of two MSS, and the Spriae version, which leave

out ware, to do, which Gratius thinks we ought to leave out.

* Numb. xv. 30, 31. Prov. v. 11, 12, 13. Matt. xi. 20, &c. Luke xli. 47. John ix. 41. and xiii. 17. and xv. 22, 24. Rom. i. 20, 21, 32. and ii. 17, 18, 23. 1 Tim. i. 13. 2 Pet. iii, 5. 1 John i. 8.

SÉCT.

SECT. X.

CHAP. V. Ver. 1----11.

An.Christian HE first fix verses of this chapter have been looked upon as an addresse to the unbelieving Jews, among whom the christians lived, in their dispersions, and by whom they were persecuted:

But it does not seem to me to be very likely that the apostle should write to the unbelieving Jews, or think that they would (at least many of them) read his epistle, or regard his threatenings or admonitions. Let us, therefore, try if we cannot hit upon some more

probable folution.

'Tas evident that this epiftle is written in the grand stile, and abounds with lively images, beautiful fimilitudes, and other frong figures :--- Why may not we, therefore, look upon these six verses as a remarkable infrance of this kind? The apostle seems to have writ the whole epiftle to one fort of persons, namely, Jewish christians, whom he all along stiles brethren and beloved brethren, --- the usual compellation among christians at that time. And one would not, without an absolute necessity, suppose that, in these few verses, he interrupts the thread of his discourse, by writing to another fort of perfons, namely, the rich, unbelieving Jews;---because that would be a method of proceeding scarce to be met with in any consistent writer. But I see nothing to hinder us from supposing that these fix verses are introduced in a figurative manner, that is, by way of apostropbe; -- just as if a protestant minister, in a public discourse, or writing, should addresse himself to the pope, to represent, in a more strong and pathetic manner, the evil and absurdity of that idolatry and perfecution which he supporteth and incourageth;----tho' he has no thought of the pope's hearing his discourse, nor any expectation of his reading his writings; but his only defign is to represent to protestants, in a more lively and striking manner, the excellence of their religion, and the happy tendency of liberty and christian charity.

THERE is a beautiful apostrophe to this purpose, Rev. xviii. 20. For after St. John had, in the most lively manner, predicted the downsal of spiritual Babylon, the seat of idolatry and vice, and the grand enemy and persecutor of the true church of God, he breaks out in

the

Nero. 9.

the following words: Rejoice over ber, ye beavens, and ye boly apo- An Christi

files and prophets; for God bath avenged you on her.

The speaking by way of apostrophe is not unusual with the best antient writers among the Greeks and Romans. And the apostle Chap. V. seemeth to have introduced it here, that by this image he might give the greater force to those arguments he was about to offer, for the support and incouragement of the Jewish christians, who were, at that time, in a state of persecution. For after he had, in this lively manner, set before them the much heavier calamities, which were hanging over the heads of their greatest enemies and most violent persecutors, and just ready to fall upon them, he then finishes the apostrophe, and addressing himself directly to the Jewish christians, he, with the greatest propriety, says, Be ye patient, therefore, brethren, unto the coming of the Lord, &c. that is, in other words, "Be" patient, brethren, because the destruction of your enemies, and your deliverance, approacheth swiftly."

TEXT.

PARAPHRASE.

Go to now, ye rich men, weep and howl for your miseries that shall "As to you, O unbelieving fews,
and more particularly, as to the
wealthy men among you, let me
advise you not to think yourselves
fecure of lasting happinesse, nor exult
too much in your present possessions:

"but

NOTES.

1. * Go to now, ye rich men, weep and bowl, &c.] There are many bolder apostrophe's and stronger figures in the old testament prophets. Thus Moses begins his song, Deut. xxxii. 1. Give ear, O ze beavens, and I will speak; and bear, O earth, the words of my mouth. And the prophet, Jer. xxii. 29. breaks out thus, O earth, earth, earth, bear the word of the Lord. And (to name no more) how strong and beautiful is that of St. Paul, 1 Cor. xv. 55. where (after he had clearly proved the resurrection of the just, to an endlessly happy life) he thus, by way of apostrophe, speaks to death and the grave, O death, where is thy sting? O grave, where is thy victory?

By the like beautiful figure does St. James feem to me to addresse the unbelieving

Jews, the constant and implacable enemies of the disciples of Jesus.

From the Alts of the apostles, and many passages in the Epistles, the Jews appear to have been the principal persecutors of the christians, not only in Judea, but in very distant places; and, when their own city and nation were laid in ruins, one would naturally expect that a people, who had such a sovereign contempt of the rest of mankind, and who were consequently under an almost universal odium, should be ill treated in their dispersions. See particularly what is quoted from Jasephus, at the bottom of page 17. of the history before this epistle.

Whoever carefully reads Josephus's hiftory of the wars of the Jews, will find that many of the Jews, from various countries, went up to the great festivals, and perished

TEXT

An.Christi but rather take up a hitter lamentaNero. 9. "tion b; because of the great miseries
and dire calamities, which are hangChap. V. "ing over your heads, and just ready
to fall upon you : For what is it you
trust in? Is it not in the most preca-

" rious and periffing things? Your great

" heaps of corn and other goods are putrified; ---- those riches, which ye

" have stored up in great abundance,

"but

shall come upon you. Your riches 2 are corrupted, and your garments

NOTES.

in the slege and destruction of Jerusalem; (when, as Eusebius informs us, the christians did all remarkably escape) that the rich were, many of them, expected to a sure and more speedy destruction because of their riches;——and that the Jews in Judea did not suffer alone, but in several distant cities and countries, they were harassed and plunder'd, and put to a variety of cruel deaths. Dion Cassius, likewise, takes notice that "the Jews in foreign countries, not only within the Roman empire, but also be"youd the bounds of it, sent help to their brethern in Judea." [That is, when Jerusalem was belieged by Titus Vespasaus.] Vid. Dion. I. 66. Vid. etiam Tacit, hist. 1, 5, init. Euseb, hist. eccles. I. "3. -c.-5.

If St. James was in Judea, or at Jerusalem, when he wrote this epistle (as he seems to have been) he might see several of the signs and foregunners of the destruction of that city and nation, which he had heard Christ speak of; and the approaching destruction of his own kindred and nation, must needs have greatly affected him; ospecially as he foresaw how much it would assect the Jews in general, in their several dis-

pertions.

Confidering these things, I can see nothing in these six verses, but what may, very well, agree to the unbelieving Jows; to whom I take this part of the epistle to be a

figurative addresse.

Here feems to be an allusion to the expression used, Zach. xi. 2. See the LXX. The antient prophets often expressed themselves in this manner, when they prophesed of great calamities approaching. See Jer. iv. 8. Josl i. 5, 13. Mic. i. 8.

· Luke vi. 24, 25. Ecclus' xli. 1.

After intexquerais, coming upon,] feveral MSS, and vertions add [vair, you;] which, according to the common reading, is understood, and left to be supplied. See Dr. Mills.

2. d'O extelle vieux storms, your riches are corrupted.] By riches, here, are, very probably, meant their flores of corn, wine, oil, and other perifhing goods; which they used to lay up in great abundance; see ver. 4. and Luke xii. 16--19. Their gold, and silver, and changes of raiment are diffinelly mentioned afterwards; and another thing, which confirms this conjecture, is, that the word signal, which we render [corrupted,] signifies any thing's being putrified, by being kept too long, like the manna, Exad. xvi. 20. which, by being kept all night, bred worms, and smelt very offensively. Such riches, as gold and silver, are not liable to such putrifaction.

· Prov.

TEXT

PARAPHRASE.

3 are moth-eaten. Your gold and filver is cankered; and the ruft of them shall be a witness against you, and shall eat your slesh as it

" but which ye ought rather to have An Christ " bestowed on the poor and needy ; 63. " and the moths fare got into your "many changes of raiment, where Chap. V. " with ye ought to have clothed the " naked; and they will go on to cor-" rode and destroy them. Your gold " and your filver, likewife, which you " have hoarded up by fraud, oppression, " and uncharitablenesse, are already be-" gan to be devoured by the ruft, which " has got into them, and that very ruft " shall rise up against you in the judg-" ment, to bear testimony hof your " covetoufnesse, and to condemn you; " yea, it will even get into your own

NOTES.

Prov. xi. 24, 25, 26, 28: If. iii. 14, 15. and v. 8. Amos ii, 6, &c. and iv. 1, &c. and v. 11, &c. and vi. 1, &c. Mic. vi. 10, &c. Matt. vi. 19, 20, 21. Luke vi. 24, and xii. 15--21, 32, 34. and xvi. 13, 19, &c. Adrix: 30, 39-1 Tim. vi. 9.

1 700 xiil. 28. If. ii. 8. Matt. vi. 19. Luke xii. 33.

s Your garments are moth-eaten.] Among the ancients the rich used to have many changes of garments, ready made up; as many or more, sometimes, than would serve them all their lives; and these they kept by them, as a considerable part of their possessions. Gen. xxxv. 2. and xli. 14. Jesh. vii. 21. Judges xiv. 12, 13. 2 Sanuel xii. 20. If. iii. 22. Zac. iii. 4.

Thus D. Cartius observes, that when Alexander the Great was going to take Perfepolis, the riches of all Asia were there gathered together, which consisted not only of gold and silver, but also of a great abundance of garments, vestis ingens modus. Quint. Curtius, 1. vi. c. 5.

And Horace tells us, that when Lucullus, the Roman, was asked if he could lend an hundred habits for the theatre? he replied, he had five thousand in his house, of which they were welcome to take part or all.

---- Chlamydes, Lucullus, ut aiunt,
Si posset, centum scana praebere regatus,
Qui possum tot? ait: tamen & quarum, & quot babebo,
Mittam: post paulo scribit, sibi millia quinque
Esse domi Chlamydum: partem, wel tolleret omnes.

3. h Habbak. ii. 11. Matt. x. 14, 15, 18. and xxiii. 31. and xxiv. 14. Mark i. 44. and vi. 11. and xiii. 9. Luke v. 14. and xxi. 13.

Sec

TEXT

An. Christi " flesh, and gnaw and devour it; like 63. " fo much fire.

Nera 9.

" WHAT fignifie all the riches you Chap. V. " have amassed together? You have

" heaped up your treasures in the last

" days of the Jewish state; when you " cannot poffibly enjoy them long, but

" shall be plundered of them, and

" perish the sooner because of your

" riches.

"WHEN I confider how many per-" fons you have oppressed and defrauded; " methinks were fire: ye have heaped treafure together for the last days.

NOTES.

¹ See the Heb. Exad. iii. 2. Lev. vi. 10. Pf. xxi. 9. If. x. 16, 17. and xxx. 27, 30. and xxxiii, 11. Jer. v. 14. Ezek. xv. 7. Amor v. 6. See also Heb. x. 27. And thus also Homer speaks of fire seeding upon, cating and devouring the fieth of men. #. ¥. 177----183.

* According to some of the ancient MSS, and versions, the words are joined thus, [Ye have treasured up fire (or as it were fire) in the last days.] But, as it appears from the preceding note, that fire is often faid to eat, or devour; and the common joining of the words feems more agreeable to the context, I am for retaining it. Such as read [Ye have treafured up to your felves wrath, &c.] frem to have taken it from Rom.

ii. 5. See Dr. Mills.

L'Elmoaupioale en exalais iluépais, ye have beaped up treasure in the last days.] This is the literal and most exact translation of the words; which will, I think, lead us to the true interpretation of them. By the last days, I would understand the end of the Jewish state, when their temple, city, and polity were to be all destroyed together, and the Romans would spoil them of all their possessions. So Occumenius interpreted the words; and there appear to me to be feveral parallel expressions in the new testament. Matt. xxiv. 13, 14, 32, 33, 34. Luke xxi. 8, 9. Alls ii. 17. 1 Cor. x. 11. Heb. x.

23, 35, 36, 37. 1 Pet. iv. 7. 1 John ii. 18.

Daniel's four monarchies are (according to Mr. Mede) the grand calendar in holy feripture, to which the mention of times and feafons in the new tellament, ought, in general, to be referred. These four monarchies were to succeed one another; that was the long line of time; and under the last, that is, the Roman monarchy, was the kingdom of God to be crefted. The feventy weeks, prophetical of, Dan. ix. 24, &c. were to be a shorter line of time, cut out of the longer line. [So the word 7] 17], Dan. ix. 24. properly fignifies.] And the last days, mentioned here, and in the other. texts referred to, were the conclusion of the seventy weeks, or shorter line of time; when the city and fanctuary [or temple] was to be destroyed with an utter desolation.

Heaping up treasures, when that desolation was approaching, could turn to no account; because they had very little, or no time to enjoy them; for the rich]ews, in their dispersions, did, many of them, share the same sate with those in Judea and Je-

ru[alem,

TEXT

4 Behold the hire of the labourers, which have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped, are entred into the cars of the Lord of fabzoth,

PARAPHRASE.

" methinks I hear them all gathered to- An Christi " gether, and clamouring against you: Nero. 9-" Hark! Do not ye yourselves hear 🗸 "what a noise there is among the Chap. V. " reapers, who have cut down your " corn, and are wickedly defrauded " " by you of their just wages? Whether " you hear it, or no, the clamour is " very great and loud, it reaches up " to heaven"; and tho' you may per-" haps flop your ears against it, yet it " has entered o into the ears of the fu-" preme ruler of the universe, the Lord " of the heavenly host q, who is much " more potent than the richest of you; " and who is not only able to avenge " those that are oppressed, but he will " plead their cause, and punish you as " your iniquities deserve.

"SURELY

NOTES.

4. The hire of the labourers...is...kept back.] Lev. xix. 13. Deut. xxiv. 14, 15. Job xxiv. 10, 11. Jer. xxii. 13. Mal. iii. 5. Tob. iv. 14. This was one of their wicked methods of heaping up riches; they were not only covetous and uncharitable, but also unjust.

" O midder Tow spyator -- upales, the bire of the labourers --- crieth.] See a like man-

ner of expression, Gen. iv. 10. and xviii. 20. Exad. ii. 23, 24. Job xxxi. 38.

* Exad. iii. 7. and xxii. 23, 27. Deut. xxiv. 14, 15. Job xxxiv. 28. Pf. ix. 12.

Ecclus' xxxv. 17, 18, 19.

P Into the ears of the Lord.] Because men hear with their ears; therefore, by a condescending and figurative manner of speaking, ears are ascribed to the ever-blessed God, to fignific that he knows things, as well as if he had heard them;—but God is, in reality, an infinite Spirit, and has no body, nor any bodily parts; he is omnipresent, and has a power of perceiving, or of knowing persectly, whatever happens throughout the whole universe.

Notice safacit, the Lord of hosts; for it ought to have been rendered; for the Hebrew word [Tzebaoth] is what is referred to, both here, and Rom. ix. 29. And God is frequently, in the old testament, called the Lord of hosts, 2 Kings xix. 31. Ps. xxiv. 10. and lxxx. 4, 7, 14, 19. and lxxxiv. 1, 3, 8, 12. If. i. 24. and ii. 12. and v. 24. and ix. 7. and xxxvii. 16, 32. and xliv. 6. Fer. vii. 3, 21. and ix. 7, 17. By hosts is, sometimes, meant the sun, moon, and stars; at other times the holy angel; God's being called the Lord of all these, intimates his suprezen dominion and mighty power; he has the world in his hands, and can arm the whole creation against such as oppose him, or break his laws.

4T%

TEXT.

An Christi "SURRLY 'tis high time for you to 63. " think of your latter end, confidering Nero. g. " what tremendous judgments are ap-Chap. V. " proaching, and how you have hi-" therto behaved; for you have lived " bere below, upon this earth, in great " luxury, and have been lasciviously " petulant and wanton, like those that " are unmindful of the things which " are above. You have, in the general " course of your lives, pampered and " indulged yourselves, as other persons " commonly do, on the day of an high " sestival; when they slay many facri-" fices,

Ye have lived in pleasure on s the earth, and been wanton; ye have nourished your hearts, as in a day

NOTES.

"Tis an observation of the Ilebreus, that "when God judgeth his creatures, he is called Blobin [God;] when he doth mercy unto the world, he is called Jebseub, as, "Exad. xxxiv. 6. But when he warreth against the wicked, he is called Satustb "[Lord of bosts;]"—the last part of which rule holds in this place, See Ainfaurth on Exad. iii. 13.

5. Tob xxi. 12, 13. If. v. 11, 12. Buck. xvi. By. Amer vi. 3--- 6. Wifden ii. 6, &c.

Lake vii. 25. and xii. 19. and xvi. 19, 25. and xxi. 34. 1 Pet. iv. 3.

"Por [your hearts] some read [your flesh,] and others [your hedies;] but whichever

reading we follow, the interpretation must be the same.

* Ωs is nuise agayns, as in a day of flaughter.] The Alex. MS. for nuise, [a day] reads supports, [days;] and that (as well as other MSS.) agrees, with the Vulgate, in leaving out es, [as;] whereby the rich Jews are represented as pampering themselves, only in the day of facrifice, when they made a great flaughter of fat beafts. But I am for retaining the present reading, which is the most common; for the apostle seems to me to represent their luxury as habitual, and not confined to the high festivals of the Jews. Dr. Mills, upon the fingle authority of the Ethiopic version, would have had this sentence left out, as not belonging to the text, but as the comment of some transcriber. I cannot think that version of such authority, as, upon the credit of it alone, to throw out a fentence, which the other ancient MSS and vertions, in general, retain; and a fentence, which to finely illustrates the apostle's subject; for, at their high feltivals, or when they offered their euchariftical facrifices, the Jews used to fare lumptuously, and devote the day to feafling and to joy, Prev. vii. 14, 15. and xvii. 1. If. xxxiv. 6. They used to seast upon the facrifices, and afterwards very often drink to excelle. That the Heathers also feasted upon their facrifices, see Homer. II. B. 420, ---432. How juftly was their luxury condemned, when the rich perfors, here addrefled, pampered themselves every day, as other persons used commonly to do, on the day of an high facrifice and feltival?

Notwithstanding their plenty, they neglected the poor, and hearded up riches, to

found luxuriously on themselves.

 $\mathbf{A} \mathbf{s}$

TEXT

PARAPHRASE.

6a day of flaughter. Ye have condemned and killed the just; and he doth not result you. fices, and feast upon them. Nay, An Christi the indulging your own lusts and Nero. 9. appetites hath not satisfied you, but Nero. 9. ye have also condemned and put to Chap. V. death your righteous "neighbour:—— 6.

"Will not God relist, or set himself "against you for your behaving in

" that manner?"

NOTES.

6. " Ye have condemned, and killed the juft.] This great vice is reproved, I Kings axi.

13, &c. Wifd. ii. 6---20. Act: iii. 15.

Our Saviour prophesied that his disciples should meet with such treatment, Matt. xxiv. q. Luke xxi. 12. and St. Paul confesses that, whilest he was a Jew, he had perfected some of the christians unto death, Acts xxii. 4. I suppose he refers more particularly to the death of St. Stephen, in which he, and other Jews of the dispersions, had a very great hand, Acts vi. 8-14. and that proto-martyr did not resist them, but meekly resigned, and even prayed for his persecutors and murderers, as his expiring Lord had done before him, Acts vii. 58--60. Some of the Jews, likewise, of the dispersions, were the occasion of storing St. Paul, till they thought he had been dead,

A& xiv. 19.

Some have argued that this fentence could not refer to our Lord, but must be understood of some later instances, from the verb introducture being put in the present tense. But no great stresse can be laid upon that; for the rest of the sentence runs in the past sense [Te have condemned, and killed the just;] and one antient MS. mentioned by Dr. Mills, reads in introducture, be did not resist you.

It may, possibly, he some confirmation that by [the just] is meant, not our Lord, but his disciples; that, chap, ii. 6. rich men are represented as then continuing to oppresse the christians by their power, and as dragging them before the heathen tribunals, to condemn them; and none were more forward to do this than the unbelieving Jews.

See Alls xvii, 6. and xviii. 12, &c.

Dr. Bentley (in his Phileleutherus Libstensis, or remarks on a late discourse of freethinking, &c. part I. p. 74.) proposes that, instead of ex derivagates with, be doth not resist you, we should read & nosis directorare with, the Lord resists, opposes, or sets himself against you; for so St. James had said before, chap. iv. 6, and St. Peter, x Ep. v. 5.

ent,

TEXT

As, therefore, you see, that your An. Christi 63. enemies, the unbelieving Jews, are de-Nero, q. 🗸 voted to fuch speedy destruction, let me Chap. V. advise you, my brethren x, (who have embraced christianity, and are so much

hated and perfecuted by them) to bear your sufferings with great patience and constancy of mind, unto the coming of the LORD; who, when he comes, will avenge you of your most potent adverfaries; and his coming, as I have already intimated, can't be far off. And, confider that the remarkable and compleat deliverance, which you will then have, is well worth the waiting for; as you may judge from the behaviour of mankind about temporal things. Doth

Be patient therefore, brethren, 7 unto the coming of the Lord. Behold,

y Some

NÖTES.

not

out of Prov. iii. 34. This reading would make the connection more evident, and the fame with that in St. Peter. The way, in which the prefent reading might happen, he fupposes, was by the change of one letter, namely, the putting OTK instead of $OK\Sigma$, which in the antient books, is always the abbreviation for & zurito, the Lord. This conjecture is very ingenious, and wants nothing but fome antient MS, father, or verfion to support it. But would it not bring it to the sunfe, which Dr. Bentley contends for, suppose we read the last sentence by way of question? thus, "Ye have condemned, we have killed the just, or rightcous man. Doth not be [that is, 6 zupis, the Lord] " fet bimfelf agailift you; for your to doing?" and then, ver. 7. connects very well with ver. 6. For as the Lord fet himfelf, as it were in hattle array, against their enemies, the apolite, with great propriety, exhorts the christians, Be ye patient, therefore, brethren, unto the coming of the Lard.

7. * 'Adrago', brothern.] It would have been exceeding ftrange, if the christians had condemned and killed any of their own number. What is faid, ver. 6. therefore, as well as feveral other things, convince me that yerfe 1--- 6. is a figurative addresse to the unbelieving Jews, who were wicked themselves, and persecuted the chris-

tians; but were to come to a speedy and exemplary destruction.

His beginning this exhortation with datas, brethren, and recommending patience to them, from the confideration of the approaching destruction of their rich and potent adversaries, seems a plain intimation, that the apostle is turning his addresse to the christians, to whom, in the preceding verses, he had not been speaking directly, for they were in a fuffering flate, and were not themselves the perfecutors of others. See chap. ii. 6, 7.

TEXT.

PARAPHRASE.

Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and slatter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

Grudge

not the farmer, with great patience, An.Christi wait for the harvest, in hopes of reap- Nero. 9. ing a plentiful crop, and, without murmuring, defer the accomplishment of Chap. V. his expectations, till the ground hath received the kindly showers both of seedtime and harvest? And shall men, from fuch low prospects, behave with patience, and you, who have fo much mobler fruit; ---- fo exceedingly higher things, to expect, complain or murmur? No; let me carneftly intreat you to bear your present calamities with patience and great composure of mind; he steady in the profession and practice of christianity , and let courage and fortitude fill your hearts, and regulate your conduct, for the coming of the LORD approacheth (wiftly.).

LET

NOTES.

Some have afferted that this apossle James, and Jude his brother, were husbandmen; and, therefore, they more frequently take their comparisons from the country; but I do not think that affertion, concerning their being husbandmen, is well supported. The works of nature afford the most obvious, noble, and lively comparisons,

and fuch fimilitudes are the most generally understood.

The whole time, in which the feed continues in the early and latter rain.] The whole time, in which the feed continues in the earth, feenis here to be compared to one day, of which the feed-time is as the morning, and the harvest the evening; or rather, the words, in this place, seem to have been taken from the LXX. Deut. xi. 14. and essewhere; who, perhaps, understood the Hebrew text, of the rain that fell in the morning and evening. This may, possibly, have led some later commentators to interpret the early and latter rain, of the rain that fell in the morning and in the evening, or soon and late, in the same day. But [by the early rain] the Jews seem to have understood, that rain which sell about keed-time, to make the corn swell in the ground, and grow up in great plenty; and by [the latter rain] the rain which fell a little before harvest, to bring their fruit to ripenesse, and make it plump and large. See Deut. xi. 14. and xxviii.

12. Isb xxix. 23. Prov. xvi. 15. Jer. iii. 3. and v. 24. Hos. vi. 3. Joel ii. 23. Zach. x. 1.

8. * Pf. xxvii. 14. and xxxi. 24. and cxii. 6, 7, 8, LXX. 1 Cor. xvi. 13. Eph.

vi. 10. Heb. vi. 11, 12, and x. 34---39.

"() it is magnific is super nyear, because the coming of the Lord draws nigh.] "Hyere does properly fignific [is approached,] fo it ought to be understood here, and Matt. iii. 2. and iv. 17. and xxvi. 45. Luke xxi. 20. Rom. xiii. 12. 1 Pet. iv. 7.

. .

R.,

TEXT.

An.Christi Let me, likewise, perswade you, my

63.
Nero. 9.
accuse one another, for any small inChap. V. juries, or little differences, that may
happen among you. You ought to be
mutual comforts and helps in your com-

Grudge not one against ano-o ther, brethren, lest ye be condemned:

NOTES.

mon

By the day, or coming of the Lord, in scripture, is meant his coming to instict any great and remarkable judgment; either immediately, or by any of his creatures. Tho' it does very frequently, in the new testament, signific his coming to the last judgment; (see note (c) 2 Thess. ii. 2.) yet 'tis used, in other places, to signific the insticting any signal and exemplary punishments. See Is. xi. 4. and xiii. 6, 9. Ezek. xxx. 3. Feel i. 15. and ii. 1, 11, 31, and iii. 14. Obad. ver. 15. Zeph. i. 7, 14. Zach. xiv. 1. 2. Mal. iii. 2. and iv. 1. iii many of which places the day of the Lord is said to be at hand; and yet it was intended only to signific that some great calamity was coming upon some particular mation; or city.

According to the use of that, and other parallel phrases in the old testament, the sollowing texts in the new testament feem to mean Christ's coming to destroy Yerusalem, by the Roman armies, Matt. xxiv. 14, 27, 33, 34, 36, 37, 42. Luke xxi. 20. 1 Cor. x. 11. Phil. iv. 5. Heb. x. 25, 37, 1 Pet. iv. 7. 1 John ii. 18, with which compare

Matt. iii. 10, 12. and xxiii. 35, &c.

What other coming of the Lord was then drawing nigh? or in what other sense could the judge be then said to be even at the door? Is it not intimated, verse 1. of this chapter, that very great evils were just ready to fall on the rich Jews? that they would speedily be punished for their covetousnesse and luxury, and particularly for their persecuting the christians? And it was but about three years after the writing of this epistle, that the Jewish wars actually broke out, which ended in the destruction of Jerusalem and the Jewish nation. Well, therefore, might it be now said that the coming

of the Lord drew nigh,

This was a very proper motive, by which to excite the christians to patience; for the Jews were their principal perfecutors, and their destruction approached swiftly.

9. Gen. iv. 6. Lev. xix. 18. Matt. vi. 12, 14, 15. and vii. 1. Lute vi. 37. Rom. xv. 1, 2. 2 Cor. vi. 12, 13. Gal. v. 15. Titus iii. 2, 3. Heb. x. 24. James iv. 2.

For

10.

TEXT.

PARAPHRASE.

demned: behold, the judge standeth before the door.

Take, my brethren, the prophets, who have fpoken in the name of the Lord, for an example of suffering affliction, and of patience. mon distresse; but if ye should, any of An. Christi you, act an unfriendly part, in the day of your common calamity, and censoriously complain of, or accuse, your fellow christians, ye yourselves will be in great danger of falling under the sentence of condemnation of, and that speedily; for the judge stands, as it were, before your doors, and will be with the guilty, before they are aware.

You may think that your present cálamities are great and heavy, and fo indeed they are; but your case is not fingular f; others have suffered as much before you, and those some of the most entinent and holy men? particularly the ancient prophets, who were to highly favoured of God, as to be raised up by him, that is, inspired by his Spirit, and fent by an immediate divine commission, to deliver the mind and will of God to persons in great power, who were exceeding wicked, and confequently averse to them and their message. Let those very prophets, by their example, teach you to fuffer with meeknesse and patience; that ye may behave with like fortitude and steadinesse as they did. Dα

NOTES.

Before the door.] Compare with this, Gen. iv. 7. See also note (b) ver. 8. 10. They had no occasion for such a complaint, as we find, Lament. i. 12.

5 Matt. v. 12. and xxiii. 37. Acts vii. 52. 1 Cor. iv. 12, 13. Ephef. vi. 20. Heb. vi. 12. and xi. 35--38. and xii. 1, &c.

Before To dropents, there feems to be a preposition wanting: One MSS. has eri, but

very many, both MSS, and vertions, have in. See Dr. Mills.

II. h Behold.

For ph rattaupithis, least you be condemned,] several of the ancient MSS, and vertions, and those of the greatest authority, read [mi appliers, least you be judged.] See Dr. Mills. The sense is, indeed, much the same; but this reading brings it nearer to Matt. vii. 1. by which I think it ought to be explained.

TEXT.

An Chritti Do we look upon them as forfaken of

God, because they were persecuted for
righteousnesse sake? Or will any wise

Chap. V. person say that their sufferings were any
token of the divine displeasure? On the
other hand, Do not we applaud such
martyrs and consessors, and pronounce
those happy ", who have bravely endured the greatest injuries, that tyrants
and persecutors could inflict, rather than

part with their integrity?

Ye have heard of the wonderful patience and conftancy of righteous Job, in a time of the most pressing calamity and most unspeakable distresse k, and ye know very well what an happy deliverance was granted him by the Lord;

---that same Lord, who is to this day,

patience. Behold, we count them II happy which endure. Ye have heard of the patience of Job, and have feen the end of the Lord:

NOTES.

and

11. Behold, we count them happy which endure.] Good men are often afflicted in this world, Gen. xxxix. 20. dets xiv. 22. 2 Tim. iii. 12. But all wife persons are so far from thinking it to their dishonour, that they applaud their virtue, which is proof and can endure such trials. Ps. xciv. 12, &c. Dan. xii. 10, 12. Matt. v. 10, 11, 12. Acts v. 41. Heb. vi. 11, 12/and xiii. 7. James i. 12. 1 Pet. iii. 12.

Marapiler fignifies to call, or account, others bieffed. LXX. Gen. xxx. 12. Job

xxix. 11. Luke i, 48. and elfewhere.

i For [τες επιμένωτας, these who do endure,] several MSS, and versions read [τες επιμένωτας, these who have endured;] which reading Grotius prefers. See Dr. Mills. And that reading seems preferable, unlesse it should be sound that both this text, and James i. 12. allude to Dan. xii. 12. which in the LXX. is [μαπάριθ ε υπομένων, blessed is he that swaiteth, or endureth.] But in that place also the Alex. MS. reads [υπομένως, hath endured.]

I Ye have beard of the patience of Job, Sc.] Job i. 21, 22. and ii. 10.

The history of Job seemeth so far to be literally true, namely, that there was such a man; that he underwent very great calamities; and that he was finally delivered from them, and sourished in a remarkable manner. He is mentioned along with real persons, as one highly in the savour of God, Ezek. xiv. 14, 20. and his patience under afflictions, and his happy deliverance from them, are here referred to, as undoubted sacts. However, in the book of Job, his history seems to be worked up in a poetical manner, with the addition of many beautiful and sublime decorations.

¹ Job xlii. 9, 10, &c.

I

TEXT

PARAPHRASE.

Lord: that the Lord is very pitiful, and of tender mercy.

and always full of bowels of mercy m, An Christi and will at last shew particular marks Nero. 9. of his favour to the righteous, notwithstanding all their afflictions.

Chap. V.

NOTES.

endays , very pitiful, or of many bowels.] It fignifies to be touched with great tenderneile and compation. Mutt. ix. 36. and xiv. 14. Luke K. 33. [2] distripuer, and of tender mercies. This is the first word made use of, to describe the divine benignity, when God made all his goodnesse to passe before Moses, LXX. Exad. xxxiv. 6. See also Pf. lxxxvi. 15. and ciii. 8. Both the words are used; Col. iii. 12. and are well translated [bowels of mercy.] They are here, also, both made use of, to expresse the great compassion and goodnesse of God, which is a most agreeable consideration to good perfons under any great diffresse.

SECT. XL

CHAP. V. yer. 12.

C Q N T E N T S.

In this verse the apostle condemns swearing, in common conver-fation, either by God, or by any of his creatures.

TEXT

PARAPHRASE.

12 But above all things, my brethren, swear not, neither by heaven,

Such persons as are accustomed to use oaths, in a rash and profane manner, are apt to look upon it as a thing of no moment, or at least as a small and inconfiderable crime; but I would have you, my bretbren, to look upon it as a matter of very great moment a, that,

NOTES.

12. " Hed advice St, but above, or before all things.] Some confider this verse as joined to the last Section, to intimate that they were to beware of impatience, and particularly as it would lead them into rafh and profane fwearing; for men in a passion are more apt to swear. I own the [12, but] favours this connection; but as N is often

PARAPHRASE.

TEXT

An.Christi in your common conversation, you fould carefully abstain from all oaths, Nero. 9. direct or indirect; and do not think that, because you do not swear by the name of God, therefore you are guilty

ven, neither by the earth, neither by any other oath: but let your

NOTES.

used by way of transition only, and this has so much the air of a general rule,—I choose to consider it as a diffinct Section. They were not to swear profunely, at any time, either in affliction, or in prosperity. And accordingly the apostle does here condemn that vice in general.

Above, or before all things.] I Tim. ii. 1. I Pet. iv. 8. St. James did not reckon that this was the greatest of all crimes, but condemns it, in an earnest manner, as one very great fault, to which the Jews were much addicted, and a had habit that required

great care and attention to get rid of.

 The Effenes, among the Jews, were so careful to speak the truth, that their word was looked upon to be as facred as an oath; and they carefully avoided fwearing as superfluous, and as bad or worse than perjury. Vid. Joseph. de Bell. Jud. l. ii. c. viii. § 6. Some christians have held all onths to be unlawful. But I very much question whether the Efferer were of that opinion; I rather think that they were only for strictly avoiding an oath, in common conversation; for (from Josephus's account, ib. § 8.) it appears that when they entered into that fociety, they did it with folemn oaths and rites. They, therefore, could not look upon all onths as unlawful. And, if that was the opinion of the Effener, I thook upon it as intirely agreeable to the feriptures of the old and new testament. For swearing in common conversation is often condemned; see Exad. xx. 7. Deut. v. 11. Pf. cxxxix. 20. Matt. v. 33---37. So, likewife, perjury is forbid, Lev. xix. 12. Matt. v. 33. and xxiii. 16. "I'is true the prohibition is delivered in general expressions; but going to law is forbid in as general terms, 1 Cor. vi. 7. and in as general expressions doth our Lord command us, Luke vi. 30. " Give to every man that affecth of you; and of him, that taketh the goods, 45 alk them not again." And yet christians justly interpret these texts in a limited sense.

But that an oath is not unlawful, when God is called to witnesse, upon a proper and solemn occasion, will, I hope, appear from the sollowing particulars. (1.) Holy men of old have used solemn oaths, without God's testisying any the least displeasure against their so doing, Gen. xiv. 22, 23, 24. and xxvi. 28---31. and xxxi. 53. I Kings xvii. 1, 22. Ps. cxxxii. 1, 2. Rom. i. 9. and ix. 1. 2 Cor. i. 18, 23. and xi. 31. God. i. 20. Philip. 7. 8. i Thess. ii. 5. (2.) An angel is represented as taking a solemn oath, Rev. x. 5, 6. Nay, (3.) God himself has often used that solemn manner of confirming what he said, Deut. i. 35. Ps. ixxxix. 35. and xev. 11. I Sam. iii. 14. If. xlv. 22, 23. Ezek. xviii. 3. and xxxiii. 11. Heb. iii. 11, 18. God caonot, indeed, swear by a superiour being, as men do; because there is none superiour to himself, Heb. vi. 13--18. But he takes this condescending method to assure men, by his own deity, or most glorious persections, that is, as certainly as he himself lives and continues to be wise, gracious, powerful, just and true, he will personn what he has declared, promised, or threaten'd.

As to God's swearing in his wrath, mentioned, Pf. xcv. 11. and Heb. iii. 11. it doth not mean, as it hath been ridiculously represented by the energies of revelation,

TEXT

PARAPHRASE.

your yea, be yea, and year nay,

NOTES.

that he was in a passion, and in his passion swore; as impious and passionate men often do.--No; 'tis well known that repentance, hope, fear, anger, wrath, and the other humane passions and impersections, which are sometimes ascribed to the ever-blessed God, were never designed to be understood literally, (any more than the passages, which represent God; as clothed with a body, or as having several of the passages, which represent God; as clothed with a body, or as having several of the passages, which represent God; as clothed with a body, or as having several of the passages, which represents of a body, like unto ours) but only as spoken by way of condescention, or aster the manner of men; as appears from other clear passages of holy scripture, as well as from the reason and nature of things. (4.) God commanded the Jews to swear by himself, Exed. xxii. 10, 11. Dent. vi. 13; and x. 20; 77. iv. 2. And it is accordingly mentioned by the apoitle, as a proper means of putting an end to strike, Heb. vi. 16. And, finally, our Lord himself (who never did any thing amisse) did what was equivalent to answering upon oath, when the high-priest adjured him by the living God, Matt. xxvi. 63, 64.

2 Here feems to be a plan reference to the words of our bleffed Lord, recorded Matt. v. 34--37. St. James had heard fuch prohibitions from our Lord's own mouth; but, perhaps, he might here refer to that pallage in the gospel of St. Matthew. For I suppose that evangelist had wrote his gospel before this time, and that it was now in the hands of the converted Jews, for whose sake 'tis said, by some of the sathers, to

have been more immediately written. Philo the Yew (in lib, wish res er eder voquer. I fay's that er it was a vanity prefendly to " appeal to the father and maker of all things, and to fwear by him; but that it was " lawful to fwear by our parents, by the earth, by the fun, by the heavens, or by the " flars." Philo was cotemporary with the apostles, and this observation of his showeth that our Lord and his apostles had reason for blaming that part of their conduct. Other nations also used to swear by the creatures; see 'Judith i. 12. Muria aspera juro; per fidera jura; per caput-bee jura. I fewear by the flormy feas; --- by the flors; --- or by my. head, &c. Virgil, Eneid. vi. 351, 458. ix. 300. Our Lord has added a reason why men are not to fwear by any of the creatures, Matt. v. 34---37. and xxiii. 16----22. namely, that they were all formed by God, and depend upon him; fwearing, therefore, by them, if it fignifie any thing, must terminate in an appeal to God, the creator of all; and is therefore, in effect, a fwearing by him; ---- which our Lord utterly condemns. But, if St. Yames deligned here to refer the Jewish christians to that passage in St. Matthew, he had no occasion to be more particular. They would easily be able to take the hint, and understand the prohibition, with its reasons, in the whole compasse of it.

4 Some of the MSS, have here, i λόγω όμων, κ, τ, λ. Let your speech, or conversation, be tron, yeu, and nay, nay?] Which seems to have been taken from Matt. v. 37. Ac-

conding

13.

PARAPHRASE.

TEXT

An Christi least, by adding an oath to what you of Nero. 9. affirm or deny, you displease God, and Chap. V.

nay; left you fall into condemnation.

NOTES.

cording to the common reading, the fense is the same in both places. A christian's

word ought to be as facred as his eath.

For [int splan, under condemnation,] some MSS, and versions read [is into hypocrify;] which reading some have espoused, and interpreted the text, as it swearing would lead them into dissimulation and lies. They, who swear frequently, will be apt sometimes to swear salfely: But that does not appear to me to be the sense of this place. I rather think that the apostle doth here assure them that swearers would fall under condemnation, and alludeth to the threatning in the conclusion of the third commandment, namely, that the Lord will not held him guiltlesse that taketh his name in vain, Exod. xx. 7. intimating, that the christian law condemned that vice as well as the Jewish law.

As to the great evil and danger of fwearing, fee what an ancient Jew has faid,

Ecclus' xxiii. 9---16.

Possibly the two words, was upious, had been, thro mistake, joined together; and the transcribers, kooking upon them as one word, thought that some preposition was wanting, and therefore added in, as what they reckoned most likely to compleat the sentence.

SECT. XII.

CHAP. v. ver. 13.

CONTENTS.

IS here recommended unto them, with great propriety, to graft suitable devotion upon the present frame of their minds.

PARAPHRASE.

TEXT

WHEN any of you are perfecuted f, or labour under any other diffresse, and you find that your minds are sad, and your

Is any among you afflicted? 13

NOTES.

13. 1 See chap. i. 2, 3, 4, 12. and ii. 6, 7. and v. 6---11. 2 Tim. ii. 3, 9.

TEXT.

PARAPHRASE.

let him pray. Is any merry? let him fing plaims.

your spirits depressed, do not let it cause An Christi you to fall into rash and passionate oaths; New 9 neither strive to put away your sorrow by drunkennesse, or intemperate mirth Chap.V. and jollity; but go and pour out your hearts before God in prayer; for that is the way to improve your afflictions, and to obtain the surest and best relief.

On the other hand, when your circumstances are easy and prosperous, and you find yourselves in a chearful and happy frame, do not behave with insolence, nor expresse your mirth in single lewed songs, in revelling, or in any indecent behaviour; but show your gratitude by singing passes and hymns unto the praise of Goo, from whose goodnesse all your mercies proceed.

NOTES.

SECT. XIII.

CHAP. v. ver. 14-20.

CONTENTS.

An.Chiffi age of christianity, the gifts of the Spirit, and the Nero. 9. I power of working miracles, were very common; and it appeareth, likewise, that, when the christians behaved very unbecoming their character and profession, God sent down some diseases upon them, as a punishment for those particular fins.——Such of them as laboured under sicknesse, or other bodily disorders, on that account, are here advised to send for the elders of the christian church, (who had generally the power of miraculously healing diseases) that, upon the repentance of the sick person, and the infinited prayer of the elders, such diseases might be cured, as a proof that the sins, which had occasioned them, were remitted.

As the repentance of the guilty was necessary to their remission, he most earnestly recommendeth it to all the christians to endeayour to bring any brother, that had strayed, into the right way again; that they might be the instruments of saving him from death,

and procuring his remillion,

PARAPHRASE

TEXT

34. Such are the great and remarkable evidences, by which christianity is now forced and confirmed, that if any of you labour under ficknesse, or any other dangerous bodily disorders, you may, in many

Is any fick among you! let 1.4 him call for the elders of the church;

NOTES.

14. * Kazoraba vis: *** subupit vis: ** adma vis: ** Is any man officied? ***--- is any man shearful? ***--- is any man fick? **--- ! From the continuing the same form of expression, it appeareth that the apolite designed to carry on his discourse, and give them suitable directions. But, as the directions are concerning very different subjects, I have divided them into distinct sections.

'Address doth not always fignifie to labour under a martal difease, the it appears to do so, in this place; for 'tis (I think) supposed of the fick person, concerning whom the apossel is here speaking, that he would have died of that particular disorder, unlesse his

death had been prevented by a miraculous cure.

s Let

TEXT.

PARAPHRASE.

church; and let them pray over him, anointing him with oil in many cases, hope for a miraculous cure. An. Christill. I, therefore, recommend it to you, in fuch circumstances, to send for the elders of the christian church, that they may Chap. Vi pray over you; and (according to our Saviour's direction) anoint you, at the same time, with oil in the name of the Lord

NOTES.

The thim call for the elders of the church.] Who the elders of the church were, fee the note on 1 Tim. v. 17. and the effay annexed to 2 Timothy, p. 83, &c. The elders of the fecond fort were (as I apprehend) the persons here referred to, namely, the first fruits, or first converts in any particular town, or country. They manifested a most excellent disposition of mind, in embracing the gospel upon its first appearance, notwithstanding the general prejudices against its and the comporal exils that were likely to attend the profession of it,——they seem, generally, to have had the nist fruits of the Spirit, that is, the choicest and greatest plenty of the miracunous gifts. For that resion, I suppose, the christians, who were lick, are here ordered to find for them, that is, for any one of them, rather than for one of the other christians. For, if they most commonly had the gift of bealing, they were the most proper persons to apply to, upon such occasions. However, St. John recommends it to any christian, who had the gift of bealing, to proper services were accommended in any christian, who had the gift of bealing, they were the most proper persons to apply to, upon such occasions. However, St. John recommends it to any christian, who had the gift of bealing, they were the most proper persons to apply to, upon such accommends it to any christian, who had the gift of bealing, they were the most proper persons to apply to, upon such accommendation of the proper persons to apply to, upon such accommendation of the proper persons to apply to, upon such accommendation of the proper persons to apply to, upon such accommendation and the proper persons to apply to, upon such accommendation and the proper persons to apply the proper persons to apply the proper persons that them proper persons the proper persons to apply the proper persons the proper pers

[after] having ancinted him with oil. In the former part of this direction there feems to be an allufion to the laying on of hands, which was used, fometimes, in the working of miraculous cures, according to our Lord's order, Mark xvi. 18. The elders were first to anoint the lick person with oil, and afterwards to lay their hands upon him, and pray for his miraculous recovery. When our Lord first fent out his apofiles, we find they anothed with oil many fick persons, and healed them, Mark vi. 13. At other times, those who worked miracles, laid their hands on the persons whom they cured, Alle ix. 17. and, together with laying on of hands, they also joined prayer, Acts xxviii. 8. And, finally, at other times, they used no external rites, but only fpoke fome words, All iii. 6. and ix. 34, 40. and xiv. 10. and xvi. 18. The anointing with oil, the laying on of hands, the making their fhadow passe over them, the fending handkerchiefs and aprons to the fick, the faying, in the name of Jesus Christ rife up and walk, and the like ;---thefe were none of them the causes, or means, of the cure, but only the external fign, to fignifie that the anitacle was performed, in testimony of their mission and doctrine. For the same reason our Lord put his singer into the cars of a deaf man, whom he miraculously cured; and touched the tengue of one that was dumb, when he gave him the power of speech; and put clay on the eyes of one that was blind, when he restored unto him his fight. These were none of them causes of the cure, but signs and intimations of Jesus's doing them, and that they were not calual things, or done in the common course of providence, but by an extraordimany and miraculous power, and as clear attellations to his divine million and doctrine.

Anointing him with oil in the name of the Lord.] One of the greatest abuses of the christian doctrine hath arisen from applying what was peculiar to some persons, or cases, to all christians in general. What the many, or most of the things in this episte be applicable to us, or other christians, in later ages? will it thence follow, that every thing

ought

PARAPHRASE.

TEXT.

An Christ LORD JESUS CHRST b, invoking him, as

63.

Nero. 9.

worked by his power and benignity, and

Chap V. that 'tis done in confirmation of his most

15. holy religion. And the attempt will

not be fruitlesse and inessectual; for the

prayer', which proceedeth from a firm

perswasion of his power and goodnesse,

the name of the Lord: And the 15, prayer of faith shall save the fick, and

NOTES.

ought to be so applied? In the same gospel, or epistle, may sometimes in the same chapter, we find some rules and directions peculiar to the persons that could work miracles, and others common to all christians; we ought, therefore, always to use our reason in interpreting scripture; and from the nature of the thing determine, which are peculiar directions, and which are general rules and standing precepts. We may, indeed, from the abundance or panages in the new testament, that speak of the miraculous gifts, gather the many and clear evidences, which must have attended the first planting the christian religion; and from thence we may very justly conclude, that our religion is true, well grounded, and divine. But we ought not to regard any thing as a rule and direction for us to observe, unlesse it agrees to our circumstances, as well as to the circumflances of the persons to phom it was first and more immediately addreffed. This general observation is applicable to many points in divinity, which I have not now time to confider; but all this I fay at present, because the church of Rome hath represented this [of anointing fick persons with oil in the name of the Land] as a standing ordinance in the christian thurch, which they have termed the facrament of extreme untiion, and which they would support from the words of the apostle in this text. Vid. Trident. Syn. Sell. xiv. c. 3: canon 2. But they have misapplied the apostle's direction, more ways than one: For (1.) according to Star since she fack person was to be anointed, in prospect of a cure, whereas they anoint persons in the agonies of death, and when there is no prospect of their receivery. (2.) The anointing, which the spoftle here speaks of, was in order to a miraculous cure of some great bodily disorder; whereas they pretend that they do it to cleanse the soul of the dying person, from the remainders of sin, and to remove what would obstruct its passage anto heaven. (3.) The ancinting with oil was not constantly used in working miraculous cures upon fick persons; whereas, they are for applying their extreme undien to all christians, in their last moments.

Matt. xvili. 20. Mark xvi. 17, 18. Lule x. 17. John xiv. 13. and xvi. 23, 24.

Acti iii. 6, 16. and iv. 10, 30. and ix. 34. and xvi. 18. and xix. 12, 13, 17.

15. Kal i very the wisses owner to response, and the prayer of faith shall fave the sisk.] By the prayer of faith must here be understood a prayer proceeding from a firm persuasion of mind, that God would assist them miraculassly to cure the diseased person. See how the word saith is used, Mast. xvii. 20. and xxi. 2x. Mark xi. 22. Lake xvii. 6. Act iii. 16. and vi. 8. I Cor. xiii. 2. Neither the apostles, elders, nor any other of the christians, could work miracles, but when the Spirit saw proper, and by an impulse intimated as much to them. For that reason we find strangers were sometimes healed, while some of the christians continued to labour under sicknesse and other great bodily disorders, Philip. ii. 26, 27. 1 Tim. v. 23. 2 Tim. iv. 20. But when

TEXT

PARAPHRASE.

and the Lord shall raise him up; and if he have committed fins, they shall be forgiven him.

Confess

will prevail to the perfect cure of the An. Challe diseased person; and the Lord Jesus, Nero, 9. whose name hath been invoked, will chap. V. And, although he bath been guilty of some particular sin, or great irregularity, which may have been the occasion of the particular disorder he laboureth under; yet that very sin shall be remitted unto him; as will most manifestly appear by his being suddenly and perfectly released from his punishment.

A۶

NOTES

when they had the prayer of faith, they might with afformance proceed to work a miracle. And such miraculous cures, the worked upon christians, were very likely means to convert Jews, or Heathers, as well as to confirm and establish, in their most

holy faith, fuch as had already believed....

Σάσει του κάμετω]2, shall fave the fick.] That is, shall cure the discased person. The fakuatian, here spoken of is not exemply fakuation but a miraculous saving him from, or curing him of, some particular bodily disorder. And so its explained in the next verse, where the apostle gives them these directions, --- "pray one for another, "πως lasting, " that ye may be bealed." Εώζευ is, in other places, used for a miraculous cure. See the note on Alls iv. 12.

* Kai eyeps auth o nupr., and the Lord will raise him up.] Sick persons commonly keep their beds, or he on couches; hence, when they were miraculously cured, they were said to be raised up; Matt. viii. 15. Mark i. 31. "I is not said that the aminting with oil, or the laying on of hands, would cure them. Nor is it intimated that the elders, of themselves, could effect the cure; but, upon the prayer of saith;—the Lord will raise him up. The miracle is carefully ascribed to the power of our Lord Jesus Christ.

Kar may be here rendered, although.] Although he hath committed fins, they shall be forgiven him. For the apossel doth not speak of it as a dubious thing, whether such a person haid committed sin, or no; but seemeth evidently, to me, to go all along upon the supposition of his having committed some great crime, which had occasioned that particular disorder. That particular and great sins were the causes of extraordinary discases among the Jews; see Deut. xxviii. 15, 21, 22. Ps. xxxvii. 9, &c. and evii. 17, 18. John v. 14. From thence proceeded the inquiry, John ix. 2. When the bodily disorder, that was the punishment of some particular crime, was cured, the sin was said to be forgiven; see 1 Chron. vii. 13, 14. Is. xxxiii. 24. Matt. ix. 2---7. The christians at Carinth, for their indecent behaviour at the Lord's table, were, some of them, visited with weaknesse and sicknesse, and others with temporal death, I Cor. xi. 29, 30, 32, and I John v. 16, 17. There is an intimation of one christian brother's having sinned a sin unto death, and of another's having sinned a sin not unto death; the last of which was like the present case: for, upon the prayer of faith, the person spoken of, in both places, was to be healed, and raised up, and have his sins for-

given:

PARAPHRASE.

TEXT.

An. Chaffi As, therefore, you have reason to expect so speed and effectual relief, under sicknesse or other great bodily disorders, Chap V. let me advise you not to be backward in confessing, (unto such of your brethren as have the power of working miracles) the great sins, which you have been guilty of s, and by which you have drawn down upon you the particular judgments of God. On the contrary,

Do you, who have offended, freely and

Confess year faults one to ano- 16 ther, and pray one for another, that

St Fame: :

NOTES

penitently

given him. His fins being forgiven him, legnifies the taking away that particular difcase, which had been insided upon him, as a punishment for some particular crime.
And, when sinfers are forgiven all their sins, in general, it means that they are absolved from that punishment, to which, by their guilt, they were liable. The popish doctrine of the necessity of absolution by a priest, (in order to the remission of the sins of
private persons, and their obtaining eternal falsation.) both no more soundation here,
than their sictitious sacrament of extreme unction. Any person, that understanded
the christian doctrine, may apply the promises, or threatmings so any other, as well as
any bishop, or priest whatever; and the one hash no more authority to do it than the
other; neither will the one be more effectual with God than the other. The truth is,
every sincerely penitent person may depend upon salvation, without the absolution of
any frail, mortal man; and the impenitent hath no reason to expect the remission of
his sins, tho he were absolved by all the priests in the world; even by those priests,
who have been the most regularly orderings by a lineal and uninterrupted succession from
the aposities;— if any such priests could any where be sound.

"16. " Confesse your faults one to another.] They were to make a confession of those particular fins, which had drawn down fome remarkable difease upon them, as a token of the divine displeasure, for their irregular, unchristian conduct. Their sending for the elders of the church, plainly supposeth that they had faith to be healed; and the confession of their sins, which they are here ordered to make, as plainly supposeth they were penitent. For, unleffe they referred of those particular fins, that had occasioned the diforders, under which they then laboured, it doth not appear that they could obtain a fiftraculous cuffe. Lev. v. 5. Prov. xxviii. i 3. If. i. 16,-20. Ezek. zviii, 21 --- 28. and xxxiii. 15, 16. The confession with to be made by the sick person, in order to his being healed; not by a person in health, in order to his obtaining eternal salvation: And it was to be made to the elders (or to any other christians) that had the power of miraculously curing diseases, that they might pray for the parson of those particular crimes, and that the penitent might be releated from the punishment he had fullen under. From fuch confiderations it appeareth, that the popula doctrine, of aurtcular confession, hath as little foundation here, as their facrament of extreme uncition, and the necessity of facerdotal absolution, in order to the remission of fins. They would build feveral of their novel doctrines on this concluding Section of the epiftle of

TEXT.

PARAPHRASE.

that ye may be healed: The effectual fervent prayer of a righteouspenitently acknowlege your faults h; and Aa.Chilli let such, as are endowed with mirasulous powers, most readily and chearfully pray to Gop i for such penitent persons, that they may be healed it; and let them not be afraid of successe, when they observe the directions I have now mentioned; for the prayer of a righteous man i, which proceedeth from an impulse of the Spirit of Gop. is of great

NOTES.

St. James; But they are like castles in the air, without any foundation or support. From this direction of the apostle's [confesse your faults one to another, and pray one for another, that we may be healed] they have introduced the necessity of private christians confessing all their sins to a priest, that they may obtain his authoritative absolution, and may be assured of their being sully pardoned. By this means they have brought the people into a blind subjection to, and slavish dependance upon, the clarge. By this means they have dived into the secrets of samilies and cities, courts and kingdoms, and have betrayed princes and states, as well as private persons, and done infinite mischies in the world, and all this to increase the power, and riches, and grandeur of an hierarchy of infatiably covetous and aspiring priests.—Whereas, according to the apostle's direction, the priest ought to confesse to the people, and defire their prayers and absolution, as well as the people to the priest, in order to have his prayers and absolution; for 'tis said, confesse your saults one to another, and pray one for another.

and vertions. See Dr. Mills. "I's plain, even from the English vertion, that this verte ought to be connected with the preceding; but the is, therefore, renders the connected."

tion more evident.

*And pray for our another, that ye may be bealed.] The prayers of any good man, will be as effectual as those of a priest; but neither of them can work miracles now a-days, as many pious persons did in sormer times. See Gen. xx. 7, 17. Exed. ix. 33. Numb. xi. 2. and xxi. 7. 1 Sam. xii. 19. 1 Kings xiii. 6. and xviii. 21. 2 Kings iv. 33. Ge. Job xiii. 8, 9. Jen. xiii. 1---4. Judith viii. 31. Wish. xviii. 20, 21. John ix. 31. Alls viii. 24. and ix. 40. and xxviii. 8. The apostle desired the prayers of private christiens; Epb. vi. 18. Col. iv. 3, 4. 2 Thess. iii. 1, 2. Philom. ver. 22.

* That ye may be healed.] There were some exceptions, or some diseases that were not mirzculously cured, I fabr v. 16. if the sick person himself was not sufficiently penitent; if the elders, or some other of the christians, had not the prayer of faith; if the continued sicknesse, or temporal death of the guilty, tended more to the glory of God;—in such cases, it was in vain to send for the elders of the church, or sor the elders

to attempt a miraculous cure.

* See note (2) chap, iv. 8..

* Δένους δικάνι ένερχωμένη, the inspired prayer of the righteous man. I That ii., a prayer wrought in him by the Spirit of God, or which proceeded from a prophetic impulse,—and by which he knew what successe he should have;——as plainly appeareth from what is faid above, concerning the miraculous cures, which were effected upon such as

PARAPHRASE.

TEXT

An.Christi great efficacy , and able to work won-

For, (not to inflance in the many and great miracles, that have been worked of late, in confirmation of the christian religion) I will refer you Jewish converts to a remarkable instance, taken out of the old testament.—The prophet Elijah, the Tishbite, you know, was only a man, as we are, of a like frail and mortal composition, and liable to afflictions as well as the rest of mankind; but, the he was unable to do any such thing of himself,

righteous man availeth much.
Elias was a man subject to like 17
passions as we are, and he prayed
earnestly

NOTES.

prayer; and likewise what is afterwards faid concerning the prayers of Bijah: See how the word integration is used, Eph. iii. 20. Col. i. 20. and the note concerning the

prayer of faith, ver. 15.

"The prayer of a righteness man availeth much.] Gen. xviii. 23, &c. and xx. 7, 17. and xxxii. 26, 27, 28. Exod. xxxii. 11, &c. Numb. xi. 2. and xvi. 22, &c. and xxi. 7, &c. Dent. iv. 29. John x. 12, &c. Judges iii. 15. and iv. 3, &c. and vi. 7, &c. and x. T2. T Sam. i. 10, &c. T Kings kiii. 6. and xvii. 21, 22. 2 Kings iv... 33, &c. 2 Chron. xiv. 11. and xx. 3, &c. and xxxii. 20, &c. and xxxiii. 12, 13. Joh xiii. 8. Pf. x. 17. and xxxiv. 15, 16, 17. and l. 17. and lxvi. 17---20. and cxlv. 18, 19. Prov. i. 28, &c. and xv. 8, 29. and xxviii. 9. If. i. 15, &c. Jer. xv. 1. Ezek. xiv. 14. Dan. ii. 18. Mic. iii. 4. Matt. vii. 8, &c. and xviii. 19. and xxi. 22. Mark xi. 24. John ix. 30, 31. 1 John iii. 21, 22.

17. ° Halas delpartos se optimirable suite, Elias mas it titut fubject to like passant as we are. Wife. vii. 3. Alls x. 26. and xiv. 15. By faying that Elias was outerathis, fub-jest to like passions, St. James did not mean that the prophet was as passionate and full of refertment, or as wicked and luftful, as other men; no, nor did he delign to much as to fay, that he had like affections, inclinations, or appetites, with other men (which he might have had, and yet have regulated them wifely and virtuously.) But by Supporation, he means a man of a like frail and mortal composition, liable to the evils and afflictions of life, and subject to death, as well as other men. And his faying, in this place, that Elijab was a man of like passions (or frail and mortal, like other men) seemeth to have been, in order to anticipate an inquiry, like that recorded, Ecclus' xlviii. 3, 4. " Elijah, they might have faid, was an extraordinary prophet, and at last et translated, without dying; whereas, we are only frail, mortal men: Why, there-44 fore, should we expect such favours, as were shown him? "To obviate such a please the apostle taketh notice, that *Elijab* was a man only, and not an angel :--- eucorable, liable to many calamities, and naturally mortal, like other men; tho, by the extraordinary favour of God, he was actually translated; and, as he was only a weak, mortal man, it was not to be thought, that he worked his miracles of himself. No; they proceeded from a divine power, and were effected in answer to his prayer to God. ■ ∏postvy i

TEXX

RARAPHRASE

carnelly that it might not rain: and it rained not on the earth by the space of three years and fix 18 months. And he prayed again; yet when he ardently prayed, that, as AnChristi a divine testimony, against the idolatrous Nero. 9. worship of Baal, and the other vices of ... Ifrael, it might not rain upon the coun- Chap. V. truit, inhabited by the ten tribes, Gon heard his prayer ; and it did not rain upon that part of the land of Palestine; for the space of three years and an half!: And further to confirm his miffion and the; message which, he brought from God, when the Ifraelites testified some degree of repentance, he prayed a fecond time', that it might rain, and Gop

18.

NOTES.

P Hipsauxi apagnucare, be prayed sormoffly;] literally traffillated, it would be, be prayed with prayer. This is an Hebrew way of speaking, to depote the intense manner of doing any thing. See the like form of speech, I Sam. xxvi. 25. Pf. exviii. 18. Lamentat. i. 2. Luke xxii. 15. and in many other places of the old testament. It was also used by the Greeks and Latins. I suppose that St. James doth here allude to what Elijah himfelf faid, I Kings xvii. 1. namely, There shall not be desumor rain thefe years, but according to my word .-- And that what the prophet calls his sword, the apostle calls his sword; for miracles were most commonly worked upon the prayer of the prophet, or righteous man, to whom such an extraordinary power was granted. See notes (1) and (*) ver. 16.

4 Emi The wise, upon the land.] 'H wi properly lignifies the earth; but the connection in this, and other places of holy scripture, determineth it to fignific the land of

Ifrael. See Jofb. ii. 1, 2, 3. If. vi. 11. 1 Sam. xiii. 3. Luke iv. 25.

And it rained not on the earth, or land.] I Kings avii. I. This was not done to gratifie the passion, or resentment, of the prophet; but to reclaim the idolaters in Ifrael; according to what God had threatned, Lev. xxvi. 14, 15, 19, 20. Dent. xxviii. 15, 23, 80.

By the space of three years and fix manths.] The time of the drought is represented as three years and an half, both here, and Luke iv. 25. with which compare Rev. xi. 6. Hut 'tis faid, I Kings xviii. I, &c. that " Elijah showed himself unto Abab, in the ". third year, with a promife, that God would fend rain on the land;"--- that third year, therefore, must begin from a different epocha, namely, from his going to Zarcphath, to live there, I Kings xvii. 8; q, 14. whereas, he had before dwelt about a year by the brook Cherith; till the brook dried up, and the famine was become very general. If, therefore, we recken from his going to live at Zarephath, the prophet showed himself to King Abab, about the middle of the third year, and promised that God would again fend rain; but, if we recken from his denouncing that judgment, and his first showing himself to the King, it was three years and fix months, as Saint Tames here calls it.

18. And he prayed ogain.] 'Tis not expressly faid, I Kings xvii. and xviii. that Elijab prayed, tho it feems to be intimated by his proftrate and fixed posture, I Kings

xviii. 42.

PARAPHRASE.

AniChristi heard his prayer, and remarkably an
formal fivered it; for, in a little time, the heavens fent down showers, and the earth
pushed out its fruit in great verdure and
plenty. And you, that have the minaculous gifts, have as much reason to expect that God should bear testimony to
your mission and doctrine, by enabling
you to work speedy and effectual curse,
as the prophet Elijah of old had, that
his prayers should be heard, and the
events prove answerable to his predictions.

19. I HAVE already intimated that the repentance of the guilty person is needfary to his remission; let me, therefore, exhort you, my brethren, when any of your fellow christians wander from the ways of truth and holinesse, with great care and diligence endeavour to bring

20. them into the right way again. And, for your incouragement, I can affure you, that whoever turneth a finner from the crooked paths of error and vice.

and

TEXT

and the heaven gave rain, and the earth brought forth her fruit.

Brethren, if any of you do err 19 from the truth, and one convert him; Let him know, that he 20 which converteth the finner from the error of his way, shall save a four

NOTES

Evil. 42. and from the texts quoted notes (1) and (4) ver. 16. It appears that proyers were generally made use of, in order to the working of a miracle.

10. If any of you do err from the truth.] The christian revelation is often called, truth; as containing the most important truths, such as lead men to virtue and happinelle, John i. 17. and viii. 32, 40. and xvi. 13. and xvii. 17. Rom. ii. 8. and xv. 8. 2 Cor. iv. 2. and vi. 7. Gal. ii. 5, 14. and iii. 1. and v. 7. Eph. 1. 13. and iv. 15, 24. Col. i. 5. 2 Thess. ii. 10, 12, 13. I Thm. ii. 4. and iii. 15. 2 Tim. ii. 18, 25. Heb. x. 26. James 1. 18. 1 Pet. i. 22. I John ii. 21. 2 John, ver. 1, 56. 3 John, ver. 1, 3, 4. That manner of life, which the gospel prescribeth, is here compared to a plain path; and such, as departed from it, into the crooked paths of vice, were carefully to be brought into the right way, again, by the friendly admonitions and good example of those who had not wandered out of the way. See Gal. vi. 1. 2 Tim. ii. 24, 25.

20. * By the errour of his way, I understand the same thing here, with what is called the committing of fin, ver. 15. for he is here called a finner, and described, as having fallen into some great irregularities. A man may err from the truth, either by apostaly

TEXI

PARAPHRASE

Coul from death, and thall hide a anultitude of fms.

and bringeth him into the flrait paths An.Christi of truth and holinelle; fuch a one doth Naro. 9. a most benevolent and godlike work; for he faveth, the foul of that man from Chap. V. death , and covereth the multitude of his * fins from the face of God, who will not take notice of them any more, or regard them so as to punish them; and be, who bath done this noble and beneficent action, may expect the unspeakable reward of those who have turned finners unto righteousnesse.

NOTES

applialy from the christian religion, or by a wicked life, and imbracing fuch corrupt doctrines as will administer to, and support his vices, I Tom vi. 3, &c. Tit. i. I. In this text it cannot fignify apollaly, but some other crime, committed by a professed christian; for he is called als in unit, one omeng you; that is, one that had not cast off the christian profession, the' he had acted in an high degree contrary to it, in some part of his practice. They feem to have had no hopes of such as apostatiz'd from christianity, Heb. vi, 4, Gc. and x. 26, Gc.

1 Rom. xi. 14. 1 Cor. ix. 22. 1 Tim. iv. 16. Jude, ver. 23.

2 Shall force a foul from death.] The faul is often put for the man, Ezek. xviii. 4, 20. Acis vii. 14. Rom. xiii. 1. 1 Pet. iii. 20. Man, thro' fin, is subject to death; such, as are converted, are faved from it, Rom. v. 12. and vi. 23. and viii. 33. Jam. i. 15. I think rives has here the same fignification that it has, ver. 15, and the meaning of

Javing his foul from death, is explained, I John v. 16.

. And shall hide a multitude of first. Tis evidently the foul of the man, who was converted, or reclaimed, that is here faid to be faved, and his fins, that are here faid to be covered. The phrase of covering fin is found, Pf. xxxit. s. Prov. x. 12. and 'the used for one man's kindly overlooking the faults of another, I Pet. iv. 8. 'Tis here to be understood of "God's not taking any notice of the faults of the christians, so as to so punish them. After they had repented of, and forfaken them, they were no more " regarded, than if they had been covered up, and hid from the view of God." The tame thing is to be understood by the phrases made use of, Pf. ciii, 12. If. xxxviii. 17. and xlifi. 25. Mic, vii. 18.

Though, by reclaiming a finner from the error of his way, we may prevent his being putilified, and to cover bis fins; yet that will not cover any of our own fins, in which we impenitently perfift. If we ourselves, indeed, be throughly penitent, or habitually virtuous, we may, by converting others, increase our own reward. But converting others will not cover any of those fins of which we ourselves have not repented.

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A

DISSERTATION

O N

7AMES ii. 14---20.

ÓR, AÑ

E S S A Y

TO

Reconcile what St. PAUL has faid concerning Men's being justified by Faith, with what St. JAMES has faid concerning their being justified by Works.



A

DISSERTATION

o N

$\mathcal{F}AMES$ ii.14----20.

HEN our first parents were created, God gave them a law for the rule of their conduct, which was the moral law, together with a positive command to abstain from the fruit of one single tree in paradife, in token of their subjection to God, and as an acknowlegement that they held, all they had, by grant from him, Upon a perfect and intire conformity to these laws, our first parents were to have continued life and happinesse. --- That was the original constitution of innocence. 'Tis well known that our first parents broke that original law. After which, God in great mercy proposed another way of attaining to righteousnesse, with terms as much suited to the state of fallen man, as the terms of the first constitution were to man in a state of innocence. To our first parents, and their more immediate descendants, God gave intimations that he designed to show mercy; but of the terms, on which he would do it, we have the most clear discovery, that remains upon record in the Old Testament. Gen. xv. 6. where 'tis faid of Abraham, that " he believed in the " Lord, and that God accounted it [or, that faith of his] unto him " for righteousnesse." Now, the faith of Abraham, which was accounted unto him for righteousnesse, was not only a firm affent to the truths, which God vouchfafed to reveal unto him, but also, the foundation, or principle, of an habitual obedience; -----as appears from various parts of his conduct. And by fuch a faith men were taught, after the example of Abraham, to feek for rightcousnesse, or justification before God. This is commonly and very justly called the Covenant of grace, or favour; for herein has God manifested great grace, or favour, unto fallen men; in that he hath promifed to treat them

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them as kindly at last, upon their faith, and fincere habitual obedience,

as if they had been intirely innocent.

But besides that covenant of grace, which Gon made so explicitly with Abraham, and with all his spiritual seed; that is, with all such persons as would imitate his faith and obedience, whether they were his natural descendants, or no:----- Besides that covenant of grace (I say) made with the patriarch Abraham; about 430 years after, Gon entered into another and a peculiar covenant, with a branch of his descendants, that is, with the one single nation of Israel; which, from the place where it was given, is called the Horeb, or Sinai covenant; and, from the eminent person, that was chiefly employed about it, it called the Mesaic covenant, or the law of Moses. In that Sinai covenant, the original constitution of innocence is again revived. Only (instead of the positive command, not to eat of the fruit of one tree in paradise) God gave the Israelites several laws, about rites and ceremonies, to preserve them from the spreading contagion of idolatry.

As the original constitution is there renew'd, the terms of justification, by the Mosaic covenant, are expressed in like phrases with the terms of that original law of innocence, which was given to our first parents in paradise, "Do this and live, but disobey and die; "for cursed is every one that continueth not in all things which are "written in the book of the law to do them." By that means the Israelites were continually put in mind of the law of innocence, as the standard of that perfection to which men should aspire; and according to which, they, who perfectly obeyed, would have attained to righteousnesse and life. But, as none of them came up to the terms of justification, according to that covenant of works, the severity of the law would naturally lead them to have recourse to some milder and easier method of justification; and such was the patriarchal or Abrahamic covenant. And of the same kind, also, is the gospel covenant. For which reason, St. Paul intimates that Christ was the

The passage is likewise used, Nob. ix. 29. Ezek. xx. 11, 13, 21,

[&]quot;Tis said, Lev. wviii: 5. Then shall keep my statutes and my judgments, which if a man do, he shall live in them, which the ancient years understood of living and being happy for ever;—vivet in eis vitâ sempiternâ, Targ. Onkel.—vivet in eis vitâ seculi, et portio ejus sum justis eris. Targ. Jonathan.—quoniam retributio ejus, qui sperabitur illa, est, vivat vitam eternam. Vers. Arab.

St. Paul once and again refers to that passage in Leviticus, and interprets it in the same sense, with the ancient Jews mentioned above, see Rom. x. 5. Gal. iii. 10--12. and there is no intimation that St. Paul argued ad leavinem. On the contrary, the understanding it, in the sense here given, seems necessary in order to make out the connection, and show the force and validity of the apossle's argument.

end of the law for righteousuesse, unto every one that believed; or sincerely embraced and complied with his religion. And that, before saith (or the gospel) came, the Jews were kept under the law; shut up, as it were in close custody, that they might have deliverance by the clearer revelation of the saith, which was afterwards to be revealed; wherefore the law was their schoolmaster, or like a severe tutor to children in their minority, to drive them to Christ, or to make them long for the more liberal and manly dispensation of the gospel, which is so well suited to persons of a riper age;—that they might be justified by faith, or in the same way that Abraham was justified.

THAT the covenant made with Abraham was the same in substance with the gospel covenant, St. Paul doth often, and with great carnestnesse affert, Rom. iv. 22, &c. " That Abrabam's faith was " accounted to him for righteousnesse, was not recorded for Abra-" ham's fake alone, but for our fakes also [that is, for the fake of all " christians unto whom faith will be accounted for righteousnesse, " if we believe on him who raised JESUS our Lord from the dead; " who was delivered for our offences, and raifed again for our justi-" fication." And the same thing is afferted more at large, Gal. iii. 6, &c. " Even as Abraham believed God, and that was accounted unto " him for righteonsnesse; know we therefore, that they who are of " faith, the same are the childen of Abraham. And the scripture " [or the Spirit of God, who revealed what is written in the scripture] " forefeeing that God would justify the heathen by faith, declared " before-hand, that good news unto Abraham; faying, in thee shall " all nations be bleffed. So then they, who are of faith, or chrif-" tian believers, are bleffed with faithful Abraham."

Thus you have a summary view of the two methods of justification, or of attaining to rightconsnesse, and consequently to life and happinesse; the one was by innocence and a full measure of good works; the other was by faith and sincerity, or habitual, the imperfect obedience.

When Christ and his apostles came abroad, preaching the glad tidings of the gospel, which was matter of great joy unto all nations, they made the most clear and ample discovery of the latter of these two methods of attaining to righteousnesse and acceptance with God. But the unbelieving Yews, notwithstanding that radiant light, thut their eyes against it, and continued, through criminal prejudices, to be ignorant of God's righteousnesse, or averse to the method of justification revealed in the gospel; and therefore they went about to establish their own righteousnesse, by a conformity to the law of Moses, (the it condemned

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condemned all wilful offenders to death without mercy) and would not submit themselves to the righteousnesse of God, or to that method of attaining to righteousnesse, discovered by the christian revelation.----And the Judaizing christians, tho' they had embraced the gospel, yet they looked upon it as infufficient, without the additional observation of the law. They, therefore, were perpetually disturbing the Gentile converts, by infifting upon it, that " they were obliged to be circum-" cifed, and to observe the whole law of Moses, or else they could " not be faved". In opposition to those Judaizers, and their mistaken sentiments, St. Paul wrote to the Gentile christians, to assure them, that "by the works of the law, no flesh could be justified before " God; for by the law was the knowlege of fin," and of the penalty annexed to it, but it contained no promise of mercy to offenders. " But " now the righteousnesse of God [or, bis most gracious method of justi-" fying mankind] is made manifest, being attested to, both by the " law and the prophets; even the righteousnesse of God, [the method of justification, or of attaining to righteousnesse, that God has appointed " which is by faith in Jesus Christ; -- a method that is common to all " that believe, whether they were formerly Jews or Gentiles. For, " under the gofpel, there is no difference between them; tho' there was " under the law: and, as all were finners, they all stood in need of " mercy, or of fuch a gracious method of acceptance."

From all which things, and more to the same purpose, the apostle concludes, Rom. iii. 28, &c. "That a man is justified by faith, "without the works of the law." "And that, as God is God of the "Gentiles, as well as of the Jews, 'tis one and the same God, who "will justifie the believing Jew and the believing Gentile; and the method of justifying both of them, is by faith;" and Rom. iv. 1, &c. he shews that was the method, in which Abraham was justified, when he believed God, and that faith of his was accounted unto him for righteousnesse: for Abraham was not justified by perfect innocence, but by savour; and that, not because of his observation of the ritual part of the law; for it was before he was circumcised, that his faith was accounted unto him for righteousnesse; and therefore the Gentile christians might hope, without circumcision, and a subjection to the law of Moses, to be accepted of God, as Abraham was.

By reason of the disturbance, which the Judaizers had made in the churches of Galatia, St. Paul has said a great deal to the same purpose in his epistle to the Galatians; particularly, chap. ii. 15, &c. where he gives a brief account of his chiding St. Peter; who, through fear of the zealous Judaizers, had made a diffinction in his behaviour between the Jewisb and Gentile converts; "We who are Jews by "nature, says be, and not descended from the wicked race of the "Gentiles, knowing that a man, who is of the works of the law, [or a Jew] is not justified, but by faith of Jesus Christ; even we have believed in Christ Jesus, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no sless be justified "." In which place 'tis most evident, that by the law, St. Paul means the law of Moses, and by the faith of Christ, the christian revelation.

And Galiii, 10, &c. after he had argued in the same manner, as he does in the epiftle to the Romans, concerning Abraham's faith being accounted unto him for righteousnesse; and inferred from thence, that all believers are children of Abraham, and will finally be bleffed together with him ;—he shows the Gentile christians, how dangerous it. would be for them, to have recourse to the law of Moses for justification, when the gospel has proposed a method so much better; " for as many as are of the works of the law, [and trust to them for " justification are under a curse; for us written, cursed is every one who " continues not in all things, that are written in the book of the law " to do them. But that no man is justified by the observation of the " law, is manifest; for he alone, who is justified by faith, shall live: " whereas, the law is not of faith, its terms of justification are of " another kind; for, according to the law, the man alone, who does these things, of perfectly obeys all its precepts, shall live by "them. From that rigorous method Christ has redeemed us, by his " sufferings and death, that the blessing of Abraham [the being justi-" fied by faith as Abraham was might be extended to the Gentiles, in "Christ Jelus, or under the christian dispensation."

Now, these are the very passages in St. Paul's epistles, which have been thought inconsistent with what is here afferted by St. James. But in order to see the more clearly that here is no inconsistency between them, let us consider what St. Paul meant by the following words or phrases [the law, works, the works of the law, faith, righte-vusnesses or justification.] By the law, or works, or works of the law, I think it evident that St. Paul meant the law of Moses, or the works of that law. This I have taken notice of already, as to some of the texts mentioned above; and I am well persuaded that an attentive reader, will, upon the most careful enquiry, find reason to understand them so, in all the places that have been referred to.

^{*} Compare with this text, Acts xiii. 38, 39.

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By faith, or the faith of Christ, I think it is as plain that St. Paul meant the goffel, or the christian revelation in general. Thus Rom. i. 5. and xvi. 26. he intimates, that he had " received his apostleship, " for the obedience of faith among all nations;" that is, that all nations might be led thereby to obey the gospel. See also Rom. i. 5. and xvi. 19. and because obedience is required, he calls it the law of faith, Rom. iii. 27. Another proof, that by faith is meant the gospel, may be taken from Gal. i. 23. after Saul's conversion to christianity, the Jewish christians in Judea, who had not yet seen him, had nevertheleffe heard, that he, who formerly perfecuted the christians, " now preach'd the faith, which he had once destroyed;" that is, he preached the christian faith, or the deliving of the golpel. Gal. iii. 2, 5. he calls their hearing him preach the gospel " the hearing of faith," and that by faith is fignified the christian revelation at large, is evident from ver. 23. where he fays, " that before faith came, the Yews " were kept in close custody, under the law, that up unto the faith, " that was afterwards to be revealed."

The reason why St. Paul called the gospel by the name of faith, seems to be, because faith is the sirst step to mens becoming christians, and the root, or principle, from which they are afterwards to act; itis, therefore, no more than putting a principal part for the whole; which is an usual figure of speech among all writers, and what men generally and easily understand.

THERE are many other places in the New Testament where faith is put for the christian religion; but I have taken these proofs, concerning the meaning of the word faith, out of the two epistles to the Romans and Galatians only; because they contain the passages, which we are reconciling with what is here afferted by St. James.

By justification is meant "a standing right in the favour of God, "or a being treated as righteous by him, when God is consider'd as a lawgiver and judge."

If any man were perfectly innocent, he would be justified by works, and that alone would (in the scriptural sense) be to be justified by merit, or according to desert.

He, who hath transgressed, must be justified by grace, or favour, if he be justified at all; and his justification is otherwise called the pardon or remission of bis sins. The persons, to whom St. Paul assures us, such savours will be granted, are such as believe. Now, some of the Jewisb christians of the dispersion, who had, very probably, either read St. Paul's epistles, or heard them read, by assembling for religious worship, along with some of the Gentile christians;—some of those Jewisb

Jewish christians (I say) did either weakly, or designedly, pervert St. Paul's doctrine " of justification by faith without the works of the " law;" and would needs have it, that, by faith, without the works of the law, he meant no more than " a bare assent to the christian " doctrine, without any regard to the practice of the christian pre" cepts, or any further conformity to the law of faith, than mere be" lieving." Whereas, by faith, 'tis evident that St. Paul understood the gospel, or the whole christian religion. Whenever, therefore, he speaks of mens being justified by faith, the meaning is, that they would be instified by embracing and complying with the christian religion; or by such a faith, as is the principle of an holy, virtuous life.

And there is no question, but such a faith in the christian revelation will justify and save us; tho we do not observe the works of the law of *Mojes*; but faith in the christian revelation will neither justify nor save us, unlesse we do the works required by that revelation; that is, unlesse we lead an holy christian life, as well as believe the christian religion to be true, we have no reason, from any thing said in the New Testament, to expect either to be justified, or saved.

'Tis very true, St. Paul, in many-places of his epiftles, condemns the Gentile christians for paying any regard to the works of the ceremonial law, fince the coming of the gospel, which is a much more excellent dispensation. He, likewise, condemns the works both of the Jews and Gentiles, antecedent to their embracing the christian religion; because they were, generally speaking, exceedingly wicked; and, finally, he often, and with great earnestnesse, condemns all wicked works whatever, and by whomsoever committed. But, the promulgation of the gospel, and with such severity condemns all wicked works whatever, whether found among Jews, heathens, or christians,—yet no man can show me one single text in all the writings of St. Paul, where he speaks with severity, or contempt, concerning christian good works, or the virtues of a pious and holy life.

In the paffages confider'd above, he intimates that a man may be faved, upon complying with the christian revelation, tho' he does not observe the works of the law of *Moses*. And that is nothing different from what St. James has afferted in this whole paragraph. Nay, that we may be faved, upon complying with the christian revelation, and cannot be faved without such a complyance; how well soever

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we may be fatisfy'd of the truth of the christian religion,—is the very thing that St. James intended by faying, that "faith without "works is dead. That Abraham's faith co-operated with his works, "and by works his faith was rendered perfect. That a man is justified by works, and not by faith only; and, finally, that as the body without the spirit is dead, so faith without works is "dead also."

AND, if St. Paul, in any thing he hath faid, had a contrary meaning, that great apostle of the Gentiles ought to be reconciled with himself, and the different passages in his epistles would want to be made confiftent with one another: for he has, in numberleffe passages, represented an holy life as that, without which no man can see the Lord; and that Jefus Christ will be the author of eternal falvation unto none but fuch as obey his commands. Nay, even in these two epistles to the Romans and Galatians, where he has faid so much of justification by faith, without the works of the law; he has, likewife, most expressly assured christian believers, that, " if they lived after the " flesh, they should die; but, if through the Spirit, they mortified " the deeds of the body, they should live," Rom. viii. 13. and therefore he, with great propriety, charged them to avoid the works of the fleth; because "they, who were guilty of such things, should not in-" herit the kingdom of God," Gal. v. 16, &c. In how many places, and with what affection and carneftnesse, doth he exhort christians to abitain from fin, and the very appearance of ovil; and to perfect holinesse in the fear of God; if they defired, or expected to be justified before their judge at his coming? affuring them, that they (and all mankind) must stand before the judgment-feat of Christ, and finally receive rewards or punishments, according to the deeds done in the body, whether good or evily and that then, there would be no condemnation unto such as are in Christ Joins [that is, unto professed christians provided they walked not after the flosh, but after the Spirit.

Thus I reckon I have given the true folution of the principal difficulty, or the right manner of reconciling what St. Paul hath said in his epistles to the Romans and Galatians, concerning justification by faith, with what St. James hath here said concerning their being justi-

fied by works.

Bu'r there are other passages in St. Paul's epistles, which have been frequently misinterpreted, and consequently helped to lead christians into a mistake concerning the design of that apostle, and to look upon what St. James has here afferted, as hardly, if at all, confident with

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the doctrine of St. Paul; namely (what he has so often touched upon) concerning "God's justifying the ungodly, and justifying "them, not because of any works of righteousnesse, which they had "done"; but by his free grace, mere mercy, and undeserved good-"nesse; of his quickening them, when they were dead in trespasses and sins; of his reconciling them to himself, when they were sin-"ners and enemies, and of his saving them by grace, thro' saith, "which was not owing to any thing in themselves, but to the free gift of God; not of works, least any man should boast."——These (I say) and some other like passages have been often misunderstood, and so helped to deceive the unwary. But, when they are rightly interpreted, they are easily reconciled both with this part of the epistle of St. James, and with all the other parts of the writings of St. Paul.

When the apostles first published the gospel, they sound the world exceeding wicked. St. Paul's description of the state of the heathens, Rom. i. chap. and of the state of the Jews, Rom. ii. and iii. chap. was not aggravated, in the least, beyond the truth; but was a too just representation of their case. Vice and corruption did generally prevail, and there was great need of a reformation; in order to effect which, it was highly requisite, that such great crimbals should have assurance.

of mercy upon their reforming.

THE aposties of our Lord could give them that assurance, by divine revelation: and they, accordingly, declared, that "all their fins, " committed before baptism, would be washed away; and that, " upon their first believing, they would be justified by grace, or ex-" traordinary favour, through the redemption that was in Christ " Jesus; through whom they had accesse by faith, unto that grace, " or favour with God, in which christians stood, and upon which " account they had good reason to rejoice in hope of the glory of " God." But, notwithstanding their being justified by faith, or upon their first believing, that is, by faith alone, without any works of righteousnesse, which they had done, before their conversion to christianity:----(I say) notwithstanding, they, by faith alone, enter'd into a justified state; yet, if they would continue in that happy state, or be finally justified and accepted to mercy, in that day, when every one shall receive according to the deeds done in the body:---- then, as the same apostle assured them, they must live holy lives, such as the christian saith led them to, and the christian precepts injoin'd; otherwife, their faith would not be accounted unto them for righteoufnetic.

[&]quot; See also to the same purpose, Phil. iii. 5--- 9.



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PARAPHRASE

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Second EPISTLE

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St. PETER and St. $\mathcal{J}UDE$.

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[Price Four Shillings.]



PARAPHRASE

AND

NOTES

ON THE

Second EPISTLE of St. PETER.

ATTEMPTED IN

Imitation of Mr. LOCKE's Manner.

By the AUTHOR of the PARAPHRASE and NOTES on St. Paul's Epifles to Philemon, Ist and IId to the Thessalians, Ist and IId to Timothy, Titus; St. James, and on the first Epistle of St. Peter.

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M DCC XLV.



A

PARAPHRASE

AND

NOTES

ONTHE

Second EPISTLE of St. PETER.

The HISTORY of the State of Things, when St. Peter wrote his Second Epistle; together with a Defence of the Genuinenesse of that Epistle.

SECTION I.

N the history before the first epistle of St. Peter, a large account has been given of the life and character of this apostle, and who the persons were, to whom he wrote. It is evident, from 2 Pet. iii. 1. that this epistle was writ to the same persons. And, from 1 Pet. i. 1. it appears that they were strangers of the dispersion of Pontus, Galatia, Cappadocia, the proconsular Asia and Bithynia. Who those strangers were, has been considered at large.

THO' this epiftle has been received by the generality of Christians; yet there have been some doubts concerning the genuinenesse of it.

(1.) Some of the antients doubted of it; but others received it, and

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for did even fome of those who had once doubted of it. A number of fathers might be alleged in favor of it. But, for the testimonics of the antients, I would refer you to the authors who have writ upon the Canon of the New Testament, and particularly to the Second Part of Mr. Lardner's Credibility of the Gospel History. (2.) Eusebius, in his Ecclesiastical history, (L. 3. c. 25.) hath, indeed, placed it among the books that were doubted of, by some, the mentioned and approved by the many [or by the generality] of the antients; yet he plainly distinguishes it from those that were spurious. And, (L. 3. c. 3.) having taken notice, that the first epistle of Peter was received by the general confent of the antients, as genuine and undoubted, he adds, But as for that, called his second epiflle, we bave been informed, by the tradition of our predecessors, that it was not acknowleded as part of the New Testament. Tet, because to the generality it seemed useful, it was diligently read, together with the other scriptures. Upon which last words, Le-Clerc has very well obferved, "That, if it had not been St. Peter's, it would not have " feemed useful to any man of tolerable prudence, [neither ought it " to have been diligently read together with the other scriptures;] " feeing the writer, in many places, pretends to be St. Peter him-" felf. For it would be noxious, on that very account, that it was " a forgery; as it is a thing of the worst example for any man to " forge another man's name, or pretend to be the person he is not; " and what ought not to be pardoned in any. And I am aftonished, " fais he, at Grotius (who supposes that it was not writ by St. Peter, " and yet commends the author) that he should not think of this." (3.) The difference of stile between this and the former epistic · feems to have been the great thing that occasioned the doubting of the genuinenesse of this epistle, both among antients and moderns. Some, indeed, have denied this difference of stile; but, in the second chapter of this epiftle, 'tis too evident to be denied. Others have attempted to account for it, by faying that no man writes always alike; that many write according to the humor they are in; or that the fame man, in his old age, writes commonly in a very different stile from what he did, when he was young. Others, again, have suggested that St. Peter either wrote, or dictated, in Hebrew; and had now a different interpreter. But none of these folutions feem to come up to the point. And 'tis observable that this difference of stile is peculiar to the second chapter: the first and third chapters of this second epittle differ not from the stile of the former epistle.

I suprese

I suppose such of the antients, as had once doubted of this epiftle, looked no further, but eafily got over the difficulty concerning the stile, as soon as they were satisfied of the fact, that it was a genuine epiftle of St. Peter's. Some of the more curious moderns, and particularly Dr. Sherlock, the prefent Bishop of Salifbury, hath indeavored to give a folution of this difficulty, and hath made it highly probable, at least, that both St. Peter and St. Jude took some passages out of an antient Hebrew writer, who had left behind him a description of the false prophets of his own, or perhaps of earlier, times. And that these two apostles translated that author's description, as far as it represented the false teachers of their own time. This may ferve to account for the different stile in the two epiftles of St. Peter; and for the difference of stile in the second epiftle itself. For the stile of the second chapter is no more like that of the other two, than it is to that of the first epistle. When a man expresses his own sentiments, he writes in his own proper stile, be it what it will. But, when he translates from another, he naturally follows the genius of the original, and adopts the figures and metaphors of the author before him. The eastern languages abound in high, swelling ways of expression. And you may find, in this one chapter of St. Peter's, more refemblance of that manner, than in any other part of the New Testament; which is a further confirmation of the account here given.

As to St. Peter and St. Jude's quoting an Hebrew author, which contained a description of the antient false prophets; and, in so lively and expressive a manner, represented the false prophets then rising up, in the Christian church;—there's nothing wonderful;—any more than in St. Paul's quoting the Heathen poets, or any apostle's taking proper words from another author, to expresse his own sentiments. As long as they said nothing inconsistent with the Christian doctrine, such a thing could be no objection.

I shall have occasion to say more concerning this subject, when I come to give the history of the epistle of St. Jude. But whoever is curious to see the matter handled at large, may have recourse to his Lordship's Differtation; which is worked up with great beauty and elegance, as his manner is.

SECTION II.

UR next attempt must be, to confute the arguments offered by that truly great man, the learned Grotius. He has mentioned its being doubted of, by fome of the antients; and the difference of stile in this and the former epistle. But these things have been confidered; and the arguments need not be repeted. He adds, I. " Peter died under Nero. And this epiftle, or the epiftle (as " we suppose, fais be,) annexed to this, which makes the third " chapter, was writ after the destruction of Jerusalem. For no " Christian believed that the last day of the world would come "'till after the destruction of the Jewish state; but it was the opinion of many that the dissolution of the world would follow " foon after. Now this writer advised the Christians to be patient " in expectation of that day, tho' it should not come so soon as " they expected: and that this was a fign of the great patience of "God, that many both of the Jews and Gentiles should yet be converted unto himself." In answer to this, I would observe, (1.) That the making the third chapter a distinct epistle, is a mere invention, and countenanced by no antient copy, version or father. It ought, therefore, to be looked upon, as an intirely groundlesse conjecture. (2.) It is true, some of the Christians in that age did either mistake, or misrepresent, the words or writings of St. Paul, and fanfy that the day of the Lord was at band. But St. Paul corrected that mistake, 2 Thess. ii. 1, &cc. Grotius hath alleged, 1 Cir. xv. 51, 52. as a proof that St. Paul expected, Christ would then shortly come to judgment; because he there joins himself with the faints that shall be found alive upon earth, at Christ's second coming; and fais [we,] and [us;] speaking in the first person plural. But there is nothing in that argument. For the apostles speak of Christians, in all ages, as one body; just as Meses spoke of the Yeurs. And St. Paul, 2 Cor. iv. 14. joins himself with those that were to die, and to be raifed again from the dead. Knowing (fais he) that he, who raised up the Lord Jesius, will also raise us up by Jesius, and present us together with you. Now, as the expectation of Christ's coming to judgment, immediately after the destruction of Jerusalem, was a mere mistake, no argument can be drawn from thence. And, suppose this epistle was writ after the Jewish war was broke out, and when the Christians were in expectation of a speedy end of all things, St. Peter's advising them patiently to wait, tho' that day should not come so soon as they expected, was exceeding proper; suppose he wrote, not after the destruction of Jerusalem, but when that destruction was approaching speedily.

II. " GROTIUS imagines that the writer of this epiftle was " Simeon, or Simon, Bishop of Jerusalem, who lived 'till after the " destruction of that city, even unto the time of Trajan; and was " then crucified for the name of Christ." To support this, he alleges two things. (1.) That Eusebius and others have called this Bishop by the name both of Simeon and Simon. (2.) " I think " (fais be) that the title of this epistle was, Simeon a servant of " Jesus Christ, as James and Jude write: but that those, who had " a mind to make this epiftle the more respected, and to spread " further, added the words, [Peter] and [an apostle,] chap, i. r. " And, after the name of Paul, chap, iii. 15. these words, [our " beloved brother."] Grotius's following words quite aftonish one, " I believe that whoever thall meet with copies of this epiftle more antient than those we now have, will find it so."---- To all which. I would reply, that the Bishop of 'Jerusalem's having the same name with an apostle is no proof of his writing this epistle. That there is no MS. verfion, or father, nor any other person, that I know of, but Gretius himself, that bath ascribed this epistle to Simeon Bishop of Jerusalem. And, that the introducing different readings, without any MS. version or father, to support them, or any absurdity to be alleged with respect to the present reading, is the way to unhinge every thing. It is appealing from what is known to what we know nothing about. It is the way to put an end to all reasoning, tothrow all into confusion, and to render all evidence of none effect. For, at this rate, the common reading might every where be rejected, by whatever number of MSS, it is supported, provided any bold critic will but conjecture that there were more antient copies which read quite differently from those we now have. It is true, this epiflle was not in the more antient copies of the Syrice version; but it is found in some copies of that version. And, as to Tertullian's not quoting it, that might arise either from his having never feen it; or from his being one of those persons who doubted of it; or perhaps merely because he had no occasion to cite any thing out of it. Such negative proofs cannot amount to much. We have no reason, from any thing that remains of his character, to imagine Simeon, Bishop of Jerusalem, any other than a man of the strictest integrity. He, who died a martyr for truth, would scarce have any hand The History of the State of Things,

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hand in an impollure. But with what truth could be have faid that be was with Christ in the boly mount; or when he was transfigured? Not to mention other things, which could not agree to him; fuch as calling himself Peter and an Apostle, which is the reading of all the MSS. versions and fathers, and as well supported as any other part of the epiftle, notwithstanding Gretius's doubting of it.

SECTION III.

TAVING answered these objections against the genuinenesse of this epistle, I would now produce the internal marks of its being an epistle of St. Peter's. The testimonics of the fathers, or the external proofs of its being genuine, I leave (as I have already

intimated) to others, and especially to Mr. Lardner.

(1.) This fecond epiftle, commonly ascribed to St. Peter, contains nothing contradictory to what is found in the other books of the New Testament. All its doctrines and precepts are truly apostolical; and betray nothing of the impostor: For impostors have generally published their forgeries, under other persons names, to establish some peculiar tenets of their own. (2.) He introduces the epistic with calling himself, Simon Peter, a servant and an apostle of Jesus Christ; which is well known to have been the name and character of the great apostie of the circumcition. (3.) He sais, chap. i. 13, 14. Yea I think it meet, as long as I am in this body, to flir you up, by way of remembrance; knowing that I must shortly put off this body, even as our Lord Jesus Christ bath shewed me. This scems to be a manifest allusion to John xxi. 18, 19. where our Lord is recorded to have prophesied of St. Peter's dying a violent death, which from ver. 22. Icems to have been spoken of, as what would happen before the destruction of Jerusalem, suben Christ came to take vengeance on his enemies and murtherers. 1 Pet. iv. 7. There is an intimation that the destruction of Jerusalem was approaching speedily. When this second epistle was writ, that remarkable event was still nearer. St. Peter's death, therefore, was drawing on apace. (4.) The author of this epistle, chap. i. 18. declares, he was with Jesus on the boly mount; was one of the eye-witnesses of his glory, or majesty, and heard that voice from the excellent glory of God,

Tbis

when St. Peter wrote his Second Epistle.

This is my beloved Son, in whom I am well-pleased. Now these things agree to Simon Peter, Matt. xvii. 1. Mark ix. 2. Luke ix. 28. but to no other perion of the name of Simon. Grotius's attempt to explain away this proof shall be considered in a note on chap. i. 18. (5.) We find these remarkable words, chap, iii. 1, 2. This second epistle I now write unto you, is Sie in [both] which, I stir up your minds by way of remembrance; that you may be mindful of the words which were spoken before, by the boly prophets, and of the commandments of us, the apostles of the Lord and Savior. In which words there is an allulion to the first epistle of St. Peter; and the author of this epiftle plainly intimates that he had wrote the former: with which the Christians were well acquainted. (6.) Chap. iii. 15. He calleth St. Paul, his beloved brother; alluding, most probably, to his giving him the right hand of fellowship, Gal. ii. g. and thereby acknowleging him a brother apostle to the Gentile world, as he himself was to the Yews.

SECTION IV.

HE two things, which remain to be considered, are the time of writing this epistle, and the occasion of writing it. As to the time; it is evident it was but a little before St. Peter's death; see chap. i. 13, 14. If it could be proved that he ever was at Rome, and that there he suffered martyrdom, I should be inclined to place his going thither from Babylon, after his writing the first epistle; and to conjecture that he wrote this second letter from Rome, to the same persons to whom he wrote the former. But, as I am not fully satisfied that he ever was at Rome, I should rather think that he now wrote again from Babylon, and there soon after suffered martyrdom, which was by crucinizion; in the begining of the year 68 of the vulgar wra, and of Nero, 14. about three months before that tyrant (who was become odious to all mankind) concluded his monstrously enormous life, by laying violent hands upon himself.

As to the argument of this epistle, or the occasion of writing it; — St. Peter had now been many years imployed in planting and watering the gospel of Christ. He had feen our Lord in the slesh; familiarly and for a long time conversed with him; heard his doctrine

doctrine from his own mouth, and beheld him work innumerable miracles. He had been fent out by Jesus, during bis life and miniftry, and preached and worked miracles in his name. He had feen him tried, condemned and crucified, and had all possible proofs of his being rifen from the dead. He had feen his Lord afcend; and received from him, in a few days after his ascension, the effufion of the spirit, which Christ had so frequently promised. He had by the spirit, preached for above 30 years, working many miracles, and imparting spiritual gifts and miraculous powers unto others, even to great multitudes of Christians. He had been dislinguished as the Rock, on which Christ built his church: for he laid the foundation of the Christian church both among Jews and Gentiles. Or, to change the figure, he had been honored with opening the door of faith, first to the Jews, and then to the Gentiles. And, after that, he went about establishing and strengthening the Christians in their most holy faith. He had wrote one epistle before this, to support some of the Christians in Asia Minor, under persecution, and to exhort them to stedsastnesse, zeal and constancy in the Chriflian profession, and to a sutable life and conversation. As he was fure, upon the clearest and most undoubted evidence, that Christianity was true, he was very delirous that they should adhere to it, and live accordingly. The first generation of Christians were mostly gone off the stage; but he had lived to see false prophets arise in the church, and scoffers to insult the faith and hope of true Christians. And they struck at the root; for they derided all talk of Christ's coming again, to judge the world, to punish the wicked, and to make his faithful fervants happy. And, from his delaying to come, they would have perfuaded the Christians he would never come at all. This excellent good man and holy apostle could not behold, or hear of, these things, without great indignation. He had spent the greatest part of his life in spreading and supporting this momentous truth, [that Christ will certainly come and judge the world in rightcoufnesse! He had undergone many fatigues and labors in the fervice of Christ, and for the good of souls. He had been in prison, upon that account, once and again; and had been once, at least, under sentence of death; but hitherto he had miraculoufly escaped. He had, by his example as well as doctrine, animated others to stedfastnesse and constancy in their Christian course, and he was refolved to feal his doctrine with his own blood, and to die (as he had lived) bearing testimony to the truth. Now confider him in his old age, and under the ferious and awakening apprehen-

prehensions of dying shortly as a martyr, and understanding that there were vigorous attempts to overturn what had been the labor of his life; - with what zeal would he testifie that he and the other aposities had not followed cunningly devised fables, when they assured them of the power and coming of our Lord Jesus Christ, or that he will come again in power and great glory? For, as a proof and emblem of this, he himself had seen Christ's glorious transfiguration on the mount; and he and others had prophefied of his coming, and confirmed their prophetic mission by numberlesse miracles. He, therefore, advises them to lead an holy life, to difregard the scoffers who made a mock of Christ's coming to judgment, stedfastly to look for him, and to be diligent, in all the works of righteousnesse, that they might be found of him in peace, without spot, and blamelesse. This is the grand point, which is kept in view thro' all the epiftle, and a nobler subject cannot easily be imagined. A man ready to facrifice his life for a truth of the highest importance, and a truth of which he had given undoubted evidence, must have deserved the greatest regard. And he was very follicitous, not only to establish them in so momentous a truth at present, but that, after his decease also, they should have it always in remembrance, and live accordingly.

This seems to have been the frame of the apostle's mind, during his writing this last epistle; and the last words of great and good men have generally been attended to, with a peculiar regard,

SYNOPSIS

The place uncertain. tie.

Written in " ST. PETER begins this second epistle with mentioning his the year of " S name, and afferting his apostolic character, and writes again ourLord, 68. " to those Gentile converts that had obtained like faith with the " Yewish Christians. After the usual Christian salutation, he ac-" quaints them that they now had all things pertaining to a godly Perhaps Ba- 'life, thro' the effusion of the spirit upon the apostles and Christian he wrow the" prophets; that, therefore, it was their duty to avoid the corrupformer epif-" tion that is in the world thro' luft, and to be continually adding " one virtue to another. For that was the only way to confirm " their calling and election, and to have an abundant entrance into " Christ's everlasting kingdom. He lets them know that he him-" felf was shortly to die a martyr, as Christ had forctold; and he " was anxious to preferve them stedfast in faith and holinesse, both " before and after his decease. For what he had taught, con-" cerning Christ's second coming, was no fable; but an important " and well attested truth. As a proof and emblem of it, he had " beheld Christ's transfiguration; and there were many promises and " predictions concerning his fecond coming, which were not the " inventions of men, but the dictates of the spirit, to which they " were to pay the greatest regard. But, as there were of old, among " the Jews, faile prophets as well as true; even so it was foretold " it would be in the Christian church. And Jesus Christ and his " apostles, who had prophesied of them, had described them as " immoral men, who would, thro' covetousnesse, indeavor to cor-" rupt others. But their end would be like that of the fallen " angels, that of the old world which perished in the flood, or " that of the wicked cities of Sodom and Gomorrha. Whereas fuch " Christians, as preserved their integrity, should escape, like righte-" ous Noah, or righteous Lot. He then describes the vices of those " false prophets and their disciples; intimating that they were la-" scivious, impudent, and despisers of magistrates, guilty of railing

Chap, II,

"and indecent language, great voluptuousnesse and sordid covetousnesse, a scandal to the Christian name and profession, imitating the wickednesse of the prophet Balaam, and hastening their own destruction. They led Christians to indulge the lusts of the sless, and persuaded them that thereby they afferted their liberty; but they made them the sleeves of vice, and rendered their case worse than ever.

" St. PETER wrote this fecond epistle, as he had done the Chap. III. " former, to put them in mind of Christ's second coming, and of " the injunctions of the apostles to prepare for that day: - And " that, notwithstanding the scoffers, of whom Christ and his apol-" ties had prophesied. They were wicked men themselves, and " derided all expectations of the great day, alleging that there had " been no remarkable change in the world fince the creation, but " only that their fathers were dead, and other generations forung " up in their place: And that, as this had been the course of things " from the begining, it was likely to continue fo; and there was " no fign of the end of the world. To prove their affertions falle, " St. Peter fais that the old world perished by a flood, and that " the present world is to perish by sire. This God will effect in his " appointed time, but not a day fooner or later. That God's not " effecting this immediately, is, that one generation after another " may have an opportunity of working out their own falvation, "That, when the great day approaches, it will come fuddenly and " furprizingly. That then this earth and its atmosphere shall be " involved in one univerfal conflagration, which will melt it down, " and put an end to the present state of things: but there shall be " new heavens and a new earth for the righteous to dwell in; and " therefore it was their grand concern to use great diligence in " preparing for that day. So St. Paul had exhorted them, in his " epiftles; tho' wicked men had perverted them, as well as the " other scriptures, to support them in their vices, which would " end in their destruction. As the Christians were forewarned, " they were to take heed not to be led away by fuch a dangerous " error; but to grow in the knowlege and practice of the Gospel. " And then he concludes with afcribing Glory unto Christ Jesus, " both now and for ever, Amen!"

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PARAPHRASE

AND

NOTES, &c.

SECT. I.

CHAP. i. ver. 1---4.

INTRODUCTION.

CONTENTS.

ST. PETER, in this section, introduces the epistle; and after An. Christian afferting his own apostolic character, and directing the Letter to the Gentile converts, he salutes them, and puts them in mind Nero. 14. that their Christian privileges were owing to the favor of God in Chap. 1. Christ, and in consequence of the miraculous effusion of the spirit.

TEXT

An Christi

SIMON furnamed Peter a, a de68.
Nero. 14.
Christ b, now writes a second time unto
those Gentile Christians, who have, as it
were by lot, obtained like valuable faith
with us, Jewist Christians c, in the
righteousnesse of our God and of our

SIMON PETER, a fer-1
Vant and an apostic of Jesus
Christ, to them that have obtained like precious faith with us,
through the righteouspers of God,
and our Saviour Jesus Christ:

NOTES.

1. * Zupele Herrer, Symeon Peter.] Symeon was according to the Hebrew pronunciation, which is retained, Acts xv. 14. Symon was according to the Greek, or Heleniflic manner, which is more commonly used in the New Testament. Some copies and versions read Symon, or Simon, in this place. As it was the same name, the difference is not material. Symon or Symon was the name of this apostle: Peter was the surranne, given him by our Lord. See the History before 1 Peter.

This is the genuine reading of the Words. See the History before this epistle, p. 5. Simon Peter had once been a zealous Jew, he was now a devoted fervant of Jesus Christ, or a zealous Christian. He was also an apostle, which distinguished him among the Christians. As a brother Christian, he deserved their love and eleem: as an apostle, he claimed a particular regard to what he had to say. He did not

file himfelf Pope, Univerful Pafter, or Bifter, &c. See on I Peter i. 1.

* Tois labrium mulie Angers wiene, unto those who have allotted unto them like valuable faith with us.] By faith, here, I would understand, not the gospel, the Christian revolation, or the object of faith, (as the word fignifics in many places of the New Testament,) but their belief of it, or the means of their conviction. The word istruss fignifies like precious, like valuable, or like benerable. These Gentile converts had obtained like valuable faith with the Fewift Christians, were raised to like honor and dignity, in the Christian church, tho' not under the law, Alls xi. 17, 18. and xv. 9. Rom. i. 12. and iii. 20, &c. and x. 12. Gal. iii. 28, and vi. 15. Eph. ii. 13, &c. and iv. 5. Titus i. 4. Jude v. 3. The fame offers of grace and the same conditions were proposed to all, Jew or Gentile: for in Christ Jesus there is no difference; they are all set upon a level, just as all the Ifraelites had the same distribution of manna, Exed. xvi. 18. And as they all gave the same sum for the ranfom of their Souls, when they were numbered, Exod. xxx. 15. The great apolile of the circumcifion, in faying, " these Christians have obtained like precious, or "honorable faith with ni," feems to me to have intimated, both that they were Gentile converts, and that fuch were now fet upon a level with the Jewifb Christians. Agyior fignifies to obtain by lot; as the Ifraelites had their inheritances affigned them in the land of Conaan, Job. xiii. 6. or as Matthias, one of the twelve, had the apostolic office confered on him, Alls i. 17, &c. In like manner, the knowlege of the nature and evidence of the gospel revelation was allotted to these Genile Christians; of themselves they could not have found out such a scheme of truth; they had not merited such a favor, as that of its being reveled to them, by any works

TEXT

PARAPHRASE.

Grace and peace be multiplied unto you, through the knowledge Savior Jesus Christ d. I heartily wish An. Christi that favor and peace may be granted un- Nero 14. to you abundantly, in confequence of your Chap. I.

NOTES.

which they had done. God fent it among them, out of his free grace and unmerited goodnesse, John iii. 16. Rom. x. 12, &c. Epb. i. 11. and ii. 4; 8, 9. Col. i. 12. He allotted unto them their portion, or inheritance, among the Saints in light.

้ "Fo ในมหายท่าง หรื อร์จี ที่เฉลา มี อะกาที่อุติ "โทรซี Xeesa", In the righteousnesse of our God, and of the Savier Jefus Christ.] The word here translated [righteoufnesse,] has several meanings. As it lignifies distributive or vindictive justice, it can have no place here. But there are three senses of the word, any one of which would fall in with the connection. (1.) By the rightenufuesse of God, is sometimes meant his veracity in keeping his word, or faithfulnesse in performing his promise. See Ram, iii, 5. and Mr. Lacke on that place. If so understood, in this place, it must denote that God had promifed to take the Gentiles into his church, under the Meffiah, and what he had formerly promised, he had now manifested his righteoufnesse in performing. (2.) The word here translated [righteeufneffe,] fignifies mercy, Pf. xl. 0, 10. and li. 14. and exliii. 1. If. lvi, 1. 2 Cor. ix. 10. and in many other places. If it were so interpreted in this place, then these Gentile Christians had equal faith in the mercy of God, with the Yewif Christians. And this assurance of mercy to all the penitent, is the grand point in the Christian revelation. (3.) By the righteoisnesses of God, is, in several places of the New Testiment, to be understood the method, in which God will justifie men, or treat them as rightesus, which is most clearly reveled in the golpel. See Rom. ix. 30, &c. and x. 3, 4; 6, and Dr. Hummond and Dr. Whitey on Rom. i. 17. As this is the most usual fignification of the phrase, I would so understand it, in this text. And then the Apolle's meaning will be, that these Gentile Christians had obtained like faith, with the Jewish converts, in the righteousnesse of God, or in the revelation of the gelpel method of treating men as righteous. was not in the way of idolatry or vice, or by a conformity to the law of Mafes; but in consequence of their imbracing the gespel, and living accordingly. See the Differentian annexed to St. James, p. 129, &c. As to the last words of this verse, fome would translate them thus, [In the righteenfuesse of the Ged of us, and of the Savier Jefus Christ; according to which rendering, God would be here called both our God, and the God of our Savior Jefus Chrift. And Jefus Christ has called God his Gad, Mat. xxvii. 46. John xx. 17. --- But to fay [the God of us,] for [our God,] feems contrary to the analogy of the Greek language, which uses the primitive pronouns for possessives. And it seems a more natural construction to make the two genitives Oil of God, and suring of the Savier, to depend upon the word Samurous righteenfuese, than to make the latter genitive to depend upon the former. Again; fome would render the words thus, [our God and Savier Jefus Christ,] and apply them all to Jefus Christ; because, in the Greek, there is only one article prefixed. This, therefore, they look upon, as a manifest proof of Christ's Divinity; in as much as he is called both our God and Savior .- He is, in other texts, undoubtedly called Ged, and justly and properly so called; for all power is given bim both in beaven and иран Т

TEXT.

An. Christi your knowlege of the true God, and of 68.

Nero. 14. Jefus Christ our Lord c.

As his divine power hath bestowed, upon us Christians, all things that are proper to promote a godly life, through

ledge of God, and of Jesus our Lord.

According as his divine power 3 hath given unto us all things that pertain unto life and godfiness, through

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upon earth, and he is exalted to be bead and Lord ever all, to the glory of God the Father. But, as the article is here prefixed to the word God, and it is the usual phrase-ology of the New Testament to join God and our Savior Jesus Christ, in the same sentence, the one as the sountain, the other as the medium of all good, it is more probable that by [God,] here, we are to understand the Father; and by the Savior, Jesus Christ. So our translators seem to have understood the passage; for they have not followed the order of the words, according to the common reading. It would, perhaps, lead us to the most clear interpretation, if [sum our] be understood again after suming Savior; or expressed, as it is in some antient manuscripts, versions and printed copies. And then the passage must be thus translated, [in the righteousuesses our God, and of our Savior Jesus Christ.] This would be agreeable to the verte next sollowing, where we have these words, [thro the knowledge of God, and of Jesus cur Lord,] and to the whole tenor of scripture: for Jesus Christ is more than once called our Savior. See Titus iii, 6, and other places.

2. * Xárs virīn no lapin analordem er entropian to Gen, no legas nultiplied unto you, in the knowlege of Ged, and of Jefus our Lord.] The knowlege of God confifts in our knowing that there is a God, that he made the world, that he is the governor of intelligent beings, and the grand disposer of all: that he is self-existent, eternal, wise, powerful, holy, just, good and happy; the rewarder of those that seek to please him, but the severe avenger of all impiety and wickednesse. Or, in other words, the knowlege of Ged confists in the knowlege of those things which he would have us believe and do. As St. Peter has added these words, [and of Jesus our Lord,] it must here imply, the knowlege of the Christian doctrine, which was imparted unto Jesus Christ, which he was sent to communicate unto men, and which he reveled completely, Cel. ii. 3; 9, 10. As St. Peter had heard that most admirable prayer of our Lord's, John xvii. he seems to have alluded to v. 3. From such knowlege, a wife man is led to obey God; and, upon our claidence, a multiplication of divine savor and peace slows unto us, from God as the source, thro' Jesus Christ as the medium, Run. v. 1. See note (n) 1 Peter i. 2.

St. Peter wrote this epiftle several years after Christ's ascension; and therefore properly called him Lord. For such, upon his ascension, was he constituted by his sather, Acts ii. 36. The Alex. MS. has not [hux our.] But that makes no alteration in the sense. Some would here render existence acknowlegement; but it must signific knowlege, ver. 3; 8, and so it does in other places.

3. 1 'Oc arona unio vie biac Ivalutes dere ta 130 (air et describent Islampsius, The divine power having given us all things pertaining to life and godlineffe, I 'Os does not here denote any similitude, but the truth of what is afferted. So 'tis used, Mat.

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through the knowledge of him that hath called us to glory and

the knowlege of Jesus Christ, who hath An Christicalled us unto such privileges by exert-Nero. 14ing his glorious power, in confering the miraculous gifts of the spirit s; By which Chap. I.
means 4

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xiv. 5. John i. 14. I Cor. 4. 1. 2 Cor. ii. 17. Phil. ii. 12. and in other places.

Asdapapiems must be taken additionly, as verb passives are frequently used.

Some would read this third verse in a parenthesis, as an incidental thought, and so connect the second and sourth verse; others would connect this with the foregoing verse. Grace and peace be multiplied unto you, in [or by] the knowlege of God and of Jesus our Lord; according as his divine power bath bestowed upon us all things pertaining to life and godlinesse. But, the salutation being sinished in the foregoing verse, the epistle seems to begin here; and the connection to be continued from this to verse 5, &c. For there is no reddition, 'till you come to the begining of verse 5. His divine power baving given us all things pertaining to life and godlinesse;— Do you, therefore, giving all diligence unto this very thing, add to your faith virtue, &c. Some would understand by [life,] eternal life; and by [godlinesse,] the way to

that eternal life. But life and godlinesse seem, by an usual hendrades, to be put for a godly life. God had given them all things pertaining to a godly life. 'T was not owing to any merit in them, but purely to divine grace, or savor; it was the gift of God. See the conclusion of note (e) ver. 1. The divine power, exerted in bestowing the spiritual gifts and miraculous powers, which were then so common.

had furnished them with all things pertaining to a Christian, or godly life.

5 Aid This emprisses the rankedartos made Sid Souns is aperies, through the knowlege of bim who hath called us by glory and virtue.] As the word aut bis, in the preceding sometimes, refers to the more remote antecedent, i. e. God, mentioned verse 2. so by [bim that bath called us,] we are here to understand our Lord Jesus Christ, mentioned in the conclusion of verse 2. Moreover, Jesus Christ is put for the gospel, as Moses and the Prophets are put for the Scriptures of the Old Testament, Luke xvi. 29, 31. Without the knowlege of the golpel, they could not, in so plentiful a manner, have had all things pertaining to a godly life, Jahn xvii. 3. Rom. i. 16. and x. 14, &c. Some understand by glory, the miracles of Christ; and, by virtue, his holy life or example. But by virtue, here, feems to be understood, power. Helychius fais apera, boia Avaques, virtue, i. e. divine power. And so the LXX have used the word, Hab. iii. 3. Zech. vi. 13. Compare Epb. i. 19. The word glory, is made use of, for miraculous power, John ii. 11. Rom. vi. 4. 2 Cor. iii. 8, &c. Eph. i. 19, compared with iii. 16. St. Peter seems to have used the words, glory and power, for glorious power, by the fame figure of speech, by which he put life and goddinesse for a godly life. When the spirit was poured out, upon the apostles, that effulion was accompanied with an external glory, which in Jewish phrase was called, eleven tengues like as of fire. By which they expressed the points of flame, or the tays of a glory. St. Peter law the spirit descend, and was one of them who received it. in that honorable manner; and therefore might here allode to that, and call it glorisus power. From that glorious power proceded their infoiration and miracles. Thereby

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An Christi means are fulfilled unto us, Apostles, vory Nero. 14. great and valuable promises 1, -that you, Gentiles, might be brought over to the Chap. I. Christian faith, and thereby be made partakers virtue: Whereby are given unto 4 us exceeding great and precious

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Thereby they called numbers into the Christian church, received all that complied with that call, and furnished them with all things pertaining to a godly life. The Alex. and other MSS. read Wife Man a deers. Accordingly, in the Vulgate, it is proprid glorid & virtute. But that is one of the various readings which makes no alteration in the fense. Our translators have here, as well as in many other places, followed Beza, and rendered the words, [to glory and virtue.] By which they feem to have understood glary in the end, and wirtue in the way, or as the preparation for it. But I'd with a genitive case after it, seldom fignifics [to;] but most com-

monly [by, or through.]

4. Δί To τὰ μέγετα κμίο εξ τίμια έπαγγέλματα SeSigeras, By which things very great and valuable pramifes are given unto us.] For Si is some copies read Si or by which perfor. But that feems to have been owing merely to the militake of the tranferibers; for there is but one MS. belides Colinary's printed edition, and forme copies of the Vulgate to support it. Other copies of the Vulgate read per quam, by which; i.e. by which glarious power. But the generality of the antient copies support the common reading, which the Vulgate and Syriae have very well rendered, By which things; that is, by the glory and virtue, mentioned in the preceding sentence. They, who would read verfe 3. in a parenthefis, are for translating Si in by whom, and would refer to the antecedents, mentioned verse 2. viz. God, and our Lerd Tefus Christ. But that that connection doth not take place, see note (f) verse 3. The next inquiry is, " What those very great and valuable promises were?" --- ANSWER. St. Peter feems here to refer to the glorious promifes often made, or repeted, coneerning the plentiful effusion of the spirit in the latter days, or in the days of the Meffiah's kingdom. Such promifes had been made by the Old Testament prophets, 1. xxxv. 5, Ge. and xliv. 3. and liv. 13. Jer. xxxi. 33, 34. Ezek. xi. 19. Jul ii. 28, 29. Micab iv. 2. Such promises were often mentioned by our Lord, Mat. x. 19, 20. 2nd xxviii. 20. Mark xiii. 11. and xvi. 17, 18. Luke xi. 13. and xii. 11, 12. and xxi. 14, 15. and xxiv. 49. John vii. 37, 38, 39. and xiv. 16, &c. 26. and xv. 26. and xvi. 7, &c. ABri. 4, 5, 8. And those very great and valuable promises were given (or fulfilled) unto the apostles, by Jesus Christ, after his ascen-Lon. See Alle ii. 1, Gr. 2 Cor. i. 20, Gr. Some would here understand the golpel promifes in general, such as pardon of fin to the penitent, a glorious refurrection, and eternal life; which are powerful motives to holineffe, or great inducements to men's becoming partukers of the divine nature, and to their escaping the corruption which is in the world through luft. This is thought to be " a sense easy and 44 obvious, agreeable to the tenor of evangelical doctrine, and confirmed by other texts, much in point, or nearly, if not quite paralel; as 2 Cor. vii. 1. 1 John iii. " 1, 2, 3." But I would, with all due descrence to the judgment of others, propose what induces me to think that these are not here intended, and that is the change of perfons,

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promifice; that by these you might be partakers of the divine nature, takers of the holy nature of God, after An.Christichaving escaped the corruption that is in the Chap. I.

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persons, as well as the connection. I own that, for heliv unto us, the Alex. MS. and Syriat vertion, read unit unto you. But they are not supported in that reading; and it is much more likely that one or two transcribers should make such an alteration, than that all other transcribers should alter from that to the common reading. Taking, therefore, the common to be the true reading. St. Peter fais, By which things are given unto us, [i. e. unto us, apostles,] very great and valuable promises; that by thefe you [Gentile Christians] might be made partakers of the devine nature, &c. Those promises were accomplished unto the Apostles, not for their own private advantage only; but that Gentiles, as well as Jews, might receive benefit, in being thereby prevailed upon, to forfake their vices, and to lead pious and boly lives. If it should be thought improbable, that when promises are said to be given, the meaning should be, they are accomplished; -it may be observed that, in the preceding verse. St. Peter had faid, 45 That the divine power had given them all things pertaining to " a godly life." And that St. Paul, having mentioned some of the promises of God's dwelling in them by his fpirit, fais, 2 Cor. vit. 1. " Having therefore thefe pro-" mifes, dearly beloved, let us cleanse ourselves from all filthinesse both of slesh " and spirit, Gr." Where, by [baving the promises] he means injoying the things promised. And, as hope is put for the things hoped for, Tit. ii. 13. so the promises are put for the things pramifed; and that in many places, where the promifes of the spirit are refer'd to, Luke xxiv. 49. Alls i. 4. and ii. 33, 39. Eph. i. 13. Heb. vi. 17. and x. 36. and xi. 9, 13, 33, 39. 2 Pet. iii. 4, 9. 1 John ii. 25. To receive the spirit of promise was receiving the spirit that was promised to the spiritual seed of Abraham, Gal. iii. 14. and, which is directly in point, a promife is faid to be given, when it was fulfilled, Gal. iii. 22. and perfons are faid to be partakers of the promiles in Christ, by the golpel, when they partook of the things promised, Eph. iii. 6. Heb. vi. 15.

I would further observe that the *spirit*, as well as the *sospet*, was *freely given* of God; not because of the merit of the persons on whom it was bestowed, or of the persons who received the benefit of that effusion. No; it was purely the effect of

free grace, or of the great love of God to men.

1 Tea Sia view yimse beias animal photos, aropayiones vis in nouse in endups in endupse, obspec, that by these you might be made partakers of the divine nature, baving escaped the corruption that is in the world through lust.] It may be inquired, "How can men be made partakers of the divine nature, when the divine nature is impassible, indivisible, eternal and infinite?" There have been various answers to this question.

(1.) The antient Manichees are said to have held that men came from God, originally, extraduce, by traduction, as children from their parents; and that, at death, they return to their great original again. (2.) Some modern enthusiasts have talked of "their passing into the nature of God or Christ, in such a manner as that there"by their own nature hath been swallowed up; and they have been godded with God, "and christed with Christ, and so God was all in all." And this text has been

D a

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An.Christi the world, through men's criminal in-88. Nero 14. dulgence of their lusts and appetites i.

having escaped the corruption that is in the world through luft,

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one of their principal proofs of such a whimsical notion. (3.) Some would from hence infer, that Christians are (fome of them at least) perfect, or innocent, or intirely free from all fin, even while they remain in this world. (4.) Dr. Whithy would understand by the divine nature, the gift of prophetic; because he had found Tolephus using the phrase in that sense. If that was the sense of the phrase in this place, then I should understand the apostle Peter, as faying, that God had poured out the spirit upon him and the other aposlles, that they might, by the laying on of their hands, impart it unto these Gentile converts, and thereby make them partakers of the gift of prophetie, or the extraordinary gifts, upon their having escaped the corruption that is in the world through luft, and taking on them the profession of Christianity by baptism. But I doubt of that interpretation of the words. (5.) Some would understand, by the divine nature, the immortality, glory and happinesse of God, in which good men will finally partake with him, in their measure and de-But I don't any where find this represented as partaking of the divine nature. (6.) Others again understand by partaking of the divine nature, not the partaking of the substance or essence of God; or of perfect innocence in this life; or of the gift of prophely; or of the divine immortality; but a participation of the divineholinesse, or a being boly as the Lord our God is holy. Thus it will connect very well. with what follows; --- having escaped the corruption that is in the world thro' lust, Geofing to do evil, and learning to do well, are the two things which comprize all true religion; and to these two things they obliged themselves, when they took on them the profession of the gospel, by baptism. By holinesse, Christians resemble God, as children do their parents, John i. 12, &c. Aets xvii. 28. 2 Cor. iii. 18. Epb. iv. 24. Heb. xii. 10. 1 Pet. i. 14, 15, 16. 1 John iii. 1, Gc. 9, and v. 1.

Some of the MSS read indusing the choice, luft and corruption. But that would make no alteration in the sense. The affections, passions, appetites and inclinations planted in us, by God our maker; and the things, that are pleasant or useful without us, are none of them in themselves sinsul. They are, indeed, temptations; and often, by the abuse of them, lead men into sin. But sin consists merely in the abuse or corruption of them, i. e. using them in a wrong kind, manner, or degree. Mankind too generally sall in with the temptations, I John v. 20. But Christians are called out of the world, or to avoid the corruption that is in the world through suff, John xv. 18, 19, and xvii. 14; 16. Ass ii. 40. Tel. ii. 12, Sc. Heb. vi. 18.

1 Pat. i. 22, 23. 2 Pet. ii. 12; 18; 20. 1 John v. 4; 18. Rev. xxi. 7.

SECT. II.

Снар. і. 5---9.

CONTENTS.

AVING, in the preceding fection, put them in mind that An.Christing God had given them all things pertaining to a godly life, our possible here mentions those virtues which were required of them:

Nero. 14.

Withal intimating that, if professed Christians did not bring forth such that fruit, they neither duely attended to the nature of Christianity, nor would they have any benefit thereby.

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And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; THE divine power having bestowed upon you all things pertaining to a godly life; do you, therefore, applying alldiligence unto this very thing, join with your faith in the Christian religion, fortitude in the profession of it; and with your fortitude, prudence, that you may

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5. Kai duto teto de orodin não as naperoris y navres. Unto this very thing, therefore, applying all diligence.] How this verse ought to be connected with what goes before, fee on ver. 3. By the particles & N., I would understand, therefore. See Budaus. Instead of 23 derò raro fa, the Alex. MS. and the Vulgate read a, durai fa; do you pour felves therefore. Dr. Mill mentions feven MSS, that vary the order of the words it dure d'e rere. One of Stevens's MSS, and Colinaus's printed copy have it dural of τέτο, κτλ. Do you yourfelves, therefore, unto this thing, &c. But the fenfe, according to all thefe readings, will be the fame, and the common reading feems to be best supported. There are various ways of supplying a word before auto ters. Some think that xara was writ thus 27, by way of abbreviation, and that the tranferibers took it for a sh and wrote it accordingly. But 'tis hard to think that in all the copies it was writ to blindly, or that all the transcribers should agree in one mistake. Some would supply the word Ara, RATA, or mpis, before auto Tato; but the most obvious and easy way scems to be to supply he from the participle maphorais and rest. Accordingly Gecumenius has es dure vero, and Calvin, in boc infum. In practiting the virtues of the Christian life, we are not to give diligence of some kind and in forme. 5

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TEXT.

An.Christi not needlessly expose yourselves b; And

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Nero. 14.

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6.

And to knowledge, temper- 6 ance;

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some degree, but to give all diligence; to use our best indeavors. For, as God hath surnished us with all things pertaining to a godly life, he requires something more of us, than of others. God hath done his part, and we ought to do ours.

Exceptions for the right of the contract of the second of the real research. The research your faith fortitude, and with fortitude prudence, In some MSS. is not found, neither here, nor in the two following verses. But the most and the best MSS, retain it. 'Es is put for our with, Gen. xxxii. 10. Pfal. ii. 11. Mat. xxv. 16. and feems to have the fame fignification in this place. Knatchbal bath conjectured that, in the word, exceptionare, St. Peter had some reference to the antient chorus. Now, in the antient chorus, they were complicated together, or danced, holding one another by the hands. If this were the allufion, then here would be a chorus of virtues. Faith would lead up this chorus, and the following virtues, like fo many graces, would all be to wait upon her, dancing as it were hand in hand, or closely and futably linked together. But, as to the meaning of the word exexpansion, fee on ver. 11. 'Tis observable that the apostle doth not exhort them to give all diligence to acquire the Christian faith, nor to add faith to faith. If by faith, be meant the gospel doctrine (as in many places of the New Testament) then they could not have added to that: For that faith was not of their own acquirement, but the gift of God. The scheme of the gospel doctrine was already perfect, having been fully reveled to the apostles, and by them made known to the world; and they were not to add thereto, or to diminish therefrom. Or if by faith, be here understood an affent to the gospel doctrine; upon clear and sufficient evidence; that they had already acquired, and St. Peter had addressed to them, as persons, to whom like precious faith had been allotted with him and the Tewif converts. Upon that faith, as the foundation, they were to build the following virtues. Faith is the foundation of all religion, and therefore deservedly mentioned first. See Heb. xi. 6.

The word april here translated virtue, is variously interpreted. In some Greek authors, and more especially among the Paets, it signifies fortitude, and is often used for military courage. But in prose authors, and especially among the Philosophers, the word signifies virtue, i. e. a right moral conduct. It occurs only sive times in all the New Testament, viz. verse 3. of this chapter, where it has been shown to signifie the power of God. 1 Pet. ii. 9. it seems to stand for the moral persection of the deity, which is his greatest praise and glory. Phil. iv. 8. it is put for virtue, or right action. And finally, it is twice used in the verse we are now considering. As the apostle wrote in a popular stile, in prose, and as a moralist, several have been for interpreting the word april here, of virtue in general, or of a wise and Christian conduct. And some have thought that he first mentions the three general duties of faith, virtue and knowlege, and afterwards enumerates such particular virtues as were most important in themselves, or most suted to the state of the persons to whom he was writing. But the apostle stems to have designed an enumeration of several particular virtues. And therefore, as it sometimes signifies fortitude, one would so un-

derstand

PARAPHRASE.

ance; and to temperance, patience; and to patience, godlines; and fenfible pleafures; and with tem- An. Christi perance, patience under all the trials and Nero. 14. evils of this life 4; and with patience, a due Chap. J..

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derstand derst in this place. In all times and places, persons that would do their duty, have need of fartitade, to incounter a variety of difficulties and difcouragements. And, as it was a time of perfecution, the Christians, to whom St. Peter wrote, had great occasion to add to their faith in the Christian religion, fortitude in the profession of it, that they might not betray the truth, either in their words or actions, but hravely luffer for the fake of Christ, if called thereto, Mat. x. 33. and xxi. 24, Sc. Mark viii. 38. Luke ix. 23, Sr. and xiv. 26, 27; 33. I Cor. xvi. 13. 1 Pet. ii. 12; 19, Sc. and iii. 13, Sc. and iv. 12, Sc. and v. 6, Sc. Some understand by yours, knowlege, or an increasing acquaintance with the Christian revelation. But as in Proverbs, Ecclefiestes, and other moral writers, it is often used for prudence; as 'tis so used by this apostle, I Peter iii. 7. And, as a number of particular virtues are here mentioned, which have the most close connection with each other, one would understand it so in this place. Prudence was proper to go along with fortitude, in order to prevent its degenerating into raftueffe and folly. Some of the primitive Christians have been thought needlefsly to have exposed themselves to the cruelty of their perfecutors, and even to have courted danger and death. Our Savior advifed his disciples, when they were perfecuted in one city to flee to another; and St. Peter was for having prudence go hand in hand with courage, or fortitude. Both these were required in a faithful soldier of Jesus Christ. See Eph. v. 15, 16. Gol. iv. 5.

"Ex Se ri greates the expedience, and with prudence, temperance;]. The wordegreteux fometimes lignifieth abilinence from some particular vice, and is used more especially for continence, or chastity. But it commonly signifies abstinence, or moderation as to the pleasures and possessions of this life, in general. And, as there is no restriction of the word in this place, we ought to understand it in its most extenfive fignification. Some sensible pleasures are lawful; 'tis the excesse in them which alone is unlawful. Others are altogether unlawful. In all fentible gratifications, there is a proper kind, manner, or degree, beyond which neither right reason, nor Christianity will allow us to go. See on James i. 14. See also Rom. xiii. 13. Gal. ii. 19, &c. Eph. v. 3, &c. 11. Tit. ii, 11, &c. 1 Pat. iv. 4. Drunkenneffe and gluttony, lewdnesse and all luxury are inconsistent with the temperance here recommended. Temperance and prudence are very fit to go hand in hand; and are frequently united in the tame person. Or, however, the intemperate are commonly, if not-

always, imprudent,

4 Es St They exercise who incumie, and with temperance, patience :] Though lightfies bearing the affaults of any suil, more especially of an enemy. In the New Yoftsment it implies, not only a meek and composed indusing of evil, but also a patient expectation of a reward, or of an happy event, Rom. viii. 25. and xv. 4. Heb. x. 36. and xii. 1, Se. James v. 11. Rev. xiii. 10. Accordingly, the Spring has here translated it perseverance. Mr. Brekell, in his Christian Warfare, has attempted to show. that here is one continued allufion to military affairs. If that he fo, then we may, confider the apostle as exhorting them to their faith, or oath of fidelity, to add cour7.

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An.Christi fear and love of God e; and with god68.
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An.Christi fear and love of God e; and with godhood

And to godliness, brotherly 7 kindness

NOTES.

ege; to courage, prudence; and to prudence, temperance, that being continent, fober and vigilant, they might be always upon their guard against the enemy. And to temperance, they were to add patience, so as to indure hardships, like good soluters of Jejus Christ; cheerfully sustaining all the difficulties and fatigues even of a long campaign, in this glorious, spiritual warfare. Considering the many evils of life, patience is a most excellent virtue; but especially in times of persecution. Patience is a firmnesse and resignation of mind under the pressure of present evils; Fortitude is courage, or a firm resolution to do our duty, notwithstanding the prospect of the dangers to which we may be thereby exposed. Temperance and patience are well linked together. He that is moderate in his regard to worldly things, and especially in the perfuit of pleafure, will be more patient under affliction, and more refigned to the will of God, in all events whatever. Not fo, the licentious, the intemperate and debauched; they are the least fitted to bear fatigues, and most impatient under difficulties and afflictions. Sustine & Abstine, indure and abflain, were the two words, under which the antient philosophers used to comprize all moral virtue. The faithful foldier of Jefus Christ will indure heat, cold, banishment, poverty, ftripes, imprifonment, ignominy, racks and tortures, the terrors of the inquifition, and even death itself, rather than betray the truth, act contrary to his conscience, or give up his hope in God. Here is the faith and patience of the faints! Luke xxi. 19. Alls v. 41. Rom. v. 3. 2 Cer. v. 6. 1 Tim. vi. 11. 2 Tim. iii. 10. Tit. ii. 2. Tames i. 3, 4; 12.

" Er de the interpret the evolution, and with patience, godlinesse;] The word evolution to exercife picty, was used sometimes by the Greeks for the regard shown to men, and especially to one's parents, or ancestors. So it is used, I Tim. v. 4. but in no other place of the New Testament. 'Evertiese doth, in several texts, signific bolinesse, or religious virtue in general. But, when it is joined with other religious virtues, it commonly means a reverence of God, or a fear mixed with love. So it is used, 1 Tim. vi. 11. and so it signifies here. This reverence for God is to be manisested and supported by frequent worthiping him, Heb. x. 25. And fuch worthip produces submission fion and obedience, Mal. i. 6. 1 Pet. i. 17. Godlineffe differs from superstition, just as a rational love of a being of the most perfect moral character, and a scar of offending the most wife and amiable governor of the world, differs from that groundlesse fear, which arifes from supposing that a capricious or weak, a tyrannical or malevolent being governs the world, which opinion leads men to do the most ridiculous things to obtain his favor. Plutarch, in his treatife of superstition, first compares fupersition to moist and soft places, and atheir to such as are rough and hard; and then lais, some stying from superstition fall into atheism, subich is rough and hard; passing over godlinesse, which lies in the middle. Godlinesse implies our duty more immediately towards the deity; as temperance and patience denote our duty towards outselves; and love and charity, our duty towards other men. How religion, or godlinesse, differs from virtue, fee on James i, 27. That reverence for God, which confifts in a fear of offending him and a love to please him, is one of the best prefervatives.

TEXT

PARAPHRASE.

kindnes; and to brotherly kindness, charity.

8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jefus Chrift.

hood f; and with the love of Christians, An.Christi a love of all mankind s. For, if you Nero 14. have these virtues and abound in them, 🛶 they will prevent your being flothful, or Chap. I. unfruitful in the knowlege of the religion

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servatives against sin, and one of the most powerful incentives to a life of holinesse. And the frequent worthip of God increases this reverence for him. If the allusion to the military life be here continued, the faithful foldiers of Jefus Christ are not only to use valor, prudence, abstinence and patience; but they are to commend themselves unto God by prayer; they are to set up their banners in the name of the Lord; they are to remember that the race is not always to the swift, nor the battle to the firing; but that God giveth victory to whom he fees proper. Belides their own care and diligence, they are to confider their dependence upon God, and to look up to him frequently for counsel and aid, that they may fight successfully against the enemies of their fouls. ---- As to the two virtues that are here to join hand in hand, no two things could be better futed. For nothing promotes patience under the evils of life, like godlinesse, or a frequent worshiping God, and a rational, steddy conviction of perfect wildom's governing the world, and disposing of all events in such a manner as that he will certainly bring all out well at the last, and the righteous shall find reason to rejoice in him.

7. F'Es Se Ti everteig the girafersian, and with godlineffe, the love of the Christian brotherbed; All men are descended from one common father, and are borne members of the large family of mankind. Several of them have fallen into idolatry and vice. Such, as are baptized, are borne again, into the particular family of Christ, and thereby become brethren and members one of another, and joint-heirs of eternal life, provided they behave as new-borne creatures. That the love of the Christian brotherhood is often and earnestly recommended, see on 1 Peter i. 22. The connection between these two virtues is integratable, 1 John iii. 17. and iv. 20, 21. And what can be more properly connected with the love of God, than the love of Christians,

who are formed after the image of God that made them?

E'Er de th giraderafia the ayarm, and with the love of the Christian brotherhood, the love of all mankind. Our first, or superlative love is due to God, as the most virtuous and amiable being: in the next place, we are to love Christians, as being the most like to God. But there is also some degree of love due to all mankind, as descending from one common sather, having the same nature, being liable to the same wants and infirmities, and borne for the common good, Gal. vi. 10. I Thef. iii. 12. and v. 15. Even their being our enemies should not hinder us from wishing them well, Mut. v. 43, Ge. or from doing unto them, as, in like circumstances, we could reasonably defire they should do unto us, Mat. vii. 12. We are not obliged to love Christians, as much as God; or other men, as much as Christians; or enemies, or even indifferent persons, as much as friends. But some degree of love, or goodwill, we owe to all mankind. - How well may these two virtues go hand in

TEXT

An. Christi gion of our Lord Jesus Christ. But a professed Christian, who is destitute of these virtues, is blind, wilfully shutting Chap. I. his eyes against the light, and has forgotten that, by his Christian baptism, he

But he that lacketh these things, g is blind, and cannot see far off, and

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hand? Or what more proper to add to the love of the Christian brotherhood, than the love of all mankind?

The apostle begun with faith as the foundation of all these virtues, and he ends

with love, or charity, which is the top, the crown or perfection of all.

8. h Tavra yae view indexcora is nonderra in dry's idd diderre rabismes in the remaining law Inou News entry work. For these things being in you and abounding, they will make you neither slothful nor unfruitful in the knowlege of our Lord Jesus Christ.] For indexcora being, several MSS, and versions read nagions being present: And some, for diderre unfruitful, read departs inactive; — but these readings make no difference in the sense. Els the infinites idle; it is sometimes used of persons that are unimployed, or have no work. But here, and generally, it is to be understood of slothful persons, who have work to do, and will not do it. Such are severely condemned, Mat. xxv. 25; 30. 'Axapris unfruitful, signifies those that are unprofitable either to themselves, or others; but especially the latter. They will make you neither idle nor unfruitful, is by a misses put for, they will make you very different and fruitful. The end of our Christian knowlege and faith is, that we may be diligent and fruitful in works of holinesse and righteousnesse; to teach unprofitable sinners what their end will be, Mat. xxi. 18, &c.

9. ¹⁸Q yap un acquest raura, rupade ist, powerden, But he, that hath not these things, is blind, shutting his eyes; Our translators have well rendered yap but; for it is a redditive to yap fer, ver. 8. When yap comes twice together, the latter is often an adversative, and in the following texts would very properly have been rendered [but,] Mat. vi. 32. Mark vi. 52. and ix. 6. Luke vi. 23. and xx. 36. Acts xxvii. 34. Rom. iv. 15. and v. 7. and x. 12. and xiii. 4. 1 Cor. ix. 16. 2 Cor. x. 14. Rev. ix. 19.

The unigar latin and others have translated provides groping with the hand, as blind men do, or persons in the dark; but μύω μένα στα or ώπας, one that shutteth his equi, or winketh; and μοσσάζω sometimes significant, to wink. Dianys. Areopag. Eccles. Hierar. Vid. Bechart. de animal. S. S. L. 1. c. 4. p. 31. Vol. 1. μυντιδήμενθη, μυστάζων, παρακαμμένη, Ηθητό. μυντιάζω γάρ το καμμένο, Suidas in εμυσπίαστε.

The Apostle, having represented the probabled Christian, who is destitute of the virtues of the Christian life, as blind, immediately informs us what fort of blindnesse that is, and intimates that it is a voluntary blindnesse. He doth not fee his way, not through any natural desect, but because he voluntarily shuts his eyes against the light. The Christian religion doth so often and so clearly represent the absolute necessity of

PARAPHRASE.

and both forgotten that he was purged from his old fins. was cleanfed from his former fins, and An Christi laid under the most strict and lasting obligations to live in all virtue and purity of the time to come k.

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an holy life unto all that would be faved; that, whoever can read the scriptures, and does not perceive the nature of the gospel, so far as to be led thereby to the virtues there recommended, is indeed blind, but wilfully so; blinded by criminal prejudice, by last, passion, appetite, or a love to vice. They must be wilfully blind who see not that Christianity requires an holy life as necessary to eternal salvation, Mot. xiii. 15. John iii. 19, &c. and ix. 39, &c. Atts xxviii. 27. Rom. ii. 6, &c. and viii. 1, &c. Tit. ii. 11, &c. James ii. 14, &c. 1 John i. 5, &c. and ii. 3, &c. and

iii. 6. 3 John ver. 11.

LA Anthon Aalies าธี หลhapes เห็ รัง หล่งละ ด้นาธี ล้นสุขาติ, baving forget bis purification from his old fins.] The scriptures often and plainly speak of a twofold justification. fanctification and falvation; the one initial, the other final. When a wicked Yew or Heathen took on him the profession of the Christian religion by baptism, he was justified, parified, or saved from his old fins, upon that profession of saith in Christ, Acts xv. 9. and xvi. 31. and xxii. 16. Rom. vi. 4. 1 Cor. vi. 11. 2 Cor. vii. 1. Eph. v. 26. Tit. ii. 14. Heb. x. 22, 23. 1 Pet. iii. 21. 2 Pet. ii. 20, &c. But the final justification, functification or falvation, is not to be attained without Christian good works, or an holy life after baptism. Faith alone was sufficient for the former, but not for the latter, Jer. xvii. 7, 8. Ezek. xviii. 21, &c. Mat. xviii. 35. Rom. il. 6, &c. 1 John i. 7. fee the Differtation annexed to St. James, p. 135, &c. The initial purification is evidently spoken of, in this text, viz. those Gentile Christians washing away their old fins in baptism. But, notwithstanding they were thus sanctified, or purified from their old fins, St. Peter thows that fomething more was required of them. The apostic is here all along addressing himself to professed Chri-Itians, who had obtained like faith with him and other Christians. And by his exhortation, ver. 5, &c. he plainly supposes there might be faith without works, but declares that fuch faith would be altogether unprofitable. In the differentian annexed to St. Yames, I have taken notice that the Years fought justification by the law of Mofes, and that the Judaizing Christians, the they had imbraced the gospel, yet thought it insufficient, without the additional observation of the law ; --- that they were perpetually diffurbing the Gentile converts, by infifting upon it that they were obliged to be circumcifed and to observe the whole law of Moses, or else they could not be faved; - that in opposition to those Judaizers, St. Paul wrote to the Gentile Christians, to assure them, that, "by the works of the low, no step could be justified " before God; because the Law contained no promises of mercy, even to penitent " offenders; - that a man is justified by faith, without the works of the law; and " that Yews and Gentiles must all be justified in this method." A learned friend of mine supposes that St. Paul gained his point, and fully convinced the Gentile churches in general, that the gospel was sufficient, without the addition of the law of Moses. So that the Judaizers could no longer make any impression upon them, by preaching up that doctrine, and attempting to impose the law upon them. - However, they

An.Christi 68. Nero. 14.

Çhap. I.

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flarted another opinion, more destructive to true religion; pretending (very probably) that St. Paul required faith alone, without any good works, and held such a faith to be sufficient unto salvation. That calumny of St. Paul and his doctrine, seems to have been industriously spread, long before this time, Rom. iii. 8; 31. And he as industriously answers it, Ran. vi, vii, and viii chapters. Though he had given no just ground for such a fatal error: for 'tis evident that by the law, he meant the law of Moles; and by faith, the goffel of our Lord Fefus Chrift. And the reasons why he called the gospel by the name of faith, were, that faith was the first step towards their becoming Christians, and the root of all, or the principle from which they were always to act. For such reasons he, by a very usual figure of speech, put a principal part for the whole. This was a way of speaking generally used and easily understood. And yet some of the Judaizing Christians, through mistake, or rather wickedly, pretended that by faith, without the works of the law, St. PAUL meant no more than " a bare affent to the Christian doctrine, without any regard to the practice of the Christian precepts, or any further conformity to the law of faith, than mere be-" lieving." Whereas he, hy faith, most evidently understood the whole gospel, or the Christian religion. Whenever, therefore, the great apostle of the Gantiles speaks of men's being juflified by faith, his meaning is, " that in taking upon them the pro-41 fession of the Christian religion by baptism, they would be justified, purified, or " faved from their old fins. And, by complying with the precepts of the Christian " religion; or, by such a faith, as is the principle of an holy Christian life, they " would obtain the grand and final justification, in the great day." However, tho' that was evidently his meaning, the Judaizers represented him as faying, " that faith-" alone, without any good works, was fufficient, not only to their initial, but to " their final justification."

St. PAUL having fet the Gentile churches free from the imposition of the Mafaic law, there was no occasion to fay any more upon that head. But such a monstrous perversion of his doctrine succeding that former grand error, there was great occafion for those, who had the apostolic commission and authority, to heat it down, as an error of yet more dangerous confequence. My learned friend abovementioned, therefore, imagines that all the catholic epiflies were writ with this, as the principal view, viz. to clear up St. Paul's doctrine of justification by faith, without the works of the law, in such a manner as to show, that be meant no more than to exclude the works of the law of Mofes, but not the works of the Christian law. Or that faith alone, the' sufficient to their initial justification, was insufficient to their final inflification; neither would they be finally justified, unlesse to their faith they added Christian good works, or obeyed the Christian precepts, as well as affented to, and professed the Christian doctrine. I find also that this was the opinion of St. Austin, (in his treatise of faith and good works, chap. 14.) " A wicked opinion (sais he) 46 having sprung up, even in the apostles days, hy milunderstanding Paul's argu-" ments, Peter, John, James and Jude aimed, in their epiftles, principally at this er end, to rindicate the doctrine of Paul from the falle confequences charged upon " it, and to show that saith without works is nothing worth. And, indeed, Paul "doth not speak of faith at large; but only of that lively, fruitful and evangelical " faith, which (as he himfelf fais) worketh by love. As for that faith, void of works, which these men think sufficient to salvation, he declares positively against it." Soon after, St. Austin refers to this pallage in St. Peter, v. 5, &c. and takes notice of his faying " that some passages of his Brother Paul's had been unefled

An Christi

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Nero. 14. " by unlearned and unflable men, to their own deftruction; and very well observes Chap. 1. " that Peter calls it wrefling; because Paul was, in truth, of the same opinion with

"the other apollies, and held eternal life impossible to be obtained, by any faith, " which had not the atteflation of a virtuous life." [This feems to be confirmed by St. Paul's method, of subjoining rules of practice, in all his epiftles, to the doctrinal part; as if he deligned to obviate any such charge against him.] After that St. Auflin refers to James ii. 19. But that chapter, verse 14, Gr. would have afforded him much more to have il.ultrated his subject.

Many pallages in the catholic epiftles will appear in a different light, if these observations are well-grounded. And this is a note, to which there will be frequent

occasion to refer the reader.

SECT. III.

CHAP. i. ver. 10--15.

CONTENTS

N this Section, the apostle intimates that none but those, who practifed the virtues he had mentioned, should be admitted into the future kingdom of glory and happinesse. He, likewise, in a most moving manner, takes notice that the time of his own martyrdom was approaching swiftly. And therefore, as a dying man, he very earnestly recommended it to them to keep in mind the virtues required of Christians, and to live and act accordingly.

TEXT.

An Christi As he, that is destitute of the virtues 68. of the Christian life, is voluntarily blind, Nero. 14. and hath forgotten the obligations to Chap. I. purity, under which he laid himself, by baptism; ---- Therefore, My Christian 10. Brethren, Do you give the more diligence * to make your calling and election firm and stedfast, by the practice of those good works, which I have already enumerated b. For, if you do

Wherefore the rather, bre- 10 thren, give diligence to make your calling and election fore: for if ye do these things, ye shall

NOTES.

20. * Δil μάλλω, άδελοι, απεδάσανε, Warrefore, Brethren, be you the more diligent. This word Aid subtrefore, directs us to look back to the preceding veric: For what follows is an inference from thence. Some would join μάλλα to βιζώκι, and would understand the apusse as exhorting them " to make their calling and election more certain, or firm." But St. Peter liath not so joined the words. He seems to have defigned this connection, " As the being cleanfed from his old firs can figmifig nothing to the man who lives in vice, or neglects the virtues of the Christian life, but must needs plunge him deeper in destruction;"-therefore Brethren, be you

the more diligent, &c. for the reasons given verse 8, 9.

b Bacatar opian the adion is exdoring animobal, to make your calling and election firm.] Those Tesus and Gentiles, to whom the gospel was preached, were called to come and imbrace it; just as all the Roman citizens were called together, when it was proposed to levy an army. Then all, that were capable of bearing arms were, by a public furnmons, called to the flandard, and obliged thereupon to appear. Those Texas or Gentiles, who came with well-disposed minds and imbraced the gospel call, were chosen out, from among the rest. And haptism was like the sacramentum, or military oath of fidelity, whereby they obliged themselves to be faithful soldiers under Jefus Chrift, the great captain of their falvation. So, when all were called to the standard, the Ramans had officers appointed for that very purpose, to slett, or choose out, proper persons to serve in the wars; and they dismissed all the rest. See Mr. Brekell's Christian Warfare. As they were not chosen, 'till after they were called, and had imbraced that call, 'tis evident this text can have no reference to any decrees of God, made from all eternity, concerning those particular persons, to whom St. Peter is here writing. There is the same order of the words, and there seems also to be the same allusion, Mat. xxii. 14. Rev. xvii. 14. They were not eletted unconditionally unto everlashing life; but they were called into the Christian church, and chosen to be of the number of those who injuy the best advantages for knowlege and piety: For God had given them all things pertaining to a godly life. But, if they abused or misimproved those privileges, they would at last be treated as reprobates. See the Dostrine of Predestination review'd, 2d Edition. The proper meaning of the word &case is not [sure,] but [firm, flable, or fledfaft,] Rom. iv. 16.

PARAPHRASE.

r:I never fall: For fo an entrance fhall be ministred unto you abundantly these things, you shall never fall in the An.Christical battle, or misse of the divine favor Nero. 14.

But Chap. 1:

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and xv. 8. Heb. ii. 2. and ix. 17. And, indeed, we cannot render the decrees of God more fure, than they are in themselves; for they are certain, fixed and unchangeable. Neither was there any occasion to render their ealling and election fure unto themselves: For they, were already sure that they had been called into the Chriflian church, and admitted into the number of Christ's disciples by baptism. Some fay, " they were to evidence their slettion, or make it fure to themfelves, by their calling." But then, how were they to make their calling fure? Not by their election: for that would be to argue in a circle, and could conclude nothing. The apositie's exhortation is, to make firm both their calling and their election. And the way, in which they were to do that, is intimated in the preceding verfe. But there is a different reading, in feveral of the antient MSS, and versions, which makes this matter more chear and expresse, and abare fra Sid run nadar spyun belduan und He diligent, by your good works, to make your calling and election firm. And Calvin: fais, that " fome copies have [by good works;] but this makes no alteration in the fenfe; for that must be understood, altho' it be not expressed." Their election to the privileges of the disciples of Jesus Christ, here upon earth, could fignifie nothing, without the practice of those virtues of fortitude, prudence, temperance, patience, gedlimille, love of the Christians, and good will to all mankind: But, by the practice of those good works, it would be confirmed and established, and prove effectual to their everlatting falvation.

 Τάντα γ δρ ποιέντες è με πβάισηξε ποτε: For doing these things you shall never full. They were not so called or elected, but that, if they did not do these things, they would fall, both from their calling and election; or from the happy confequences of them. And, if they had so fallen, the fault would have been their own, and not owing to God, or to any thing in his decrees. Faith was the condition, on which they were called into the Christian church, and elected to be of the number of God's people, here upon earth. And they were so cailed and elected, with a view to their obtaining everlashing salvation: For, as Christians, they had all things pertaining to a godly life; or the best advantages for preparing for everlasting life. But the beflowing that eternal life, even upon such as are called and elected, is suspended upon the condition that they, from the time of their taking upon them the Christian prosession, practite good works. Otherwise both their calling and election will prove in vain, and they will finally mille of an happy immortality, or an abundant entrance into Ged's everlasting kingdom, Mat. vii. 21, Ge. and xxv. 31, Ge. Rom. ii. 6, Sc. 2 Cor. v. 10. fee on 1 Thef. iii. 5. God's calling of those Gentiles, and electing them into the number of his professed people upon earth, was out of his free grace, and without any manner of regard to any works of theirs, done antecedently to his calling and electing them. But then, after they had been once taken into the church of God, they were carefully to practife good works, and that as the effect, or improvement, of their calling and election, that their former works were not the cause which moved God to call and chiefe them, Epb. i. 4. The word which, among other things, fignifies to fall in the field of battle. So 'tis used in the LXX, as well as in

TEXT

An. Christi But so the gates of the new Jerusalem

68.
Nero. 14.
Chap. I. lasting kingdom of our Lord and Savior

11. Jesus Christ 4.

dantly into the everlassing kingdom of our Lord and Saviour Jesus Christ.

Where-

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those authors quoted by Mr. Brekell. And, as their calling and election seem here to be mentioned, by way of allusion to military affairs, it is reasonable so to understand the word which in this place. "If you do these things, you shall never fall in the battle. You may be sure of victory and successe. All opposition shall give way to your prevailing indeavors. Every temptation, from whatever quarter it comes, will slic before you, like a routed army, and leave you a free, open passage, for

46 your marching forward to heaven, in triumphal pomp and procession."

ετ. 4 "Ουτωγκορ πλεσίως επιχρουγοθόσεται ύμβο ή Εσοδος έκ τον αιώνιο βασιλείου το ευγίκ พิมณิง นิ่, ฮอรจีตุ😂 โทธนี Xeps ัช, For to an entrance will be richly granted unto you, into the everlasting kingdom of our Lord and Savior, Jesus Christ.] For so, i.e. it by good works they confirmed their calling and election; (fo, and not otherwise) they should have an entrance richly afforded them into the everlasting kingdom of glory and happinesse. As to the word exercises, see on verse 5. Some have supposed that St. Peter having alluded to being victorious in war, and to faith's leading up the cherus of the above-mention'd virtues; therefore the word may here denote fuch an honorable and joyful introduction into a city, as conquering captains, or generals obtained, when the gates were fet wide open, and they were introduced at the head of a chorus of applauding spectators and attendents. " Whereas, the truth is, that year is and " Encycenytee fignishe primarily to furnish the expences of a chorus; but, by a Syncc-" doche, to furnish, or supply, in general; and the tropical sense is much more 46 usual, which seems to be all that the apostle designed. Besides, there was no " chorus attended a Roman triumph; unlesse we will call the soldiers so, who march-" ed after the general, and fung lampoons upon him as they followed him."

A learned friend has proposed the following interpretation, " in its does not only lignifie an entrance, but a may, or possing to a place. May not the sense be, the standard part possing to the eternal kingdom will be plentifully supplied? i. e. Faith and good works will furnish you with all that is necessary to get thither. This will answer to relations fall, so as to come short and not arrive there. And then the allusion will be to travellers, and section relations in the Latin sense of munice viam. Then the metaphors will not be so strong and poetical, but more suited to an epistolary stile. In this allusion, calling and election will stand for the way, and faith and good works for the provision, or viaticum, to carry them to the heaven-ty kingdom." Hazolog signifies richly. It is here used in a figurative sense, as well as threatened punishments to the wicked, and that in an exact proportion to the degree of every man's righteousnesse or wickednesse. And those rewards and punishments are proposed to deter men from vice, or guard them from the temptations

which

PARAPHRASE.

Wherefore I will not be negligent to put you always in remembrance of these things, tho' ye know them, and be established in the prefent truth.

Wherefore, I will not neglect to put An. Christi you perpetually in mind of these things; Nero. 14. although you yourselves know them, and are established in this present truth, viz. that without a life of bolinesse here, it is impossible to gain admittance into the

12

ever-

NOTES.

which arise from present pleasure, riches or honor, or the dread of temporal calamities. Virtue is, indeed, in her even firm most levely, and vice most base and deformed; but the basenesse and deformity of vice, and the beauty and excellence of virtue would not be fufficient, in feveral cases, during this state of weaknesse and temptation, to deter men from evil, and to induce them to choose what is good ;----without the aid of future rewards and punishments. But, with this aid, virtue may triumph and will not finally be in vain.

The scene of happinesse for good men, in a future state, is here (according to our common translation) called Christ's everlasting kingdom. I see no reason to understand this of Christ's vindictive kingdom over the Jews, or of his delivering the Christians out of Jerusalem, when it was belieged and destroyed by the Romans. But (the' Christ has now a kingdom; yet) it may be objected that St. Paul reprefents him as reigning no longer than 'till he has raifed the faints, conquered his and their enemies, and put them in possession of an everlasting kingdom. For then he is to deliver up the kingdom unto God, even the Father, that God may be all in all, 1 Car. xv. 24, &c. To reconcile that account with this text, it might be alleged that one MS. hath not the word discuss everlafting: And that others instead of discuss everlosting, read sparse or sampanes beavenly. Again; instead of surjet the Lord, the Historic version reads Os God; and Ambrofe reads Oil it made God and Lord. But, if we adhere to the common reading (which feems belt supported) the difficulty would be taken away, if the words could be justly rendered, - into the everlasting kingdom of him who is the Lord of us and of the Savier Jefus Chrift. In this view, it would be the everlasting kingdom of God the Father, who is Lord of us and of the Savier Fefur Christ. But that this version is not agreeable to the usage of the Greek language. fee note (d) verse 3. Besides; there are other objections against this interpretation. As, (1.) " God is foldom, or never, called The Lord of Jefus Christ; though he is " frequently called his God and Father. (2.) There must be a sense, in which Fefus " Christ shall have an exertasting kingdom; If. ix. 7. Dan. ii. 44. and vii. 14; 27. " Luke i. 33. Heb. i. 8. and xii. 28. (3.) The word discrete doth not always fig-" nife on eternal duration, but a duration of an indefinite, or long continuance. (4.) There are some who apprehend that Christ is to reign 1000 years on earth, " and that that is his kingdom, here intended. (5.) Christ is gone to prepare an ever-" lafting kingdom, and will beflow it upon all his faithful fervants. And every " true Christian shall finally receive, at his hands, a crown of glory that will never 44 fade away. --- Upon one, or more of thele accounts, the kingdom of Christ " may be filled an everlasting kingdom."

TEXT.

An.Christieverlasting kingdom of glory and bappi-

Nero. 14. neffe .

Chap. I. But, though you are established in this important truth, I think it proper, as long as I am in this bodily tabernacle, to excite you, by putting you in remembrance of it. And I do it with

Yea, I think it meet, as long 13 as I am in this tabernacle, to flir you up, by putting you in temembrance: Knowing that shortly

NOTES.

more

12. Διο τε αμελώσω ύμας αξι ίπομιμώσεων περί νέτων, κάστω είδοτας κε επριγμένες το παρέση αληθέα, Wherefore I will not neglect to put you perpetually in mind of these things; althos you know them, and are established in the present truth.] Wherefore, i. c. because, in this way alone, you can have admittance into the everlasting kingdom of glory and happinesse. For ελ αμελώσω Ι will not neglect, several antient MSS. (as well as the vulgar Latin) read μελώσω ύπομιμώσεων, i. e. I will begin, or, I am about to, put you in mind. One MS. reads κ μελώσω, I will not delay. Others read μελώσω, I will take care. They none of them make any important difference in the sense. Dr. Mill preserved the common reading.

I will not neglect, by a common figure, fignifies, I will make use of the greatest

care and diligence. [The present truth] was that " the practice of the Christian virtues was necessary to make their calling and election firm." The consequence of which would be, their having an entrance granted them abundantly into the everlafting kingdom of glory and felicity. They might indeed have faid, "Thefe things we know already." St Peter anticipates fuch an objection, and answers it folidly and by a beautiful gradation, viz. "That truths known and firmly believed should se be often called to remembrance, in order to have their proper influence; that se therefore he would put them in remembrance of these things; that he would " not do it once, but always; and that not only during his life, but likewife after 46 his decease, i. e. by leaving these two episites behind him, as their constant moni-" tors," The teachers of the gospel should often repete important truths, the well known to the people, and firmly believed: for the people fhould have fuch things always in remembrance, Exek, xxxiv. 1, Gc. Rom. xv. 14, 15. Phil. iii. 1. 1 Pct. v. 9, 10; 12. 2 Pet. i. 13; 15. and iii, 1; 17. 1 John ii. 14; 21. Jude ver. 5. Notwithstanding it is the grand design of the gospel to promote an holy life; yet how fiercely do fome oppole the necessity of good works, in order to men's everlatting fal-

13. Aleans d'à france, es tou espè et réle re sumapale, derrépes quas et érousses, Yea, I think it fit, as long as I am in this tabernacle, to fir you up, by putting you in remembrance.] St. Peter accounted it d'anne fit, i. e. becoming his character and office as one of the aposties of our Lord Jesus Christ; and proper for them as professed Christians, in such a situation. Dr. Pearce sin his notes on Longinus, 4to. p. 102.] supposes that original signifies the human body, properly and not metaphorically. Whereas both original and original properly signifie a tent, or tabernacle. And.

vation?----tho' the apostles are so clear, frequent and expresse in this point, that

(one would think) no man need missake what they have so often declared.

PARAPHRASE.

tabernacle, even as our Lord Jesus Christ hath showed me. more zeal and diligence, and mention An.Christic these things more frequently and earnestly, as knowing that shortly I must have off this tabernacie of my body, and that the time of my dying a martyr approaches speedily; as even our Lord Jesus Christ himself hath expressly afford me s. I will, therefore, do my 15 utmost

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by a metaphor, the human body. Indeed axing, in processe of time, was so commonly used for the body, that (as it has happened to many other words) it came at length to be used, where there could be no allusion to the original meaning of the word. Such are the inflances which Dr. Pearce hath produced, and more such instances might be alleged. In this text, oxiowa is, by the Sprine and Ethiopic, tranflated, the bedy. The word occurs but once more in all the New Testament, viz. Act; vii. 46. But there (and in the LXX, where it is used very frequently) it fignifics evidently, a tent or tabernacle. St. Peter, with great propriety and beauty, called his body a takernacle. 'Twas not like an house, a firm, fixed building, likely to fland for fome ages; but a structure comparatively light and weak, and that was shortly to be taken down. And, indeed, we are no more than pilgrims and strangers, as all our ancestors were before us. We dwell in sceble buildings, and must shortly remove out of them, Job iv. 19. Pf. xxxix. 12. 2 Cor. v. 1, &c. St. Peter was then in his tabernacle, but he was going to remove. As long as he continued to nitch his tent among men, he thought it proper dursépen to stir them up, or rouse them, as we do with persons who are asleep, or droudy. Christians should be continually excited to look forward to Christ's second coming, and to practite their duty by way of preparation for that day. Without being frequently put in remembrance, many are apt to be drougy, or not ducly attentive to such an important truth. See ver. 12; 15. and chap. iii. 1.

14. 2 Fidds ou tax in it is in it deboses to exemple also per, nades if a rope in his lower lands per, Knowing that the time of my laying afide of this tabernacle approaches by facility, in the manner that our Lord Jefus Christ bath made known unto me.]

Antisers is, in our common English translation, rendered [put off;] and we commonly speak of putting off a garment, but not of putting off a tent. However all writers are apt to vary their figures. And St. Paul, 2 Cor. v. 1, Ge. first speaks of the body, as an house, or habitation; and yet, soon asterwards talks of putting it off, like a garment. — But ducous signifies, laying down, laying up, or laying aside. St. Peter, therefore, might mean that he was going to lay aside his certally tabernacle, as a thing to be used no more; and that he was willing to lay it aside very shortly for the sake of Christ. For opening arthur, three MSS, and the Syriae read opening to lay, which gives the same meaning without a metaphor. See on verse 13.

God acquainted Mofes with the approach of his own death, Deut. iv. 22. and xxxi. 14. and St. Paul, with his own approaching martyrdom, 2 Tim. iv. 6. And our

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Lord

TEXT

An.Christi utmost indeavor, by leaving these epis68.
Nero. 14. tles with you, that after my going out
Chap. I. of this tabernacle, or after my departure
out of this world, you may always be
mindful of these things h.

Moreover, I will endeavour that 15 you may be able, after my decase, to have these things always in remembrance.

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Lord Jesus Christ foretold to St. Peter his martyrdom also. "Kabbe as, or in the " manner which. --- Our Lord not only told St. Peter that he was to die a violent " death, but also the manner of it, "John xxi. 18, 19." --- From this verse it appears that he wrote this epistle a little before he suffered martyrdom. How composedly did this apostle sleep between two foldiers, when he was sentenced to die the next day, Acts xii. 6. like a man with a good conscience and ingaged in a good cause? And, with what composure and sortitude doth he here speak of his own approaching martyrdom; as knowing that Christianity was undoubtedly true; and, the died a violent death, he should rife again to a glorious immortality? Again; He thought it his duty to preffe well-known and important truths, as long as he lived; and the prospect of his own martyrdom's being just at hand quickened him to do it with more zeal and diligence, both by preaching to the Christians where he now refided, and by writing to those at a distance. And he mentioned that tender and affeeting circumstance, [of his being to die very shortly,] because the words of a dying friend are generally more regarded. Compare Ads xx. 25; 37, 38. 'The inquired, " How did St. Peter know that he was to die shortly?" Answer. 'Tis generally agreed that John xxi. 18, &c. our Lord foretold to St. Peter, that he was to die a violent death. But, because there is no expresse mention of the exact time, some of the antients fay that St. Peter had, about this time, a vision declaring to him, that the time was now approaching. Others think that our Lord limited the time fo far, as that it was to happen before the destruction of Jerufalem, the St. John was to furvive that defolation. St. Peter, therefore hearing (where he now was) of the calamities coming upon the Jewish nation; and learning from those signs and forcrunners, that the defiruction of that nation was at hand, he from thence concluded that the time of his own martyrdom must be very speedily. See Dr. Lightfool's Works, Vol. I. p. 338. This may be faid with certainty, that Jefus had told him, he should die a martyr in his old age; and his being now grown old might help to determine the time of his martyrdom. That St. Peter did, according to our Lord's prediction, suffer martyrdom. [See Clem. R. Ep. ad Car. § 5. Lattant. de mert. persecutor. § 2. Euseb. E. H. L. II. c. 25. and Valefins's last note there.] I suppose, he fufficred about two years before the destruction of Jerufalem.

15. Exedene of it indeavor that, after my departure, you may be able always to remember these things.] One MS. and the Syriac read exedences, do you indeavor; as if it had been an exhortation to the Christians, to take care to preserve the remembrance of such things. But the common reading is best supported. He had used exedence, ver. 11. a going into the everlasting kingdom of glory: Here we have keeled a going out of this earthly tabernacle of the body. They are opposed to one another,

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An Christi 68. Nero. 14.

Wild, vii. 6. as one fignifies an entrance into this life, and the other an exit, or a Chap. I. going out of it. Compare Eccluf. xxxviii. 21. and xl. 1. This word & & [Exaclus,] is used for the children of Israel's departing out of Egypt, Heb. xi. 22. And from thence the second book of Moses is called Exactus. The word is used also for our Lord's departing out of this life, Luke ix. 31. It is here used for St. Peter's exit, i. e.

his departure out of this earthly tabernacle of the body, or out of this life.

Exer is here put for Junia San posse, to be able; as it is often, especially with an infinitive mood after it. See Mat. xviii. 25. Luke vii. 42. and xiv. 14. Acts iv. 14. Mark xiv. 8. Heb. vi. 13. 2nd fo in other Greek authors. So habes is sometimes used by the Latins. Hesidas proposed signifies (among other things) to call to remembrance, and that with care and felicitude. The things, which they were to have always in remembrance, were, the necessity of practifing the virtues of the Christian life, mentioned, ver. 5, &c. And that, if they did fo, they should have an abundant entrance into Christ's everlasting kingdom of happinesse. More important truths they could not remember. These things St. Peter had preached, during his life; and he wrote these two epistles, that the Christians might remember them, when he was dead. He thought writing much preferable to oral tradition, for preferving the exact knowlege and remembrance of truths of the last consequence; and he judged well; for what have we of certainty from oral tradition? Whereas these two epifiles of St. Peter have already continued above 1600 years, and are as able to put us in remembrance of these things, as ever they were to do the like to Christians of former ages. And I doubt not but they will continue to the end of this world; and be of ferrice, wherever they are carefully attended to. -- Those, who are heartily concorned for truth and purity, will do all they can to promote them, while they are living, and that truth and righteousnesse may continue in the world, when they are in their graves. See ver. 12, 13. and chap. iii. 1. 2 Tim. i. 12, 13, 14. and ii. 1, 2. St. Peter had the same regard for the Christian church, that Ladius expressed for the common-wealth, when he faid (in Cicer, de amicitid,) " I have no leffe concern for the common-wealth after my death, than for its prosperity at this present time."

The note of the Rhemish annotators upon this verse is most curious; for they sanfy St. Peter here intimated to the Christians, " that his care over them should not cease by death; but that, by his intercession before God, after his departure, he would do the same thing for them, that he had done before, in his life, by teaching and preaching." Surely 'tis a sign of a desperate cause, and that men are put to most wretched shifts to maintain a party or saction, when they make use of such proofs. Here is not one word of departed saints interesting for the living; neither do the scriptures any where intimate any such thing. St. Peter's most obvious meaning is, that he was now writing a second episle, to leave with the Christians after his death, and to preserve the remembrance of such things always among them. Every time they read these epistles, either in their thurches or samiles, it would bring

those great truths to remembrance.

There is one God and one mediator between God and man, the man Gbriff Jefus, 1 Tim. ii. 5. This one mediator is fully able to pave to the attermed all these that come anto God by him, feeing be ever liveth to make intercession for them.—What need, then, of any other mediators or intercessors in heaven for us? The making use of any mediator but that one, whom God hath appointed, it listative, or having an idol-mediator.

SECT. IV.

Снар. і. 16,--21.

CONTENTS.

An. Christian II TAVING inforced the Duties of the Christian life, by the glo-Nero. 14. III rious promise of an entrance into Christ's everlasting kingdom; perhaps the falle prophets, or the scoffers (of whom he af-Chap. I. terwards speaks in plain terms) might be ready to allege, " You have given intimations, both in this and the former cpiffle, of Christ's second coming; but what reason have we to expect any fuch thing?"---With a view to fuch an objection, St. Peter declares that he himself was one of those who saw Jesus, in his glorious transfiguration on the mount; which was a very fignificant and lively emblem of his most glorious appearance at the last day. Moreover; befide feeing the transfiguration, they had also plainly heard a voice from God, declaring Jesus bis well-beloved Son. By that glorious appearance and that declaration from God, the prophefy of Christ's second coming was greatly confirmed. And such a prediction ought to be attended to, while we are in this state of darknesse; especially as prophesses were not the inventions of men, but all proceded from the fuggestions of the spirit of God.

PARAPHRASE.

TEXT

16. I have already intimated that the virtues of the Christian life are necessary to your having an abundant eutrance into Christ's everlasting kingdom of selicity. False teachers, or prophase scoffers, may perhaps infinuate that these are all mere dreams and delusions: But I would have you remember and pay the highest regard to these things, when I am gone off the stage. For we have not entertained you with sophistical and delusive

For we have not followed cun- 16 ningly deviced fables, when we made

PARAPHRASE.

made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. delusive fables, when we acquainted you An.Christi with the second coming of our Lord 68.

Jesus Christ, which will be with power and great glory: but, as an illustrious Chap. I. proof and emblem of it, we were eyewithesses of the grandeur of his appearance.

NOTES.

rrine upon inconteffible facts.

Some copies of the Vulgate read [learned,] and others [unlearned fables;] occurs. uspus (when used in a bad sense, as it is here and frequently elsewhere) signifies, having a falfe appearance of wifdom, truth or goodneffe. Compate Chap. ii. 3. 1 Cor. i, 17. and ii. 1; 4; 13. and iv. 20. 2 Cor. ii. 17. and iv. 1, 2; 5. and vi. 7. I Tim. vi. 3, 4, 5; 20. 2 Tim. ii. 16. Tit. iii. 9. Some copies of the Vulgate have prafcientiam, forehumlege, for prafentiam, coming : but that feems to have been owing merely to the blunder of a transcriber. The power, and coming of Christ fignifies his coming in power; just as verie 3. Life and godlineffe are put for a godly life; and glory and power, for glorious power. Some understand, by Christ's coming in power, his first coming upon earth, when he was indued with the power of working many and great miracles. Others, his coming to deftroy the unbelieving Jews, and to deliver the Christians, in the figual destruction of Jerufalem. But the most probable interpretation feems to be his coming in power and glory to raife the dead, and to reward his faithful fervants with a crown of glory that fadeth not away. tefus Christ is now clothed with all power in heaven and earth, see Mat. xxviii. 16. 1 Pet. iii. 22. and many other places. It is, likewife the conflant, uniform doctrine of the New Testament that he will, at the last day, come to judge the world, with power and great glory. And that, by that day, the day, or the coming of the Lird is generally to be understood his coming to the judgment of the great day; see on 2 Thef. ii. 2. St. Peter had, in the former epiftle, mentioned the coming of Christ to the falvation, bonor and glory of the Christians, I Peter i. 5; 13. and iv. 13. as he wrote to those that were then under persecution, such a promise could not but greatly comfort them. But, when their perfecutions continued, and the fcoffers ridiculed their expediation, and afked, by way of derifion, " where is the promife .

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An Chridi 63. Nero. 14.

Clup, I

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promife of his coming? what figus or proofs have you of the approach of fuch an event?" They were perhaps a little staggered, and in some danger of denying the Lord that brught them, Chap. iii. 1. and of being led away by the error of the wicked, and of falling from their own fledfailnesse, Chap. iii. 17. He therefore, in this chapter, affures the faithful among them, of an abundant entrance into Christ's everlasting kingdom. But he talks with the air of one that had been represented as a deceiver, when he fais, " We have not followed cunningly devised fables; when we made known unto you the power and coming of our Lord Jefus Christ." 'Tis true, while our Savior lived upon earth, he was in appearance like another man, and his condition in the world mean and poor. As therefore he lived so meanly and died so ignominiously, how could it be expected that he should return again with power and great glory, as universal judge? To prove this grand event, various arguments were alleged, such as his miracles, his resurrection, and the predictions of those who had proved their prophetic mission. St. Peter, here, points to another argument, viz. the transfiguration. 'Tis remarkable that in all the three gospels, where his transfiguration. ration is spoken of, it is introduced with this promise of our Lord's to his apostles, Verily I fay unto you, there be fonce flanding bere, who shall not taste of death, 'till they see the Son of man earning in his kingdom, Mat. xvi. ult. and xvii. 1, &c. Mark ix. 1, &c. Luke ix. 27, 28. The disciples were shock'd at the thoughts of Christ's dying; he therefore gives the three most inquisitive of them an emblem of his coming in glory at the great day, in his glorious transfiguration on the mount, about a week after that promise. In like manner, he speedily fulfilled other things spoken of, in the gospels. See Mat. ix. 37, 38. compared with Chap. x. r. and Mr. Laidner's Gredibility, &c. P. H. Vol. 3. p. 144, &c. Of that transfiguration Peter, James and John were eye-witneffes. The being eye-witneffes to Christ's life and actions, and especially to his refurrection, was an honor often taken notice of, see Luke i. 2. John i. 14. 1 John i. r. Gc. and iv. 14. Some think in the word existing. there is an allusion to their inspecting, or prying into the facred mysteries of the beathens, and especially the Eleuspian mysteries, where none but favorites were admitted to be eye-witnesses. Peter, James and John were treated with diffinguishing favor, when they were admitted to be eye-witneffer of his magnificence, or grandeur. [To this fome refer, John i. 14.] Now that was to them, and unto all that regarded their tellimony, another proof of Christ's second coming; because our Lord promised, and gave it, to the disciples, as an emblem, or prelude, of his final appearing in power and great glory. The transfiguration had now been past some years. But St. Peter and St. John were yet alive; and they had, both of them, been eye-witneffer. Upon that fact (as well as upon other arguments) they had founded their doctrine, of Christ's second and glorious appearance. And, as they knew the fact to be troe, they might juffly refent it, when they were reproached with teaching fables and fictions. They well knew they had not been imposed upon, themselves. By their patience, difintereflednesse, and steddinesse under great sufferings, they plainly manifested that they had no delign to impose upon others. And, as the truths were of the highest importance, there was great reason for their inculcating such things, and indeavoring that the Christians might have them always in remembrance.

St. James had been beheaded many years ago, Ads xii. 1, &c. The stille and manner of writing is nothing like that of St. Jahn; neither are there any copies, or any testimonies of the antients, that ascribe this epistle to St. Jahn. Now, as the author of this epistle was one of the eje-witnesses of our Lord's transfiguration; and there was no other person there of the name of Simon, or Peter, we may from hence

gather that Peter, the apostle, was the author of this epistle.

PARAPHRASE.

For he recalled from God the Father, honon . . . ory, when there came facil a voice to him from the excellent clory, This is my beloved Son, in whom I am well pleafed.

For he received from God, his Father, An. Christ honor and glory, when God, from his Nero. 14. magnificent glory, uttered these words concerning him: " This is my beloved Chap. I. Son in whom I am intirely well pleased: Take care that you attend to him b,"

And

NOTES.

17. D Aubin yap मामूर्व अध्य मानावित महारोश को विद्यान, दूरकार देशमार वेशीक मानवित के मार्व meyanomesales docue, aros eriv o vie un o ayamiles, es ou eya endormen. For he received of God [his] Father, henor and glery, when there was brought unto him fuch a voice from the magnificent glory, " This is my beloved Son, in whom I am well-pleased." After rather must be supplied in string and beside, or some such word. For rase There fignifies the fame with Exace. Our Savior is called the brightneffe of his Father's glory and the expresse image of his person, Heb. i. 3. Ever fince his exaltation to the right-hand of God, his body has been clothed with ineffable glory. When St. Yahn faw him in vision, some years after his ascension, he appeared in a very glorious form, Rev. i. 14, 15. Mafer's face thone, when he came from converting with God on the mount. But, when our Lord was transfigured, his whole body shone; though his face had a peculiar and most resplendent lustre, Mat. xvii. 2, Gc. Mark ix. 3, Ec. Lukeix. 29, Se. In clothing him with that glory, and in lending to him fuch illustrious and renowned persons as Moses and Elias, did the honor and glory, here mentioned, partly confid: but it is thought chiefly to have confided in the declaration from the excellent glory, This is my beloved Son, in whom I am well pleased. By the voice is meant the speech, or sentence spoken, rather than the modulation of the air, or the voice of him that spoke. And I should be for understanding by aut a concerning him: For the speech was not addressed unto our Lord himself, but unto the three apolities, who were thereby directed to hear him, Mat. xvii. 5. Mark ix. 7. Luke ix. 35. 028 is here put for axe, and is properly translated [from.]

The excellent, or magnificent glory, was a distinct thing from the glory which furrounded the body of our Lord; or the glory, in which Mofes and Elias appeared. This magnificent glory, I take to have been what the Jews called the Sheebinab; and what the scriptures elsewhere, call, the glory of God, or of the Father, Mark viii. 38. Luke ix. 26. Alls vii. 55. Tit. ii. 13. This glory will attend Christ in the last day : for he is then to come clothed with his own glory, attended by his Father's glory, and accompanied with all the holy angels. That magnificent glory was like a bright thining cloud, which appeared at different times, with a different luftre. In its greatest lustre no man could behold it and live, I Tim. vi. 15, 16. It was, I suppose, commonly (if not always) attended with a number of the holy angels. That glory often appeared to the pious patriarchs, attended the Ifraelites through the wildernesse, resided in the holy of holies in the tabernacle of Moses and in the temple of Solumen. When a man had feen that glory, he was faid to have feen the face of God. And a testimony from that glory, in any one's favor, was the highest and most honorable of all tellimonies. Such a tellimony was, from thence, given to our Lord, as was never given to any of the antient prophets, to Mofes, or to any of the holy

TEXT

An. Christi And the voice, which came from God,
68.
Nero. 14.
Chap. I
18.
us, his apostles, distinctly heard, as well
as saw his glory, when we were with
him, in his transfiguration, on Tabor,
the holy mountain. And hereby we

And this voice which came 18 from heaven, we heard, when we were with him in the holy mount.

NOTES.

have

angels. See Heb. i. 5. Our Lord had a most honorable testimony from that gior: three times, wix. at his haptim, Alat. iii. 17. Mark i. 11. Lake iii. 22. At his transfiguration, Mat. xvii. 5. Mark ix. 7. Luke ix. 35. And when his paffion was approaching, John xii. 23. The Valgate, and Velefine, who translated the Fulgate into Greek, add to the end of this verse, bear ye him. So are the words indeed, in all the three evangeliffs; and they from to be understood here, though they are not expreffed in any MS. or in any other version that I have seen Jefus is, in other places, reprefented as the beloved Son of God, Alls xiii, 99. Fpb. 1. 6. Cel. i. 13. When God called Jofus his well-beloved Son, in the transfiguration, he pointed himout as the Melfiah; for that was one of the phrases, by which the Jews understood the Meffah. By the transfiguration Jefus was not rendered the Sai of Ged, but Jeclared to be such. [Hear bim,] has a plain reference to Dent. xviii. 15. where Mofes prophelies of the Meffiab, and fais unto the Ifraeliter, " The Lord your God will raife you up a prophet, from the midd of you, of your brethren, like unto me; unto bim shall you bearken, i. e. hear you him." Accordingly, in the transfiguration, Moses and Elias (who represented the law and the prophets) vanished; but Fesus tomained. And then there came a voice from the glory of God, faying, " This is my beloved Son, hear him." i. e. the old differnfation, or the law and the proclims are past away; the kingdom of my beloved Son, or the dispensation of the gospel, is to take place inflead of them. And men are to hear bim, - not the Pope, not any councils or fynods, but the voice of Christ alone, speaking in the holy scriptures.

18. Kal ravino the each huse has and it seems in the said, our all some in the form of anylo, And this voice, which was brought from beaven, we heard, when we can with him, on the hely mountain.] The plural number is not here put for the fingular, but [we,] in this place, lignifies Peter, James and John, Mat. xvii. 1, Se. The Christians had so often heard that these three apolities had been eye and ear-witnesses of what passed at that time, that St. Peter had no occasion to be more particular. By Heaven, may here be understood the skie, or the regions of the air; as the word signifies, Mat. vi. 26. and viii. 20. and xvi. 2, 3. and xxiv. 64. Mark xiv. 62. Or beaven is put for God, whose habitation is sometimes represented to be in heaven. See Mat. xxi. 25. Luke xv. 18; 21. John iii. 27. and perhaps also, John xii. 28. by heaven is meant God. However; its not to be supposed that this voice came from the third heavens, where the throne of God is, and the habitation of his glory, and the residence of the holy angels;—but only from the glory of God, which

then appeared in the air.

$_{2}PETER.$

NOTES.

An.Christi 68. Nero 14. Chap. I.

There were three aposses, who beheld the glory, and heard the voice proclaiming Chap. I. Jesus to be the well beloved Sen of God; that the credit of so great a miracle might not rest upon the testimony of one witnesse only. St. Peter also points out both the time and place, that they might understand it to be a real sact, not a dream or cunningly contrived sable; but a certain sact, the account of which the apostles had not received from other persons; but were themselves eye and ear-witnesses. The inference they were to draw from all this, was, that Christ will, at the last day, come with power and great glory, as that emblem was designed to presignisse.

It has been diffuted on what mountain Christ was transfigured? and what mountain is here intended? Some have imagined that our Lord was transfigured on mount Lalance, or fome other high mountain, in, or near Cafarea-Philippi; and would apply to that purpole, If. xxxv. 2. But there was about a week palled between his being in the territory of Cafarea-Philippi and his being transfigured. And, during tient time, he might return into Gulilee. And we actually find him in Galilee, Mat. avii, 22. where he feems to have cured the epileptic boy, immediately upon his coming down from that mountain, on which he had been transfigured. The tradition of the antients also is so clear and constant for mount [Ithabyrius, or Tabar,] that more need not be faid upon that particular. When Gratius wrote on the four golpels, he understood this as spoken of the transfiguration. But afterwards, taking up a groundlesse notion, that this epistic was writ by Simon, Bistop of Jerusalem, long after the death of St. Peter, he was obliged to interpret this text of fomething elfe. His conjecture therefore was, that mount Mariah, and not mount Tahor, is here to be understood. His reason was, that no anountain, except Moriab, where the temple flood, was ever called the boly meant. But it is evident that other places were called boly, because of the extraordinary presence of God, Exod. iii, 5. Alls vii. 22. And, upon the account of the glorious appearance of God there, at our Lord's transfiguration, Taber might be called the bely menutain. Again; " Gretius " would have us understand St. Peter here, to refer to John xii. 28. As many were 44 then prefent and heard that voice from heaven, in teltimony to the million and " character of our Lord; and Simesn, Biffrep of Jerufalem, might be one of them; " for Enfebius fais that Simeon was an eye and ear-witneffe of our Lord's life and doctrine. 46 And that voice, fais Gratius, (as far as can be gathered from the text) came to " fefus, while he was puffing over part of mount Moriab." It may be faid, by way of answer, that 'tis very uncertain whether, or no, Jefus was then upon mount Mariah. But, suppose he was; the words there pronounced, are quite different from these delivered at his transfiguration. In the first case, when Jesus had prayed, Pathe r glerifie the name; the voice from heaven answered, I have both glorified it, and will giarthe it again. Whereas the voice, at the transfiguration, pronounced the following words, This is my beloved Son, in tubon I am well-pleafed, bear je him, And this last is the voice which St. Peter affirms, " they heard, when they were with him on the holy mount." To take away the force of this objection, Grotius has recourse to a more conjecture, without one MS. father, or version to support it, and fais, 44 that, if fome more antient MSS, could be found, it is possible it might thence se appear that these words, [This is my beloved Son, in whom I am well-pleased,] have 45 been added in this place, as well as other words in other places, by those that were " willing to have this palle for an epiftle of St. Peter's." Gratius has often quoted the Alex. MS. But Dr. Mill had perused many others, and sais, We have confested the Aice. A18, and all the others which we had; and they all, to a fingle copy egree, without exception, to the modern editions; or the common reading. Surely, such an argument was altogether unworthy fo great a man as Gratius. For, if men will G 2 ñr#

TEXT

Chap. I. 19.

An. Christi have the prophety of Christ's second Nero. 14. coming more confirmed : Unto which prc-

We have also a more fure word 10 of prophecy; whereunto we do well that ye take heed, as unto a light

NOTES.

furst fanfy that things are otherwise than they are; and then appeal from known arguments to what is intirely unknown; farewell all truth, examination and evidence at once !

19. Kai žvojuv Belaivrego vio apsprinis viyos, And we have the word of prophesse more confirmed . This text bath been rendered famous by the various fenies which have been given of it. A late writer hath taken pains to show that the argument from prophetic, for the truth of Christianity, as managed and applied by the writers of the New Testament, is absurd and ridiculous. And, that we may not flatter ourfelves with the hopes of affifiance from other arguments, he gives us this text of St. Peter's, to show, by the authority of our own scriptures, that prophesie (as bad an argument as it is) is neverthelesse the very best our cause affords. His words are, " Prophecies, delivered in an inspired book, are, when fulfilled, such as may justly. " be deem'd fure and demonstrative proofs; and which PETER prefers as an argu-46 ment to the miraculous attestation, (whereof he himself and two other apostles 44 were witnesses) given by God himself to the mission of Jesus Christ. His " [i. e. St. Peter's] argument seems as follows; Laying this foundation, that proso phecy procedes from the Holy Ghost, it is a stronger argument than a miracle, which

" depends upon external evidence and teffingny."

Instead of reckoning up, and confuting the very numerous interpretations of these words. I will only mention one, which arises from a various reading; and another, which I take to be the true interpretation. (1.) In one of Steven's MSS, we find The apopulación λόγων, according to which reading the miracle of the transfiguration would be represented as more fure, or firm, than the predictions of the prophets. (2.) By the courd of prophesie, I understand the same thing with what is called, ver. 20. a prophesie of scripture; i. c. those predictions, whether in the Old Tellament or New, in which was foretold the power of Christ, and especially his second and glorious appezrance, Pf. xxii. 27, &c. If. iiii. 10, &c. Dan. 7. 13. 14. Mat. xiii. 41, &c. and xvi. 27. and xxv. 31, Sc. and xxvi. 64. Mark viii. 38. Luke ix. 26. Isha v. 28, 29. Ads i. 11. and ii. 36. and xvii. 31. 1 Cor. xv. 24, &c. 2 Cor. v. 10. 1 Tb f. i. 10. 2 This. 1. 7, Ge. 2 Tim. iv. 1. to which may be added (if they were then writ) Rev. i. 7. and x. 12. And I prefer the interpretation of Occumenius, which is also mentioned by some expositors, who reject it; i.e. St. Peter first mentions ChrisPs transfiguration, as an emblem of his coming in power and glory; and then fais, Hereby we have the word of prophelie rendered more firm; or, in other words, the prophetic of Christ's coming in power and glory, is confirmed by his transfiguration, and the voice from heaven in his favor. Accordingly, the Vulgate hath rendered the words, Et babemes firmiorem propheticum fermonem; which in the Rhemish Testament is thus translated. And we have the prophetical word more fure. Occument. Communt. in loc. Em & & Six Tier aparquires tyeques & The wines to the Ties વ્યવસાયનીને વ્યવસાયમાં ભૂતિ માર્પાયન, ફિલ્લિકાર્પાયન ક્ષાણા કરતો, કોલો વેલી વર્ષા વ્યવસાય કરતા છે. વર્ષાય વિજય Abyous 3 do immunishes to apply water. In as much as the know, by facts and experience, the things which were foretold by the prophets, he [i. c. Peter] fais, we judge that,

PARAPHRASE.

light that thineth in a dark place. antil the day dawn, and the day-20 flar arise in your hearts: Know-ÙΙΧ prediction you do well to attend, as un- An Christi to a light shining in a dark place, 'till Nero. 14. the day of the Lord dawn, in the morning of the refurrection, and Christ him- Chap. I. felf appear, or the fun of righteonfnesse arife, to irradiate your hearts with the most perfect knowlege of the will of God, and the incontestible proofs of Christ's coming in power and great glory . Regarding this as a premise,

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by thefe, their prophesse is rendered more sirm. For the decds follow after the words. In support of this interpretation, it may be observed that Because signifies to confirm; Mark xvi. 20. Rom. xv. 18. 1 Cor. i. 6. Heb. vi. 16. Becalogie, a confirmation, as well as BiCato, firm. Confequently Becarities must lignifie more firm, or more confirmed. And the following tellimonies will show that it is Becauteten fignifies to have one thing confirmed, or rendered more firm by another. Isocrates de permut. p. 316. A. Edit. Stepb. Hande entidue tru - Tès Ne roselor érás pe muicolas olos ma equi. Secucireper tre raulm seo rir Juanus. Joseph. de Bell. Jud. L. 4. C. 6. § 4. p. 289. Edit. Havercamp. Φέρνοι δ' δι ίδδομόποντα τδι προτομένου τας Δύφας απολύσεως.—— μρθα No Bod Teu (nauten apis tir axiausis. - Suo di ten redungeraten, apos neconies er mesa τῷ ἰερῷ, διασθέρεσι τὸν Ζαχαρίαν, ε) σεσόκλι ἐπιχλευάζειτες, ἐφασαν, ε) σκαρ ὑμιῶν τὶν ψίτες ἐχεις ε) βεξαιστέρει [τὰν] ἀπόλυσιν. Ν. Β. Two MSS. omit τὰν, and so does Havercamp, upon their authority; but all the other MSS, and printed copies retain the article in this place.

Now, according to this interpretation, here is no fuch thing intimated, as that prophelie is a firanger argument than miracles: here is no preference of the one to the other; nor any comparison between them. But a very reasonable affertion, viz.

That the one is confirmed by the other.

ς & καλάς αυιόξε αγισόχωτες, όα λύχνη φαίτωτι έρ όμη μπρό τόση. Ευς ε έμέρα είαυγαση ή purcely mantalan is rais explices build, Unite which you do well to attend, as unto a light thining in a dark place, until the day duron, and the morning flar [or the fun] arife in your bearts.] Unto which; i.e. unto which prophelie, of Christ's coming in power and glory, as confirmed by the transfiguration and the voice of God on the mount, - You do well to attend. 'Auxumpes fignifies originally dry, or nafe; But, inalmuch as dungeons, which are nafty, are also dark, degraphs rease, here figurities a dark place. Men, that travel in a dark night, have a torch carried before them, till the day dawn, or the fun arise; but the dark place, here spoken of, scems to be rather a dark room: by which, in a metaphorical manner, St. Peter described the flate of this world, or the then present state of things, with respect to matters of religion. Such were the prejudices and superstition of the Years, such the idolatry and profound ignorance of the Gentiles; so much did inattention and vice, too genegally every where, prevail; that this world might well be compared to a dark

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TEXT.

An.Christi that not one prophely of facred feripture
63. was the explication of any man's own
Nero. 14. private fentiments f: For prophelic was
Chap. I. not

ing this first, that no prophecy of the scripture is of any private interprecution.

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resm; and the word of prophetie, or the revelation of the mind and will of God in the scriptures, to a lamp, or candle, skining in that dark place. In this view, revolution is often spoken of, Pfalm exix, 105. If, ix. 2. and xlii. 6. and xlix. 6. and ix. 1, 2, 3. Mal. iv. 2. Mat. iv. 16. Luke i. 78. John i. 5; 9 und v. 35. Acts xiii. 47, and xxvi. 18, Ron. xiii. 12, 13. 1 Cor. xiii. 12. 2 Cor. iv. 6. Eph. i. 18. and iii. 9. and v. 8. 1 Thef. v. 4 .- Whit 200 & does commonly signific the morning flor, which is called Lucifer or Venus. But Suides fais, it founctimes fignifies the fun, whole part it is goe early, to being in the light. And accordingly the Syriae hath here translated it, the fun .- To the word of prophefic, and especially to the predictions concerning Chrift's coming, they were all to attend. Even common Chriftians were to read the feripture; and it would be as a lamp to them shining in a dark place. The light of revelation, even the marvellous light of the golpel, is no more than a lamp, or candle, in the night, compared with that brightnesse usher'd in, by the dawn of the day, or the rifing of the fun in all his folendor. We are therefore to attend to the scriptures, only 'till the day down and the fan arise in our hearts; i. c. 'till the morning of the great day dawn, and Jefus Christ, the day-star, or the fun of rightcoulnelle, shall arise in all his glory, and thine into our heart- with feel, conviction, that it will be impossible any longer to doubt of his second coming. Some would interpret this sentence thus, untill you begin to understand the word of prophesie; others, till the prophefies are fulfilled; others night, till you your felmes have the gift of prophefie, or the miraculous gifts of the spirit. Whereas the scriptures are never to be thrown adde by Christians, but ought carefully to be read and studied by them as long as they continue in this world. The word of prophelie was to be attended to, after the accomplishment; after they began to understand it; and even by those who had the prophetic gifts. However, the compared to heathen ignorance, the going is a marvellous light; yet 'tis only like a candle, compared with that far more clear and glorious light, which will fhine with transcendent luftre all around us, when we come among the faints who dwell in light, and fhall ourfelves be fo irradiated as to become like the flurs in the firmament, or like the fun in the kingdom of our father, and that for ever and ever. For even the apostles, in this world, knew but in part, and prophesied only in part. But when that which is perfect is come, then that which is in part shall be done away. Our greatest knowlege here, compared with that of a future flate, is like that of children compared with the knowlege of grown men. For now, at the best, we fee but as in a glaffe, darkly; but then face to face. Now we know in part only; but then shall we know, even as also we shall be known, 1 Cot. xiii. 9, &c.

20 Two weare prisonales, but was a reperted present idias emiliares i pheras. Knowing this as a premise, that no prophese of scripture is of private sciation. It was means the first in order, or as a premise to the proper conclusion. The apostle here assigns an important reason why they were to attend to the word of prophese, as long as they lived, viz. because it was not an human device, but of divine original.

Πάσα

$_{2}$ P E T E R.

NOTES.

An.Christi 68. Nero.14. Chap. I.

gainft.

Πάσα σρομπίνα — 8 fignifies, no prophesse; just 28. Mat. xii. 25. Πάσα αιόλις— Bugnifics, no city, Mat. xxiv. 22. Rom. iii. 20. Ou zaga gapt, no fleft. Luke i. 37. Ou-min figux, no.king. John vi. 39. Πας λόγ@-μα, no word. Lake xxi. 5. Où -- Theores of distinctiven built, none of your adversaries. And this is a phraseology used by the Greeks, as well as the Hibreros. See Dr. Sect on Mat. xii, 25. By feripture, here, we are to understand the writings of the New Testament as well as of the Old. So St. Peter has used the word, [scripture,] in this epittle, Chap. iii. 26. It would not be easy to recken up the various interpretations of the last words of this verfe, viz. 'Islas caraboses I nierras. One of Stewart's MSS, reads Survives, but it is a MS. of little or no authority; and that reading does not clear up the fenfe, Calvin and Gretius would have the realing altered to ignations, but that is not the proper word for instinct or impulse, as they imagin'd; nor is there one single antient MS. to support that reading. For Dr. Mill assures us that they all, without exceptime, read intaces, which is now the common reading. As so those who underflund St. Peter as intimating, that God lefed the tongue of the prophet to speak, or his hand to write; - Or, that he fent them out, as recers were difinished from the goal, and were not to run before they were fent; [in which cafe drawers would be the proper word, and not existed:]-or, that the fairle came upon them, as he didupon the apostics and prophets of our Lord Jesus Christ; - or, that the propheties are indiffolable, and their accomplishment cannot by any man be frustrated; - or that the propheties are obscure, and could not easily be explained, even by the prophets. themselves; as having, besides the literal, a typical, mystical or analogical meaning ;---or, that no man ought to interpret the feriptures according to his own private fenfe; these and many more such interpretations appear to be intirely ground. lesse. "1812 vez, Rom. xiv. 5. signifies a man's awa private opinion. So idizz èxidicross may here fignific a man's speaking or explaining his own mind: For the verb έπιλύεν fignifies to folus, explain, or interpret; and έπιλυσις a folution, explication, or interpretation. So the words are used in some copies, by Aquila, Gen. xl. 8. by the L.X.S., Gen. xii. 12. and by Symmach. and Theodot. Haf, iii, 4. So also in the New Testament, Mark iv. 34. compared with Mat. xiii. 36. and Alls xix. 39. And, in profane authors, they lightle explaining any thing obscure, such as a riddle, dream, oracle, and the like. Accordingly, Dr. Mill hath, in a few words, given the fen's of this place, In toriting, the prophet did not interpret, or explain, his own mind; but the mind and will of the boly spirit, with which he was inspired. This interpretation is agreeable to the usual sense of the word infavors, and is greatly confirmed by the next verse; where it is taid, that bely men of Gid spoke as they were moved by the holy fpirit. See Num. xvi. 28. Jer. xiv. 14. and xxiii. 16; 21; 34, S. Ezek xii. 25. and xiii. 1, Se. Rom. xii. 6. Some would, from this text, Infer that the infinitation of the foirit is necessary to the right understanding of the feriprures. But might not the spirit as well have reveled the same things, at once, to every man, without the feriptures? Or, what end could the feriptures answer, if they were unintelligible? In fact, we have never yet had a commentator, that has deforved regard as an impired interpreter. The feriptures are to be fludied and interpreted, The other antient authors, by fkill in the languages, in which they were writ, and in the cultoms to which they allude; and by attending to the fcope and connection of the writer. In that way, an upright man may, with care and diligence, attain to a contribution knowlege in the feriptures. However, this text fais nothing about any man's interpreting, or explaining the furiptures; but declares how the prophers, who wrote the feriptures, came by the knowlege of the things they wrote. And therefore the Church of Rome would in vain argue, from this text, a-

TEXT.

As Christi not brought into the world by the mere

Nero. 14. holy men of God uttered their propheChap. I. fies, as they were acted (or inspired) by

2 I. the spirit of God s.

For the prophecy came not in 21 old time by the will of man: but holy men of God spake as they were moved by the holy Ghost.

NOTES.

gainst the liberty of private judgment. The Rhemift annotators upon this place, Tay, The scriptures cannot be rightly explained of every private spirit, or phantafie, of the vulgar reader; but by the same spirit, by which they were written; which is resident in the church; meaning thereby the church of Konie. Answer. The spirit of any church, and especially of the wicked church of Rome, is to be tried before it be trusted, and that by reason and scripture; both of which condemn the spirit of the church of Rame. Belides; the apolite, ver. 19. commends common Christians for reading the scriptures. See also Alis xvii. 11. 1 Thef. v. 21, 22, and my Sermon on that text. If the people must not understand for themselves, they must not understand at all: For no man can judge with another man's understanding, any more than he can fee with his eyes. However; we know by experience that the common people can read the fcriptures, to their great advantage. And the attempt of the church of Rome to take away the feriptures from them, and to hinder the liberty of private judgment, has no foundation in this, or any other, text; but is a most wicked attempt, and plainly flows they are confcious that the feriptures condemn their peculiar doctrines and practices.

21. 8 Où γ de βιλήματι ανθρόπα κόν θα στου προρατεία, Διλ' ύπο στουματ φ άγια φερόμενα ελάλασαν οι άγια θεν ανθρόπαι. For prophetic was not brought formerly by the will of man; but holy men of Gal forte as they were led by the holy fpirit.] See Judg. xiii. 25. Neh. ix. 30. If. xlviii. 3. Gr. Dan. ii. 27, 28. Mic. iii. 8. Acts xi. 28. and xxi. 11. and xxviii. 25. 1 Pet. i. 11. That phrase, [a man of God,] always signifies an inspired person, or a prophet. It occurs about fifty times in the Old Testament, and twice in the New. Holy men of God, therefore, in this place, must signifie holy

prophets.

The word example, they spoke, includes their writing, as well as speaking. See

Chap. iii. 16. Luke i. 63. Acts ii. 31. and iii. 23. Rom. iii. 19. James v. 10.

As the prophets spoke, and wrote, by the direction of the holy spirit, their writings derive their authority, not from the church, but from that divine inspiration. We must gather from the scriptures, the marks of the true church; and therefore the church's authority cannot be antecedent to scripture; nor can the scripture from thence derive its authority.

SECT. V.

Снар. ії. 1,---22.

CONTENTS.

TAVING mentioned the holy prophets who, in former times, An.Christi had spoken by the inspiration of the spirit of God, he takes Nero. 14. occasion from thence to intimate that there had been false prophets among the Jews, as well as true ones; and that there would be Chap. 11. false teachers among the Christians, who would privately introduce very dangerous opinions. For they would be men of immoral characters, spreading doctrines to support vice, for the sake of ingratiating themselves with the people and making a gain of their labors. To point out how different the end of such men would be, from that of the pious and virtuous, he puts them in mind of the punishment of the fallen angels; and of the deluge, which God fent upon an ungodly generation, while righteous Noah and his family were preserved in the ark. With the same view, he takes notice of the destruction of Sodom and Gomorrha, and of the remarkable deliverance of righteous Lot; And then he applies what he had faid to the false teachers, who had already, in part, sprung up in the Christian Church; men, who were themselves, in divers respects, daringly wicked, and affiduous in making profelytes of others, imitating the prophet Balaam, who loved the wages of unrighteousnesse: For it was partly for filthy lucre's sake, that they preached fuch licentious doctrines. They boafted of great things, and affured their disciples of liberty, while they themselves were slaves to vice. And, after an acquaintance with the pure and holy doctrine of the gospel, and the most solemn promises and ingagements to live accordingly, they had relapsed to greater vices than ever. And therefore, inflead of receiving any benefit from Christianity, they would in the end fall under a more aggravated condemnation.

TEXT.

An.Christi I have already intimated that holy
68.
Nero. 14.
Chap. II.
I would further take notice that there
were false prophets also among the people of the Jews, as there will likewise be false teachers among you Christians; who will, in a subtile, infinuating manmer, introduce destructive hereses,

But there were false prophets a also among the people, even as there shall be false teachers among you, who privily shall bring in damnable hereses, even deny-

NOTES.

even

1. • 'Eyento d'e द्रे निश्मीका popilitat es महे रेक्क्र, के ह्रे से प्रीरंग रेक्क्रम निश्मीकी विकास रेका, Moreover there were falle prophets among the people, even as also there will be falle teachers among you.] O hade, the people, fignifies the people of the Jews, or the Ifraelites, Alls xxvi. 17; 23. and xxviii. 17. 1 Cor. x. 7. Heb. vii. 5; 11. and ix. 19. So hade lignifies, Jude ver. 5. That there were false prophets among the people of Ifrael, fec Deut. xiii. 1, &c. and xxxii. 1, &c. 1 Kings xxii. 6, &c. Jer. xxviii. 1, Ge. Ezek, xiii. 1, Ge. and xxii. 25; 28. Zepb. iii. 4. and many other places. Having spoken of the true prophets, in former times, Chap. i. 21. he takes notice that there were also salse prophets among the Jews, and intimates that there would be fuch among the Christians; ---- to prevent their being shock'd, when they faw fuch corruptions introduced. As it was foretold, fuch a difagreeable event would be the accomplishment of a prophely, and thereby become an evidence of the truth of the apostolic doctrine. You find like prophetics, Chap. iii. 3. Mat. v. 12. and xxiv. 11; 24. Alls xx. 29, 30. 1 Cor. xi. 19. Phil. iii. 18, 19. 2 Thef. ii. 3, &c. 1 Tim. iv. 1, Ge. 2 Tim. iii, 1, Ge. 1 John ii, 18, 19. and iv. 1. Jude vet. 17, 18. Under the name of false teachers, the apolile might include both those who would pretend to the fpirit of prophely, and those who would not. Some salse teachers in the apostles days, pretended to be apostles, or prophets, 2 Cor. xi. 13. Others pretended to go in the name of fome of the aposties, and fallely assumed authority from. them, Ads xv. 1, &c. 24. Gal. ii. 6, &c.

St. Peter oppoles the Christians, to whom he wrote, to the people of the Jews; and therefore its probable they had not been Jews; but were of the race of the

b'Octines mapessatiusm appissus amadeles, Who will subtilly introduce destructive berefies.] The word [herefies] is here evidently taken in a bad sense, as the epithet [defiredive] is joined to it. Herefy, in the bad sense, signifies wickedly leading, or sollowing, a party or faction. See Hallett's discourses, &c. Vol. III. p. 358, &c. Angious amadeles, herefies of destruction are here put for destructive herefies. So Ps. V. 6. — The win a man of bloods, for a bloody man. Luke xvi. 6. O uptres this advises, the judge of injustice, for the unjust judge. Eph. iv. 24. destruct his advises, the belimeste of truth, for true holinesse. Col. i. 13. The win the dyams aven, the San of his love, for his beloved Son. And there are many more such instances in scripture. All substitutes for an holy life are destructive errors;——— licentious doctrines, leading to wicked

PARAPHRASE.

denying the Lord that bought them,

even denying obedience to the Lord God, An.Christi who bought them to be his own servants; 68. thereby Chap. II.

NOTES.

wicked practices, or supporting men in them. And they will, in the end, bring destruction both upon those who, out of wicked views, spread, and those who receive them. But wickedly raising, and keeping up, a sect or party, is berefy, or the crime here called destructive; For they, who do such things, shall not inherit the kingdom of God, but be exposed to certain and inevitable destruction, Gol. v. 20, 21. Mr. Haliett thinks that waperdy does not signifie to introduce any thing privily, but that wape, in such compound words, signifies, without right, illegally, and the like. Whereas, H. Stevens has produced some authorities out of Budaus, where waperdy signifies to introduce any thing in a subtile, infinuating, covert manner. See Gol. ii. 4. Mat. vii. 15. 2 Cor. xi. 14. It answers to waperdy some suffered from some antient Hebrew writer. See the history before this episte.

I suppose the false apossles, prophets and teachers, among the Judaizing Christians gave rise to the Sect of the Ebionites, Carinthians, Nicolaitans, Carpocratians and Guossies, of whom the primitive fathers have said so many dreadful things. They were not only exceeding corrupt and vicious themselves, but great corrupters of others. They now began to show themselves; but afterwards waxed worse and worse, and increased unto more ungodlinesse, and their doctrine cat like a spreading gangrene. Their character is drawn, in this chapter, in very lively colors, and it

was highly proper to guard the Christians against such pernicious men.

Kai tor drondsauta dutes Sumbran derkusmi, denging even the Lord that bought them.] For Survivus, the Lard, some copies of the Vulgate read Deurs, God .-God the Father is filled Fronting Lord, or Master, Luke ii. 29. Alls iv. 24. 2 Tim. ii. 21. Jude, ver. 4. Rev. vi. 10. But that word is never once applied to our Lord Jelus Christ. As, therefore, the word is never elsewhere used concerning Christ; and as, in the paralel place, Jude, ver. 4. This Secretarist is the only Lord Gsd, and evidently diffinguished from our Lord Jefus Christ; --- it is most reasonable, and according to all the just rules of interpretation, to understand it here of Ged, the Father. The word [redeem] originally fignified the buying a flave, or captive, with a view to give him his liberty. See on 1 Pet. i. 18. The word [bong bt] related to a man's buying of a flave, most commonly with a view to make use of him, as his own fervant. See Gen. xvii. 12; 23; 27. Lev. xxv. 50, 51. and many other places. In allufion to which, God is faid to have bought the people of Ifrael, Exal. xv. 16. Deut. xxxii. 6. 'Tis true that, in both these places, the LXX use (not appole, but) space. However the Hebrew word Top, which they there translate, doth, in many places, fignifie, to buy with money; and to that there may possibly be an allusion, in these two places; as well as in other places, where we find the word [redeem.] Not that God paid any price to Phareh, King of Egipt, when he delivered them out of his band, and took them unto himfelf, for his own fervants or people. But the miracles, which God worked, and the care and goodneffe, which he manifested in their deliverance, in some fort, answered to the price

Н 2

TEXT

An Christi thereby bringing upon themselves swift destruction 4. 68.

Nero 14-And they will not only be wicked, Chap. II. themselves, but make many profelytes:

For several professed Christians will follow their wanton and lascivious practices. because them, and bring upon themselves fwift destruction.

And many shall follow their 2 pernicious ways, by reason of

NOTES.

laid down for flaves, Exod. xv. 13. Deut. vii. 8. and xxvi. 8. Pf. bxxvii. 15. And, by his treatment of them and their ingagements to him, they were as much obliged to ferve him, as a flave is obliged to ferve the mafter that has bught him. Again; as God in represented as having bought the people of Ifrael; when, by his great power and goodnesse, he took them to be his peculiar people, under the Law; so is he here said to have bought the Christians; in which phrase, there is a reference to all that God did for them, by Christ Jesus, to deliver them from sin, whom he took unto himfell, from among both Jews and Gentiles, to be his peculiar people, under the Mefflab. Compare with this 1 Cor. vi. 20. Some of the heretical feets, above-mentioned, denied God to be the maker of the world; others denied Christ, or the truth, in the time of perfecution; and held it lawful to to do: but, by their works, by their abominable doctrines and practices, St. Peter has (in the following verses of this chapter) described them, as denying the Lord that bought them. And this is confirmed, Jude ver. 4. in that they are called ungsdly men, who turned the grace of God into laserviousnesse, thereby denying [obedience] to the only Lord God, and to our Lord Jesus Christ. See Rom. vi. 16. Tit. i. 16. They denied both the Father and the Son, fee I John ii. 21, 23, and Dr. Whithy on Jude ver. 4.

4 Excharge lavels raxwir dxwulas, bringing upon themselves swift destruction.] The word drawn, destruction, is here used by way of allusion to their being called antique armaians, berefies of destruction. They were, indeed, destructive berefies, inafmuch as they brought faift [or fudden and unexpected] destruction, won the wicked persons who spread, or received them. See ver. 3; 9; 12; 17. Jude ver. 4, &c. The text, here alluded to, is Deut. xxxii. 35. with which compare I Thef. v. 3. James v. 9. Rev. ii. 15. 16.

OBSERVE; Those wicked men brought perdition upon themselves. It was not God that did it, by his eternal and unconditional decrees, or by witholding effectual grace, or by making impossible conditions of acceptance. No; twas their own fault alone. They, by their vices, brought upon themselves swift destruction.

AGAIN; From this text it appears that those may perish, whom God has being by; as, from other texts, it appears that those may perish, for whom Christ died, ver-18. Mat. xiii. 21, Rom. xiv. 15. 1 Cor. viii. 11. 1 Tim. ii. 3.-6. Heb. vi. 4. Se. and x. 29. As to the defruction that awaits vice, and particularly impurity, her 1 Cor. vi. 13. Esb. v. 6. 1 Thef. iv. 6. Phil. iii. 19.

2. * Kal જાભારો કેટ્રેઝરાએકીલેક્ટકા તૈયારોને પ્લાક તેમભારેલાક, And many will follow their defrudlins.] A very great number of the antient MSS, and vertions, as well as feveral of the most celebrated printed copies, for drankaus, definablisms, send doshywais, lastinious fresters. Dr. Mill is, neverthelesse, for retaining the common reading; as

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whom the way of truth shall be cyil fpaken of.

because of whom the way of truth will An. Christi 68. be blasphemed f. Nero. 14. Chap, II.

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thinking it more likely that it should be changed into assayeass, than the contrary. He, therefore, suspects that donly class was at first only the marginal reading, taken from ver. 18. by some transcriber who did not understand that the word areasis, destructions, is used by way of allusion to destruct analyze, berestes of destruction, in the preceding verfe; and afterwards, (as he supposes) from a marginal reading, it came into the text. On the other hand, it may be alleged, that it is not usual, nor proper, to fay, that " one man follows another's defiruttions;" and that Dr. Mill's reafoning would have appeared more probable, if only one or two MSS, and verfions had read ἀστλημίακ; but it does not feem fufficient, against twenty or thirty antient MSS, and vertions.

Many will follow; In the preceding verse 'tis intimated, that those faile teachers would bring upon themselves swift [i. c. sudden and unexpected] destruction. Here it is intimated that they should not fall into that destruction, 'till their licentious doctrines had made many converts: 'till then they would not be ripe for ruine. Licentious doctrines will have many followers, not only among those who are already twicked, but also among those who had once clean escaped from the pollution of the world. See ver. 18; 20. Mat. xxiv. 11, 12. Dangerous and licentious errors are often more grateful to the multitude than plain, practical truth; not are we immediately to conclude those doctrines false, which are imbraced only by the differuing few. The largenesse of a church, and its confisting of multitudes without number, is no mark, or proof, of its being the true church. A few may be in the right, when thousands err. So it was in the days of Noah, Abraham, Lot, Elijah, and others. So in fact it has often been. But neither ftrength nor multitude can make

right, wrong, or prevent God's panishing all that are guilty.

 Δ) δε ή όλλη της άληθείας βλασεμμηθήσεται, because of robum the way of truth will be blasphemed.] The Christian religion is often called truth, by way of emphasis, as containing truths of the greatest importance. In other places, it is compared to the way that leads to paradile, or to life and happinelle, Alls ix. 2. and xvi. 27. and xviii. 25, 26. and xix. 9; 23. and xxii. 4. and xxiv. 1.4. Here the two phrases are joined, and pure Christianity called, the way of truth. See 3 John ver. 4. In approfition to the way of error and falshood, that promotes vice, and leads to deftruction. The learned Mr. Merrick (in his late Diffictation on Prov. ix. 1, &c.) has taken notice that this phrase, [the way of truth,] is used, Pf. exix. 30. and, the ranked among the Hebraijans of the New Testament, it is to be found in the best heathen authors, of which he there produces feveral proofs and instances. The like he observes of that phrase, [the way of rightesusnesses,] ver. 21. see Prov. viii. 20. The ablurd doctrines and wicked practices of professed Christians have done infinite harm, and often caused the enemies of religion to blaspheme, 2 Sam. xii, 14. Rm. ii. 24. 1 Tim. vi. 1. Tit. ii. 5. The Yndaizers much insested the first Christians, and perverted many in the churches of Corintb, Galatia, Epbefus and Crete. The Nicolaitans, Carpocrations and Gnoffics fucceded them, being exceeding impious in their principles and obfcune in their lives; and they occasioned great scandal to the Christian name; as the Yews and Heathers took little pains to diffinguish between Christians

TEXT.

An Christi And with smooth and deceitful

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of covetousnesse, make a gain of you;

Chap. II. pretending a great concern for the glory

of God and the good of your souls, but having no real concern for any thing but to inrich themselves and gratise their own lusts:

whose condemnation,

And through covetousness shall 3 ther with feigned words make merchandise of you; whose judgment

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Christians who did, or did not, live according to the rules of the gospel. Hence mankind were imposed upon, and both the populace and governors greatly incensed against them. [See Dr. Whithy on this verse.] The church of Rome has succeeded them, and caused Jews and all manner of Infidels to speak evil of Christianity. It was highly proper that the aposses should forewarm the Christians of this event; that they might not give heed to licentious doctrines, nor be shock'd when such things happened, but he more consumed in the faith, when the accomplishment so exactly answered to the prediction.

3. 8 Kai ès motorifia monsois do ous viuas en monaras. And, through covetoufnesse, will they, by descritful speeches, make a gain of you.] 'En is here put for d'a, as its-

quently elfewhere.

Notwithstanding what has been said, on 1 Thes. iv. 6. to prove that whensite doth sometimes signific lasciniousnesses, or lust; yet here the words [vuña exemplus of las, they will make merchandise of you,] seem to determine it to mean coverousnesses, as it gene-

rally means. See also ver. 14, 35. Jude ver. 11.

Thaveils higgers, words formed to deceive, smooth and artful speeches, such as covetous merchants, or unfair traders, make use of, to put off bad goods. ¿μᾶς ἐματρίνowras, they will make merchandize of you, --- use you like cattle, or slaves, brought to market to be fold, Rom. xvi. 18. 2 Cor. vii. 2. and xi. 20. 1 Tim. vi. 5, &c. 2 Tim. iii. 6. Tit. i. 10, 11. Judas fold his Master for what the Jesus would give him: false teachers sell their doctrine for what they can get by it. So did the Garpocrations, Nicolaitans and Gnoffics in the first ages; so have all sale teachers done in all ages. But, above all, the church of Rome, which, with the smooth and plaulible words of unity, uniformity, the catholic church, univerfality and antiquity, hely mother-church, religious orders, vows of chaftity, penance, fuffing, mortification, and the like, hath traded in all kinds of merchandize, and (among other things) in the Souls of men. Hence, some have thought, that they are called, the merchants of the earth, Rev. xviii. 11, &c. Those spiritual merchants have obtained immense riches, great worldly honors and dignities, and lived in folendor, pomp and luxury, by felfing heaven to vicious men; while they themselves have most evidently been seeking a kingdom which is of this world. The character of the Bifbeps of Rame has an-Iwered much more exactly to this prediction of St. Peter's, than to that character, which

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ment now of a long time lingreth not, and their damnation flumbereth not.

4 For if God foared not the angels that finned, but cast them down to hell, and delivered them nation, threatened of old, doth not loi- An Christi ter by the way; and their destruction New 14. flumbereth not, but approacheth with Chap. 11.

For what can such wicked wretches expect? seeing God spared not the angels, more glorious and exalted beings, when they sinned; but cast them into Tartarus, where he consines them in setters of darknesse, reserving them there, in

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which they have assumed, viz. that of the fuecessars of St. Peter, and the vicars of

Christ upon earth.

* Ose to resum in appell, 2, il discount in appell, 2, il discount in its wife, whose condemnation, threatened of old, loitereth not, and their destruction doth not slumber.) See ver. 9; 12; 15; 17. Jude ver. 15. Ps. xxxvii. 8, &c. and lxxiii. 18, &c. Prov. vi. 9, 10, 11. James iv. 13, 14. Expand is used by some of the best Greek writers, notwithslanding the propriety of it has been doubted of. Jude ver. 4. They are spoken of, as persons, who had been described of old, as liable to, or deserving this condemnation. I take the meaning here to be the same, though the words are different. This seems to be an allusion to Deut. xxxii. 35.

A. i Expele à Osde appidem à une procédou de spectator. For, if God spared not the angels that finned.] Some think the sense is suspended till we come to ver q. and the reddition to be looked for there, i. c. If God spared not the angels that sinned, &c. then the Lord knoweth how to deliver the godly, &c. That may possibly, be the connection. "Or, if these words, is yap, are taken affirmatively, for squiden, i.e. "fince, in as much as; there will be no occasion for a reddition asterwards." As to the other way of connecting these words, see on ver. q. From this verse to the end of ver. 8. are contained three remarkable instances of divine judgments, formerly institled upon transgrassors; which are mentioned here, in confirmation of what he

denounces against those Heretics.

The word [angel] fignifies a meffenger; but it is most commonly appropriated to those immortal spirits, of a superior order to man, whom God often imployed as his messengers to men. All the angels seem to have been in a state of trial. Those of them who behaved well in their state of trial, are now in a state of happinesse, and are called the boly, or standing angels, or the angels of God. Those, who transgressed the law of their trial, are stilled the fallen angels, the Devil and his angels; and here, the angels that sinned. Many think that the sin, by which they fell, consisted in their proudly aspiring higher than the rank and dignity which God had assigned them. It was in their power to have continued holy, and therefore God spared them not, when they sinned. When man sinned, he was spared, very probably because he was a being of an inferior rank and order, and sinned with less aggravation.

TEXT.

An.Christi in safe custody, unto the final judg
Nero. 14. ment k; And spared not the antedilu
Chap. I. persons with Noab, who was a preacher

of righteousnesse m, when he brought

the

into chains of darkness, to be referved unto judgment; And spared not the old world, but saved Noah the eighth perfon, a preacher of righteousness, bringing in the floud

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* Add sequis Com vapranusas manistants de union vernouchus, but confining them in tartarus, in chains of darknesse, he hash delivered them to be reserved unto judgment.] Some understand, by Tartarus, a place under ground; others imagine it to be either in the air, or upon this earth. [See Dr. Whithy on this verse.] I think it evident that Homer, Hesiod, Plate and Virgil, understood it to be a place under ground, where intelligent beings were printhed for very great crimes, see It. O, I. 13. where he brings in Jupiter as thus threatening the Gods above, in case any of them should disobey him, —— I will take him (sais he) and cast him into dark tartarus, which is at a vast distance, where is the deepest gulf under the earth; there are iron gates and a brazan threshold. See also Plate in Phadon. & Hesiod. Theogen. I. 119; 718, &c. where he speaks of tartarus, as far under ground, and represents the Titans as bound there with dreadful chains and in thick darknesse.

The Jews and primitive Christians do not seem to have understood the word tartarus, in the same sense. For they represent the fallen angels as sometimes residing in the air, sometimes wandering up and down the earth, Jab ii. 2. Mat. iv. 1, 15c. Epb. ii. 2. and vi. 11, 12. 1 Pet. v. 8 These are, indeed, dark places, compared with the glory from which they sell; whether that be beaven, as is generally thought, or the Sbechinah, as Dr. Hunt conjectures. See his Differtation concerning the Fall. However by tartarus, here, does not seem to be meant that lake of fire and heimstone, into which the sallen angels are to be cast at the day of judgment, Mat. xxv. 41. Rev. xx. 10; 15. They are now reserved unto that suture punishment, or kept in chains of darknesse unto the judgment of the great day, Jude ver. 6. Their present state is much like that of great and notorious malesactors, who are put into a dungeon and laid in strong and durable setters, till they are judged and punished as their crimes deserve. Some for resumptions reserved, read notoclouses reprivor regionals, i. e. they are kept there, by the Almighty, in order to be punished. But that makes no difference in the sense, for reserving them unto judgment implies the same thing.

5. 1 Kai apyda xasps in intervalo, And spared not the old world, What is here called the old world, is, in the Vulgate, [the original world.] By which some understand the antedihesian earth. And it is true, that the face of this globe was so altered by the flood, that it may, as to the form and appearance, he called a new world. See chap. iii. 6. But I rather think that the old world is here, by a metonymy, put for the persons who lived before the stood, and perished in it; by way of opposition to the new world, or to mankind restored after that spreading desolation.

" 'AAA' 52 Soon ras. Sinauso ime xhevra, squaze, But preferred Noah, the eighth person, a preacher of righteous needs: I it is doubted why Noah is here called the eighth person. There are three ways of accounting for it. (1.) Some understand it, that he was the eighth from Adam. Whereas, Gen. v. 3, Ge. He was the tenth in a

linea!

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flood upon the world of the un-6 godly; And turning the cities of Sodom and Gomortha into aftes, conthe deluge upon a whole generation of Az Christi wicked and ungodly persons a. And Nero 14. having reduced to ashes the cities of So- Chap II. Chap II. 6.

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lineal descent from the first man: They, therefore, allege that he was the eighth rightrous person; if we exclude Adam, because of his eating the forbidden fruit; and Lamech, because of his murther and polygamy. But as to the last, it is intirely groundlesse: for that Lamech, who introduced polygamy and was likewise guilty of murther, was of the race of Coin, and Noub did not defeend from him, but from another fon of Adam, viz. Setb. (2.) Some have translated the words so as to represent Noah, the eighth preacher of righteousness; or the eighth in succession from Enosh, in whose days men began publicly to call upon the name of the Lord, Gen. iv. 26. They reckon them up thus, Enoth, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lameeb, and Nonh. But this interpretation is very doubtful. Nonh was, indeed, both a good man and a preacher of righteoufnesse; see Gen. vi. 9. and vii. r. Heb. xi. 7. 1 Peter iii. 19, 20. But we have no proof that all the other feven were both good men and prophets, or preachers of righteouinesse. (3.) Noah was the the eighth person, if we reckon the other seven, whom God preserved with him in the ark, viz. his wife, his three fons, and their three wives. See Bachart's Phaleg, L. 1. c. 3. And, in this sense, the calling him the eighth may be justified by authorities taken from several of the antient Greek writers. So Plutarch sais of Pelapidas, that be came into his boufe the twelfib, i. c. with eleven more, is sixing Suffizar . and Polybius, of Dionesidorus, that he fixam out the third, or with two more, Διεπισίδορ τρίτ & απετίξατα. And in another place he fais, απαρίνεται τρίτ & γεώ-HE Se Ter Kapana, he entered into the trench the third, or accompanied with other two. See Xenophon. Hift. Greec. II. p. 358. other places in Polybius, and more testimonics to the fame purpose in Bishop Pearson on the Creed, p. 113. Noob was a preacher of righteoufnesse, not only by his own good example, but also by his building the ark, to warn that guilty age of the approaching defolation, and by his exhorting them for 120 years, that is, all the while the ark was building, to repent of their fins, and to lead righteous and holy lives, that they might not fall under that defolating judgment. From its being intimated, here and elsewhere, that Noah was a preacher of rightcoulness, there has been a book forged under the title of the preaching of Noob. But its genuinenesse and antiquity are very justly called in question.

"Karezvorue norue describe endlas, bringing a flood upon a world of ungedly perfons.] Gen. vi. and viith chapters. As to his calling that generation, a world, fee on James iii. 6. God made more account of one righteous family than of a whole generation of wicked perfons. How could the false teachers and their wicked disciples hope to escape, when neither strength nor multitudes could defend the ungodly of former ages? Or what need was there for the faithful to be terrified, when they were under the protection of that God, who had formerly delivered the righteous, how weak or sew soever?

6. * Kai πέλεις Σοδόμων κ. Γομέρρας τεορέσας, And baving reduced to office the cities of Sodom and Comorrha,] The LXX have used the plural number, in expressing the proper

TEXT

An.Christi them in that dreadful manner, he plain68.
Nero. 14. ly condemned their wicked practices 1;
fetting them forth as an example of God's
displeasure against the wicked, unto all
that should in future ages live ungodly
7. lives 9. But, when he overthrew those
wicked

condemned them with an overthrow, making them an enfample unto those that after should live ungodly; And delivered just Lot, 7 yeard

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proper name of Sodom, Gen. xiv. 2, and xviii. 20, &c. and xix. 1. St. Mat. x. 15. and xi. 23, &cc. has followed them; and St. Peter, in the text. So Jerusalem, in the Greek, is fometimes in the plural; and so Athens was always. There were five cities of the plain, viz. Sodom, Gomertha, Admah, Zeboim and Zoar. Four of them were deftroyed; but St. Peter mentions only the two principal. Zear (which feems to have been the smallest of the five) was spared, at the intercession of Lot, and as a city of refuge for him to flie to, Gen. xix. 20, &c. What St. Peter has called reducing them to ashes, is by St. Jude termed their suffering the vengeance of eternal fire. Strabe fais that all the ground thereabouts was recoal's reduced to after, or cinders. And it is not here faid, that a volcano broke out, or that they funk in, and the place, where they once stood, became a lake, Whoever consults the following texts, Gen. xix. 24. Deut. xxix. 23. If. xiii. 19, &c. Fer. xlix. 17, 18. and l. 38, 39, 40. Hof. xi. 8. Amos iv. 11. Zepb. ii. 9. Wild. x. 7. Luke xvii. 29. Jude ver. 7. and following texts, Gen. observes that Tosephus represents the land of Sodom as near the Lake Apphalies, will be apt to conclude that these sour cities did not link into that lake, but were destroyed by lightening and thunderbolts, or by a shower of fire and brimstone from This is confirmed by what is further faid by Jesephus, an eye-witnesse, viz. that one might fee the marks of the fire in the ruines of those cities, in his time. Again; 'tis well known that the river Jordon runs into that sea, or lake, and is there fwallowed up and runs no further. Now, what became of the river Jordan, before the destruction of Sedem and the other neighboring cities? Was there then no lake to receive the waters of that river? See Reland. Paleft. 8. p. 252, &c.

* Karaspapi naringures, By that overthrow he condemned them.] See Gen. xix. 29. The fins of Sodom, &c. are mentioned, Gen. xix. Exel. xvi. 49. They were infufferable pride and luxury, riot and diforder, the most licentious infolence, and boundlesse, preternatural and shocking lusts. Condemnation is here put for punishment, which commonly follows condemnation, and is no more than a carrying the fentence into execution.

Triblery wa meddlerew diebeld rebende, baving fet them forth as a warning unto those who should afterwards lead ungody lives.] Delique is the word used for example, or pattern, Jude v. 7. And 3 Maccab. ii. 5. There is an addresse to God, in which is mentioned the wickednesse of Sodom, and then 'tis said " that having burned them with fire and brimstone, thou has set them forth as an example to posterity," wasi-sery wa tois exceptions unattend. This is an example, not to be imitated, but avoided; or rather it is an example of God's rightcous displeasure against the wicked. See Numb. xxvi. 10. The moral government of God is all for the general good, to

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vexed with the filthy converfa-8 tion of the wicked: (For that righteous man dwelling among them, in feeing and hearing, vexed his righteous foul from day to day with their unlawful deeds.) wicked cities, he delivered righteous An. Christ Lot, who was greatly troubled and afflicted at the wanton, lascivious converfation of those lawlesse and most abandoned people. For, as that righteous man lived in the midst of them, he from day to day vexed and tormented his righteous soul with what he saw and heard of their most abominably wicked deeds.

From

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deter intelligent creatures from vice, and to promote their virtue, and thereby their true happinesse. With this view, these four cities of the plain were destroyed, and the story lest on record. With this view, the marks of their desolation continue to this time, as a sensible and standing proof of God's displeasure against fin, and of his desire that succeding ages should avoid like guilt, and escape the falling under such terrible punishments. Thus has God set them forth as an example unto all that should afterwards live ungody lives!

7. Kai dizam hat zatanciamo indicato indicato is discuss in describination of these law-less enderents like and respectively and repented of those series persons.] It a man was prevailingly pious and virtuous, and repented of those particular crimes into which he had fallen, the Scripture denominates him a righteous person: as, by the word [finner,] in scripture, is generally meant what we call a vicious person. Thus Let was a righteous man, compared with the men of Sadom, who were sinners before God. He left his native country, with Abraham, for the sake of religion: he was a man of great hospitality, Gon. xix. 1, &c. He was pious in the midst of the most wicked; and was so far from being defiled with the vices of Sadom, that nothing grieved him more than to see how others wallowed therein. Therefore, God spared Zoar at his request, and rescued him out of the slames, when he destroyed the other sour cities of the plain, Gen. xix. 15, &c. Some copies of the Vulgate add the word [injury,] to lastivious needs, which would very well expresse that violence and outrage, mentioned, Gen. xix. 4, &c. But I do not find that reading supported by any other MS. or Version whatever.

B. Bλέμματι γ δρ κὶ ἀκοῦ ὁ δίκαι ὁ ἐγκατακῶν ἐγ ἀντῶς, ἡμέρας ἐξ ἡμέρας, ἐνγὰν δικάιαν ἀνόμες ἔγγας ἐξακάνεζεν, For that righteous man, living among them, in feeing and hearing, day after day, termented his righteous foul with their wicked deeds.] Grn. xiii. 13. and xix. 4, Ge. Ifaiab iii. 9. Many interpreters understand the begining of this verse thus, wix. that Lot was righteous in feeing and hearing, or that he did not take in the insoction of the vices of Sadom, either by his eyes or cars. But Bexa has well observed that then the order of the words in the Greek ought to have been different, vix. ὁ γὰς βλάμμαθε, κτλ. instead of ὁ δίκαι Ͽ, κτλ. as it now stands. Our common English translation has given the true sense of this verse.

The Valgate and Ethiopic read (they wexed:] but they are not supported by the Greek MSS. or other antient versions. He wexed [or tormented] his rightesus foul, is put for, his rightesus foul was wexed, i. c. the active verb for the passive, as is

frequently

TEXT.

An-Christi From these instances, it appeareth,

68.

Nero. 14.

Chap II. and to keep the wicked in custody unto

9. the day of judgment, to be punished

10. as their crimes descrive : Especially

The Lord knoweth how to de-9 liver the godly out of temptations, and to referve the unjust unto the day of judgment to be punished:

But

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those

frequently done. See Glassius, p. 289. Factures signifies the terment of the rack, or the terture of these who are put to the question. It is here used as a strong figure, by which to expresse the great torment of the righteous, or their unspeakable grief and anguish of mind, at the overspreading wickednesse of the times and places where they live; especially the lewdnesse and debauchery of bad men, their open profanc-nesse, and their rage against the just. They hear many ouths and curses and obscene speeches, they see many enormous actions, and hear of many more. Such information gives them great anguish, Ps. exix. 139; 158. Ezzk. ix. 4. Groties takes notice that after Lot parted from Abraham, he lived fixteen years in Sodom. A long time to abide in one of the lewdesst and most outragiously wicked cities in the whole earth,

and not to be tainted with their vices!

9. * Old's noplas tureles in weignour forerdat, adinut de sie thepan neirem norm unitent THOSE, The Lord knoweth how to deliver the pions out of danger, but to keep in cuffely the unjust unto the day of judyment to be punished.] See ver. 20, Ge. Jude, ver. 13, 14. 1 Cor. xiii. 10. Rev. iii. 10. I have already taken notice that some have thought the fense is suspended from verse 4, to this verse. This, then, would be the connection, " If God spared not the angels that sinned, nor the old world, nor the wickee ed inhabitants of Sodom and Gomercha: And if, on the other hand, he faved the so holy angels, and Noah and Let, who were righteous men; — then, the Lord " knoweth how to deliver the godly out of temptation, and to referve the wicked " unto their proper punishment." The Ethiopic and some copies of the Vulgate, instead of [The Lord,] read [God;] as in the beginning of ver. 4. which, some may think, confirms this interpretation. As to the other way of accounting for the connoction, see on ver. 4. - [The Lord knowelb;] i. e. he has not only wildom, but power also and will, to effect these things, and will actually bring about these great events. See how the word, [know,] is used, Pf. i. 6. Mat. vi. 32, -- Instead of கவுக்கும், danger, or temptation, five MSS. read கூமையும், dangers, or temptations. As to the meaning of the word, temptation, fee on James i. 13. The righteous are, at last, to be happy, norwithstanding their present dangers and sufferings; and the wicked must suffer hereaster, notwithstanding their present sufferings, Mat. x. 15; 28. and xi. 22. God does not fully reward, or punish men, immediately. The defering the rewards and punishments has grieved good men and made the wicked to insult and triumph, Job xxi. 7, Ge. Pf. xxxvii. 1, Ge. and lxxiii. 1, Ge. Jer. xii. 1, &c. But here, and chap. iii. 4; 8, Ge. St. Peter hath intimated that God knows the proper time, and will then certainly render rewards to the righteous, and punishments to the wicked. Not sooner nor later, but in his own proper tune; which will be in the judgment of the last day, see on 1 Thes. iv. 13. From the distinclion

PARAPHRASE.

10 But chiefly them that walk after the field, in the luft of uncleanness, and despile government: Presumptuous are they, self-willthose wicked persons, who have defiled An.Christi themselves with the lust of the sless, and continue to live in that manner "; despissing Chap. II.

NOTES.

tinction which God has already made, in many cases, between the righteous and the wicked, the apostie infers a righteous judgment to come, or a state of universal and exact retribution. See this argument finely express in Lord Shaftsbury's Cha-

ratteristics, Vol. II. p. 275, Gr.

There, to keep, is an allusion to malefactors being in custody 'till they are tried and executed: See on ver. 4. xala yeine panished, in the present tense, not to intimate any present punishment of the wicked; but it is put for the suture xaladrousing. So heapting, chap. iii. 11. is put for hubbanders. And in many languages, the present is often put for the suture. The Sugare hath cruciandes; and Castalio, punished.

ts be pimifbed.

10. " Μάλικα δε τους δαίσω σαρκές εν επιθυμές μιασμέ πορευομένες, and efpecially those who walk after the flesh, in the lust of pollution .] " The Lord knoweth how to keep " all the wicked unto the day of judgment, to be then punished: But (tho' none 46 of the unrighteous thall escape unpunished) he will more especially punish those " who are lewd and debauched, Gr."---Ver. i. The prophetie is mentioned, concerning the rife of falle teachers in the Christian church. That prophesie had been delivered some time before, by our Lord and his apostles; see Chap. iii. 2, 3. Mat. xxiv. 24. Juda, ver. 17, 18. Now, from this and the following verses it appears. that some of those false teachers began to rise up and fulfill the prophese. For here is a description of persons that now existed; unlesse the present tense be again put for the future: which I see no reason to suppose. What is here called [flesh,] is by St. Jude, ver. 7. called [other, or frange fiefb.] Under which may be comprized fornication, adultery, fudomy and helliality. For fuch shocking and abominable crimes were the cities of the plain deftroyed, and the Canaanites ordered to be cut off. As to the lewdnesse of the persons here spoken of; see ver. 12, 13, 14, with which compare Jude, verse 4; 7, 8; 10; 18. Rom. i. 24, &c. 1 Cor. vi. 9. See also the note on ver. 2. To walk after the flesh is to follow fleshly appetite, as our guide, which in man is criminal: See on ver. 12. - The luft of pollution fignifies poliating luft; whereas the lawful, genial bed is faid to be autaile, unpolluted, or undefiled, Heb. xiii. 4.

Dr. Hammond would apply all this part of the epiftle to the Gnoftics. It doth not appear that any feel had the name of Gnoftics so early as this. But the salse apostles and Judaizing teachers were, very probably, the fore-runners of the Gnostics; and as the latter seem to have taken several of their notions and practices from the former, 'tis no wonder if they improved upon them, or carried some of them to a greater length. Carpocrates is thought, by some, to have been author of the sect of the Gnostics. And Irenaus, L. 1. c. 24. represents his disciples as "having got to such an height of madnesse, as to say, that all those things, subich are impions and irestigious, they had power to commit; for which they affigned this reason, viz. the

ss accord-

Chap. I.

PARAPHRASE.

TEXT.

An Christi spising authority *. They are impudent, cd, they are not assaud to speak evil of dignities: Whereas an- 12 gels,

NOTES.

" according to the opinion of men, some things are good and others evil; but that by na-

* Καὶ κυριότη 🕒 καταρρονώντας, And that despife authority.] Some read κυμέτητας, authorities: Whereas narappaies doth not govern an acculative, but a genitive case; and the word is of the fingular number, Inde, ver. 8. By authority, or dominion, is generally understood the person, or persons, possess d of dominion, which some take to be God, others Christ, others angels, others the apostles, bishops, or governors of the church; and finally others, the civil magistrate. In behalf of those who think we are here to understand angels, it may be alleged, (1.) That the same word is applied to angels, Eph. i. 21, Cal. i. 16. (2.) St. Peter charges the false teachers, ver. 12. with blafphening the things which they know not. So doth St. Jude, ver. 10. And St. Poul hath something to the same purpose, Cal. ii. 18. Now they knew the civil magifirate; tho' they knew little, or nothing, of what they faid about angels. (2.) The apolite, having condemned the false teachers for despiting dominion and speaking will of dignities, immediately adds, that angels do not allow themselves in fuch practices. See ver. 11. and Jude, ver. 9. From whence it plainly appears that those, whom Michael and his angels dared not to blaspheme, were evil angels, stilled principalities and powers, and the rulers of the darknesse of this world, Eph. vi. 12. (4.) Some of the fathers inform us that the Nicolaitans represented the angels as the offipring of an obscene and filthy Æon; in imitation of whom, and according to whose pleasure, they committed their lewdnesse. For, when they practised their most vile and abominable impurities, they would say, O angel, I am doing thy work; I am imployed in thy fervice. That was, furely, in a große manner, to blaspheme those dignities. See Dr. Whithy, who interprets this of angels .- But, on the other hand, it may be objected, that Michael and his angels might justly despite the usurped dominion of evil angels, the' they would not allow themselves to rail at them :--- That the dominion of the holy angels was all refigned into the hands of our Lord, upon his afcention: That it is not certain the Nicelaitam were got to that height of impudence, at this time; the' they might be arrived at it, in the days of Irenaus, Tertullian, or Epiphanius. That it is not clear and evident that the apofile here means angels, by the words, government and dignities. That it is well known, the Tews despised dominion, and spoke evil of all the dignities, or magistrates, but those of their own nation; as appears abundantly from Josephus. --- And finally, that the Judaizing teachers were apt to infuse such notions into the Christians; as any one may ealily perceive in many places of St. Paul's epiftles. See also 1 Pet. ii. 13, &c. and the notes there. "I am inclined to think that the word application, is both here, 44 and Fuds, ver. 8. used in its proper sense, for deminion, or government; and not " for persons invested with it; but that Mes, which follows, is (by a metonymy) 46 put for the persons, as it is in other places. So that the meaning seems to be, " they despise dominion, or government, as thinking themselves in all respects sui juris, 46 for not subject thereto, but at liberty to indulge their vitious appetites. As a " confequence of which, they speak evil of magistrates, who restrain them by laws,

TEXT

PARAPHRASE.

gels, which are greater in power and might, bring not railing accufation against them before the 12 Lord. But thefe, as natural brute bealts,

felf-conceited, and are not afraid to rail An.Christi against persons of the highest rank and Nero. 14. dignity. Whereas the holy angels, who are greater in strength and power than Chap. II. the fallen angels, do not allow themselves to bring against them a railing accusation before the Lord 2. But these men,

1 I.

12:

NOTES.

"which threaten to punish such immoralities, as break in upon civil order. Whereer as the good angels pay a regard to the divine order and regulation, appointed a-" mong themselves; and use no indecent expressions towards the evil angels; not " even when they see reason to oppose them. So that what is here said of the an-« gels, is spoken by way of comparison, and brought in, only for illustration."

τ Τολιμπταί, ανθάδως, δόξας ε τρέμασι βλασφημάστις, They being impudent, self-conceited, are not afraid to rail against dignities.] Some would understand this as an exclamation, thus, " O impudent, O felf-conceited men, they are not ofraid, &c." But 'tis more probable that of ear, or offer, is understood, and ought to be supplied. The participle βλασφήμισοι, blafpheming, is, according to the propriety of the Greek. tongue, put for the verb of the infinitive mood, Bragenten, to blafpheme. Abeat is frequently used, in Greek authors, to figuing benors, empires, or magistrates, nities feem here, and Jude, ver. 8. to be put for persons exalted to dignity and autherity; more especially Princes, Kings and Emperors, the supreme magistrates, who are exalted to the highest power and dignity on earth. The railing against fuch, was forbid to the Fows, Exed. xxii. 28. And Christians are ordered to treat them with

reverence, Rom. xiii. 1, Gc. 1 Pet. ii. 13, Gc.

IL. 2 'Oπο άγγελοι, ίχυϊ η δυνόμει μέζονες ώθες, εφέροσε κατ' [und] αυτών σαρά κυρέφ βλάσcouper refered. Whereas the angels, who are greater in strength and power, do not bring against one another, a railing accusation before the Lord.] It is a rule of interpretation, that the plainer and larger account of any thing fhould be taken to explain that which is more brief and obscure. Accordingly, Jude, ver. 9. ought to be consulted, in order to interpret this text. For, having condemned forme, who pretended to be Christians, for despising dominion and railing against dignities (as St. Peter does, in the preceding verse,) He add, Whereas, when Michael, the archangel, contending with the devil, disputed about the bidy of Moses, he dared not to bring against him a railing accusation; but said, " The Lard rebuke thee." And what follows, in St. 7nds. agrees with what follows here, ver. 12. fo that there can be no doubt of their treating of the fame thing. This, therefore, feems to be the connection, " If the holy anse gels, who are greater in strength and power than the fallen angels, dare not alto low themselves to rail against them, when they justly reprove and condemn their •• wicked aftions; but behave with the greatest modelty and decency:—how unjust. is it that men, who are possessed of no power, or authority, should allow them-44 felves such a liberty of railing against princes and magistrates, who are exalted to so power and dignity, and are the ministers of God, set over men for the common

T E X T.

An Christi men, like mere brute animals, by na-Nero. 14. ture void of reason, and made to be taken and destroyed, rail against those Chap. II. things in which they are ignorant; and shall, because of their wilful and moral corruption, be reduced to utter corruption and misery. They shall receive 13. the beafts, made to be taken and deftroyed, speak evil of the things that they understand not, and thall utterly perish in their own corruption; And shall receive 13

NOTES.

" good?" It is highly probable that St. Peter refers to that fingle instance, of Michael's contending with the devil, the he speaks in the plural number. And then, by angels, we are to understand only one, or the chief of the angels. So the plural number is put for the fingular, Mat. xxi. 7. and xxvii. 44. compared with · Luke xxiii. 39, 40. Strength is afcribed to angel, Pf. ciii. 20. Some think that they are here intimated to be greater in strength and power than any Christians. and particularly than those false teachers and wicked Christians: Others think they are faid to be greater than the magiltrates and princes of the earth; Others, than men in general; and others, than the fallen angels. The thing is true, in which foever of these senses St. Peter's words be interpreted. But St. Jude, ver. q. makes me incline to the last.

Instead of xar' duras, against them, one of Stevens's MSS, the Vulgate and the Arabic read real section, against one another; i. e. when the angels contend with one another, the good with the bad, the former do not rail against the latter. But this reading (how agreeable foever upon other accounts) feems not to be fufficiently supported. If it were; I acknowlege freely that I should prefer it to the common reading. However, I so far sall in with it, as to read duran for duran, and then the sense will be according to that various reading. -- Instead of ward woise, before the Lord, four MSS. and the Vulgate read maple upis, from the Lord; as if the good angels had brought a mellage from the Lord, to the fallen angels, and delivered it to them in that modelt manner. But none of these words are found in some of the most antient MSS. and versions. Grotius thought them an addition to the text, and Dr. Mill conjectured that they were at first a marginal note, which afterwards crept into the text. If the common reading he retained, one would apprehend that the contell between Michael and the devil, about the body of Mofes, had been in the divine presence, or before the visible glory. And, to confirm this, we find, Job i. 6. and ii. 1. that, when the Sons of God came to prefent themselves before the Lord, Sutan came also among them. See likewife 1 Kings xxii. 20, 21. There is generally 2 great decorum preferred in the courts of princes, and especially in the royal presence. If this contest was before the glory of the Lord, Michael so reverenced the presence, as to hehave with the utmost decency and propriety. What the contest was, see on Jude, YCT. 9.

12. * Οίντα δέ, ώς άλαγα ζώα φυσικά, γεγεπειμένα εις άλωσεν κή φθοράς, έν οίς αγνόσοι βλασομώνιε, εν τη φθορά duras καταρθαρώσονται, But thefe, as animals by nature unid of reason, borne for capture and destruction, railing against things in which they are

ignorant.

2 P E T E R.

NOTES.

An.Christi 68. Nero. 14.

ignorant, shall be utterly corrupted [or perish] in their own corruption.] Some would Chap. II. here understand dumb animals; others, animals word of reason. The inferior animals are destitute both of speech and reason; but the latter seems here to be intended. Again; some are for joining the word [notural] to what goes before; others, to what follows: i. c. the former suppose those wicked Christians were compared to animals, who are by nature void of reason; the latter to animals, who are by nature made to be taken and destroyed. 'Tis not very material which way we determine. I have taken the former; (1.) As Occumenius understands by the word [natural,] the living according to fense only, and not according to reason. (2.) St. Jude, ver. 10. for award natural, has aware, naturally, (as the Vulgate has here translated it) and he has so joined the words as to determine the signification this way. Brute animals are by nature void of reason. When, therefore, they follow their appetites as their guide, they act according to their nature, that is, their whole nature; and confequently cannot be criminal. But, when men follow appetite as their guide, they do not act according to their nature, that is their whole nature. For understanding, or conscience, is planted in them as their guide, and the passions and appetites are to be under the constant control and direction of conscience. In following luft and appetite as their guide, men are, therefore, criminal; and are accordingly here very justly condemned. The word yeyempera, borne, or made, is not found in two MSS. nor in the Vulgate; for which reason Erasmus looked upon it as a marginal note. But Dr. Whithy is for retaining it, and that very justly, as it is supported by the most. and the bost authorities. Some understand this sentence actively, as imagining the apolite speaks of wild bealts, who are made with a disposition to raven and destroy: But the last sentence in this verse leads one to interpret the words passively, i. e. that the creatures, here spoken of, are made to be taken and destroyed. The universal creator hath evidently made some creatures to be as food to others; and hares, partridges, and the like, are as prey to men and other animals. 4 But lions, wolves, " bears, tygers and other beafts of prey are more like the persons here spoken of; and it may, possibly, be faid of them, that they are made to be taken and destroyed; " because the fasety of mankind requires their being kill'd out of the way."

Er els is put for ravra er els, thefe things in which ; and er wies may lignifie, they approve not, or they are ignorant. If understood in the latter sense, there is no occalion to interpret this place, of their railing against the angels. For the arcana imperii, the fecret springs and motives, from which governors are led to act in this or that manner, are things that lie quite out of the fight of most of their subjects. But lewd and factious men will speak roll of the things they know not .-- " Or, the " things, here spoken of, might not be such as they were incapable of knowing, if "they would have attended to them. But, giving themselves up to brutish Justs. er as if wholly void of reason, they paid no regard to the divine, or human, conffi-" tution of civil affairs among mankind."-In this verse the apostle hath condemned two of their vices, viz. their lewdnesse, and their speaking evil of dignities. So ver. 10. Such vicious men [fball be utterly corrupted in their own corruption.] ---The word obady, corruption, is twice used in this verse. In the first place, for nasural corruption, or destruction; in the last, for meral corruption, or vice. Their moral corruption, if perfifted in, would bring on their natural corruption; or (in other words) vice would lead them to milery and ruine. They were like brute animals, in being governed by fense and appetite: and they would, like them, fall into a snare. They were like brutes, and were to perish like brutes, Pf. exli. 10. Jer. xii. 3. Hab. i. 15. " Dr. Whithy takes notice that some of the Carof pocrations were like brutes, in making all women common; and that they plead-" cd the example of hrutes for fuch a practice; reprefenting the marriage of one

TEXT

An.Christi the reward of their unrighteousnesse b;

Nero. 14. As persons who account it a pleasant thing to riot in the day-time. They chap. II. are spots and blemishes, or a scandal to the Christian name and profession; living luxuriously, when they, in the evening, at your love-feasts, feast with you, as sellow Christians and as belonging to your body be the adulteresse.

the reward of unrighteoufness, as they that account it pleafure to riot in the day-time: fpots they are and blemishes, sporting themselves with their own deceivings, while they feast with you; Having eyes 14.

NOTES.

" man to one woman, as a violation of the community, ordained of God, and exemplified in other living creatures." Vid. Clem. A. Strom. L. III. c. 2.

13. Kapicius pisto estudos, They shall receive the reward of unrighteousuesses. This sentence ought to be joined to what sollows. And our translators have well rendered the word [they shall receive;] for unusiques is the first future of the middle voice, according to the Attics, and is put for neuropers.——Kapicius is often used for receiving a reward. See on 1 Pet. i. 9. As to the happinesse which sin affords, or the reward of unrighteousnesse, consult Heb. xi. 25, Rom. vi. 21; 23.

Some understand St. Peter as intimating that they lived in riot and luxury every day: and Dr. Whithy quotes St. Jerome as saying that so the Nicolaitans practised their impurities, day and night, and held that, if a man was not lascivious every day, he could not be saved." One cannot but wonder that any, who were the Christian name, could ever entertain such shocking notions, so directly contrary to the grand principles of Christianity.——Others suppose that they took pleasure in that riot, which indureth only for a day, or for a short scason. But the aposse seems to allude to the proverbial saying, a Thes. v. 7.——They, that are dranken, are dranken in the night. Whereas, those wicked Christians had cast off all shame, and were so abandoned, as to practise their debaucheries in the open day-light, Is. iii. q.

Est qui nec veteris pocula Massiei, Nec partem solida demere de die Spernit. Hor. Od. L. 1. Carm. 1. l. 19.

a Inital et paçues, irrupearte, it rais dudrais [dyanais] duran avecuratures upin, They are spots and blemishes; living hunuriously, when they feast with you, in your love-feasts.] Those wicked Christians were called spots and blemishes, in allusion to a spot upon a garment, or a blemish in the human body, and especially in the countenance, which is looked upon as disagreeable. These words are applied to moral stains or blemishes. See Deut. xxxii. 5. and the note on 1 Pet. i. 19. According to the common reading, we find duralass, deceivings. Whereas tis not an usual phrase, to say, men sport [or riot] in their deceivings; but a very usual and intelligible manner of speaking to say, they riot in their seasies. Accordingly, St. Jude, in the paralel place,

PARAPHRASE.

full of adultery, and that cannot ceale from fin; beguiling unita-

adulteresse, manifesting the most wan68.
ton and libidinous desires; and which Nero ran
never cease from sin c. They, likewise Chap. 11.

NOTES.

ver. 12. thus expresses it, these are spots in your feasts of charity, when they feast with you; feeding themselves without fear. Now, as I look upon St. Peter and St. Jude to have translated from the same author, I reckon that to be the true reading, viz. er rais dydraus dures, in their (or your) leve-feafts; which is the reading, in the Alex. MS. Barberin. Velef. the Vulgate and Ethiopic, and likewife in the Sprine, according to Scaaf. And, finally, this reading is confirmed by the following words --- feafling with you. --- It is indeed, an objection, that the word dorage is added. But some have thought it was St. Peter's design, in calling them [their love-feasts.] to diltinguish the love-feafls of such wicked wretches from those of the true Chriflians. So St. Paul diffinguished between those who behaved well and ill, at the Lord's table, and fais of the last, 1 Cor. xi. 21. When ye come together, therefore, into and place, this is not to eat the Lard's Supper. In like manner, some have supposed that St. Peter, here, would not allow these riotous banquetings to be the love-feasts of the Christians, but their love-feafts, i.e. the love-feafts of those who were a scandal to the Christian name and profession. So Clem. A. Strom. L. III. c. 2. refused to the banquets of the Carpocrations, the name of love-feafts. -- However, there is no occasion for this solution; " because the genitive array, for savray, is of all per-44 fons. And, if it be here understood of the second person, it will answer to Jude, மே ver. 12. விறன்கமர ப்பட்ச, and fignifie your love-feafts. But, as the reciprocal should " regularly refer to the subject of the sentence, some may think this will not do, and " reckon Gretius's observation, that this pressum is wanting in the Arabic Version, as an inflance of his great accuracy." My only objection to which, is, that that verfion alone does not feem to be of fufficient authority against all the other antient MSS. and Versions. The I am satisfied, that from the reading in St. Jude, it ought to be interpreted [your love feafis.]

The persons here condemned spent the day in luxury and riot; they came, likewise, in the evening to the Christian love-scasses; and, as they were admitted there, they were taken for members of those societies, but did not behave as such, Rom. xvi. 18. Phil. iii. 19, 20. What the leve-scasses of the primitive Christians, were, shall be shown in a note on Jude, ver. 12. Where examines is allowed by all to be the

true reading.

of an adulteresse, and that cease not from sin. 3 Sir Isaac Newton, in his Observations on Daniel, &c. p. 242. Supposes that the book of the revelation was written by St. John, before the writing of these two epistles; and that St. Peter had read the Revelation; and, in his epistles, very frequently alludes thereto. Accordingly, he would thus explain the passage, from Rev. xviii. 3;7; 9. "Having eyes full of an adulteresse, i. e. the kingdoms of the beast live deliciously with the great whore, and the nations are made drunk with the wine of her fornication." And the reader may there find many other expressions of this epistle, and especially of this chapter, which that great man

TEXT.

An.Christi lay baits for fuch as are not confirmed 68.

Nero. 14. Christians, to draw them into error and vice f. They have an heart exercised with covetous defires s. Upon these ac-

ble fouls: an heart they have exercifed with covetous practices; curfed

counts

NOTES.

thought allusions to the book of the revelation. However, 'tis still doubted whether St. John wrote the Revelation before St. Peter wrote his two epistles. Moreover, for purchist, an adulteress, the Alex. MS. reads purchist, and Velesius and the Vulgate read purchist, adultery. Or, if we retain the common reading, the expression may signifie, that they gazed upon an adulteresse more frequently and with greater pleasure than upon any thing else. The adulteresse was ever before their eyes, and their thoughts full of her. Accordingly, it has been common to say that a person was full of what he delighted in, or his eyes full of what he often gazed upon. Vid. Wolf. Cur. in loc. and Rom. i. 29. compared with James iii. 8. As to the sense of the place, see ver. 13; 18. chap. iii. 3. Job xxxi. 1. Ps. cxix. 37. Prov. vi. 25. Ecclus. xxvi. 9. Mat. v. 28. Jude, ver. 4; 8; 18.

For diagrandusing feveral copies and versions read diagrandus, i.e. instead of saying, Their eyes ceased not from sin, they would expresse it thus, Having eyes full of an adulteresse and [sull] of incessant sin. But the most antient and best MSS, have the common reading; which is confirmed by the same apostle's saying, a Pot. iv. 1.—both ceased from sin rinavalue duagrius. 'Tis in our common translation [and that cannot cease from sin:] but, according to the original, it should be, [and that cease not from sin.] If they could not have ceased from sin, it would have been no crime in them. Tho' I acknowled that, in other places, [cannot] is often used for [will not.] But, there is no occasion to translate it so, in this place; as it is not so in the original. The sin, which is here more especially condemned, seems to have been levidnesse. They were men of insatiable lust; and, in their eyes, one might have read the lastivious needs.

f Δελεάζωτες Αυχάς ἀπρίετες, laying a bait for unflable fouls] Ver. 18. As to the word δελεάζωτες, which fignifies inflaring, or laying a bait, as men do for fiftes;——fee on James i. 14. The word despires, unflable, is again used, chap. iii. 16. By sunflable fouls,] he means persons lately converted to Christianity, or rather such as were not well confirmed and established in the saith and obedience of the gospel. See 1 Pet. v. 10. The persons, to whom he wrote, were stable. See chap. i. 12. and iii. 17. The salse teachers were unstable; for they had once imbraced the truth, but had since sallen from it themselves, and were trying to cause others to fall from their stability. Accordingly, in the preceding sentence, the apostle represents them as wicked in their own practice; but here, as laying baits to draw in others. He paints them in lively colors, and gives all their remarkable features, that true Christians might easily know, and carefully avoid them.

Kapdian yennum massistions by object, bowing an heart exercised with covetous defires.] Several MSS, and vertions read executions, covetousnesses, in the singular number. Gretius approves of that reading, and would join the words thus, bowing on beart of covetousnesses, kilful therein. Dr. Mill agrees with Gretius both in that read-

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PARAPHRASE.

s curfed children: Which have forfaken the right way, and are gone aftray, following the way of Halaam, the for of Bofor, who loved counts they are children of a curse, lia-An.Christi ble to fall under the righteous judgments of God h. Having forsaken the straight way of truth and righteousnesse, they Chap. II. have wandered into the crooked paths of salshood and wickednesse; following the way of Balaam, the son of Bosor, who loved the reward of wickednesse h. But received

NOTES.

ing and joining the words; and further fais, " that he would not have satisfier " governed of 2424 pass wire, for that would not be grammar, but of the word " xapeNer:" And he would interpret St. Peter's words thus, " Having an heart of 44 coverous nesset, or a coverous heart, and that is continually exercised in the arts of " acquiring other people's podlessions," [Vid. Prolegom. 984.] Whereas Wolfins (in his Curæ in loc.) hath shown that peropose piers, in antient greek authors, sometimes governs a genitive, and fometimes an ablative cale. We may, therefore, join the words as our translation bath done, which ever reading we follow. We fur, indeed, feems to prefer the common reading; and, as wassiffers is in the plural number, he would understand thereby, every immederate defire, whether of riches or fenfible pleafures. So understood, it will connect both with what goes before and what follows; for, in what goes before, they are charged with lewdnesse; and, in what follows, with coverous practices. But, if the word is here to be understood in a more scitricted lende, I would interpret it of cauetousnesse; and not of lust. See on ver. 3. Covetoufnelle was generally a part of the character of falle teachers, ver. 3. 2 Cor. xi. 20. 1 Tim. vi. 9, Gc. 2 Tim. iii. 6. Tit. i. 10, 11. Jude, ver. 11; 16. Rev. ii. 14.

² Κατάρας τέκτα, children of a curfe.] See on 1 Ret. i. 14. He does not mean that they were the curfed children of good or had parents; but that they were exposed to a curse, as being vicious themselves, and indeavoring to infnare others into vice, Mat. xxv. 41.

15. Karalerioles riv indicas is in indicas is in the same manufacture. Having forfaken the right way, they have wandered: The life of man upon earth is often compared to a traveller's going along the road; and his turning alide to vice and folly, to a traveller's wandering out of the right way. See on ver. 2. The right way is called the way of rightmassnelle, ver. 21. which leads to happincile; but turning alide to error and vice is wandering out of the way, into forbidden paths, which lead to misery and destruction. Perhaps the apostle here alluded to Num. xxii. 32. where the angel of the Lord said to Balaam, — Thy way is perverse before me.

L'Examplésarres To oble The Baradu The Boode, is under admine by armose, following the way of Balaam, the son of Bosor, who loved the reward of unrighteous-neffe.] The Vulgate hath it ex Bosor, to intimate that Balaam came from a city of that name. There was, indeed, a city called Bezer, mentioned Deut. iv. 43. Josh xx. 8. 1 Chron. vi. 78. which is called Bosor, 1 Maccab. v. 26. However Balaam was not

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TEXT.

An. Christic received a remarkable rebuke for his transform.

Nero. 14. greffion 1: For the brute beast, on which he rid, being naturally dumb, was miraculously indued with speech, like that of a man, and forbade the mad attempt of his master, the prophet m.

the wages of unrighteoufness; But was rebuked for his iniquity: 16 the dumb as speaking with man's voice, forbad the madness of the prophet. These are wells without

Those

NOTES.

of that city; but of the city Pether, Num. xxii. 5. Moreover, the Vulgate is (as far as I know) fingular in that reading, and the common reading belt supported, which is most properly translated, Balaum the for of Bofor. One MS. and the Syriac verfrom, instead of The Borde, have The Bear, Balcam the for of Bor; and fo he is stilled, Numb. xxii. 5. and xxiv. 15. and xxxi. 8. Deut. xxiii. 4. Micab vi. 5. But, as most of the antient copies and vertions read Befor, perhaps the Hebrew author, which St. Peter here translates, for WD Beer, had wrote WD, which in Greek is Befor. Or finally, (as Ainfuorth and Lightfest suppose) St. Peter, being in Babylon, when he wrote these two epiffles, might follow the Babylonish, or Chaldee pronunciation; according to which, for Beer, they pronounced Befor. See Ainforth on Numb. xxii. 5. Lightfoor's Works, Vol. II. p. 802; 1180. The wages of his wickednesse, are called the rewards of divination, Numb. xxii. 7, viz. the riches and honors which he fought by wicked methods. Whether Balaam received those rewards or no, is dubious: His fettling among the Midianites and being flain among them render it probable, However, he went to Balak with the view of having a great reward. And, when God would not allow him, by the spirit of prophesie, to curse Ifrael, he gave Balat that most diabolical advice, viz. that by the beautiful Midianitish women, he should tempt the Ifraelites, first to lewdnesse, and then to idolatry, as the most likely way to expose them to a curse, Numb. xxxi. 16. Jude, ver. 11. Rev. ii. 14. Now, as Balaam, through covetousnesse, corrupted the people of Ijrael, and thereby exposed them to the judgments of God; fo did those sale teachers, thro' covetousnesse, corrupt the Christians, giving them liberty to include the lusts of the slich, and thereby exposed them to the rightcous judgments of God. Herein they followed the example of Balaam the fon of Bofor, who loved the wages of unrighteousnesse.

Instead of the word [transgressian,] the Vulgate hath [madnesse.] But that might be owing to the mistake of the transcriber, as the word occurs again, in the conclusion of the verse. Balaam's transgressian was his earnest define to go and curse Israel, when God had ordered him not to go;——to which he was drawn by his covetous and aspiring views of great riches and honor. What his rebuke was, may be seen in the

next sentence.

"Traction apoins, er adjoins qui obertiusen, exchuse the to musinesse acquession, The dumb boost of burthen, speaking in the voice of a man, forbade the musinesse of the prophet.] "Traction, seil. Lieu, vel asses. The Vulgate has literally rendered it, subjugate. Its proper signification, is, a beast of burthen, or rather, a beast accustomed to the yoke. The word is often used in the LXX, for an asse or muse: for the

Town

PARAPHRASE.

out water, clouds that are carried with a tempest, to whom the mist Those wicked wretches are not like An Christi fountains which yield plenty of good 68.

water; but like deep, dry pitts, into Chap. 11.

which men are in danger of falling to Chap. 11.

their destruction. They are not like the clouds which yield fruitful and refreshing showers; but like those light clouds, or vapors, which are carried away by a tempestuous wind, without any benefit to the earth ". And, as they are unpro-

NOTES.

First did not commonly use horses. "I's also found, Mat. xxi. 5. The story recorded, Numb, xxii. 28; 30. is here refered to.—When Balaam laid aside his reason and asted like a brute, then the brute animal (the asse, on which he rid) that was naturally dumb, was, by the miraculous power of God, indued with a voice like that of a man, to rebuke the madnesse of his master, the prophet.

It has been inquired, "whether Balaam was a true, or a false prophet?" In answer to which, it may be observed that both true and false prophets are sometimes, in scripture, stilled prophets; and, from their characters, we are left to gather whether they were true or false prophets. From what is said of him, in scripture, I take Balaam to have been a true prophet. For he was inspired of the true God, and fore-told many grand and signal events, which accordingly came to passe in their season. Tis not certain that he was, at any time, an idolator, the some have suspected him; and it is evident that he was not one who pretended to the spirit of prophetic, without having divine inspiration; nor did he corrupt, or conceal, those revelations, which God had imparted unto him. In all these respects he was sincere and faithful, and his crime was of another kind.

The word wagasquia, which is here translated [madnesse,] is reckoned a barbarous and improper word, and Stevens said he wanted an example of it. Instead of that word, some of the antient MSS, have wagasquism, which Gretius approves. Some think that, by the madnesse of the prophet, must here be understood that rash and implacable temper, which he maniscited in beating and being ready to kill the asse, when it was in no fault. But I rather think the madnesse of the prophet signifies his mad attempt to oppose the divine will. And his end was accordingly, Josh xiii.

22. Dr. Whithy takes notice that the Jerusalem Targum, and Ben Uzziel on Num. xxii. 30. introduce the asse speaking thus to Balaam, "Woe unto the Balaam, that art mad!" Perhaps the Hebrew author, here translated by St. Peter, had a reference to some such antient comment on that place, and therefore termed it the madnesse of the prophet. His madnesse was voluntary, and consequently criminal. And ail wickednesse will, in the end, according to the degree and aggravation of it, appear to be madnesse. For, in every act of weekednesse, men so sar oppose the will of God.

17. " Obra des anyal éroles, nejedas vas dalkano edanbussas, These are sountains without water, light clouds driven by a tempestusus wind.] He compares those wicked

reachers

TEXT

An Christi profitable, dark and mischievous men, for them is referved the thickest and Nero. 14. most horrible darknesse, and that for Chap. II. ever . They, in high-founding words, 18.

mift of darkness is referred for ever. For when they speak great 18 (welling

NOTES.

teachers to a variety of things, that the Christians might know them, and that he

might deftroy their influence.

When a thirsty person goes to a sountain to drink, and finds it dried up, and that there is nothing but an empty pit, he is greatly disappointed. Those false teachers presented to be fountains of deeper knowlege and greater purity than any others; but, when a man came thirsting after truth and righteousnesse, how great must be his disappointment, when he found nothing but emptinesse and vanity? In this comparison is pointed out their oftentation and hypocrify. They made a show of something profitable and refreshing; but it was only a mere show: They were altogether empty and unprofitable; all appearance, but no reality. They made great pretences to extraordinary fancitty, but were very wicked. They invited men to come and drink of the inexhauftible fountain of their knowlege, but not one drop of the water

of life could be found there, 2 Tim. iii. 5.
Light, or fmall clouds, Wifd. ii. 4. Eccluf. xxiv. 3. and xliii. 14, 15. Some copies and vertions add, would wife, or vapors; which reading Dr. Mill prefers; Vid. Prolegom. 985. In St. Jude, it is nothus, small clouds. Perhaps the words [2] suix au, and wapors,] might be, at first, only as a marginal explication, or to make the fentence more full and expressive; and afterwards (as in other instances) might, by some transcribers, be taken into the text. However, I acknowlege that in the LXX, the two words are joined, Judin 2. Zepb. i. 16. In St. Jude, ver. 12, we find only one of these two comparisons, but that so expressed, as to take in the defign of both; [They are clouds without water, toffed about by the wind.] "The Arabs compare persons, who put on the appearance of victue, when yet they are destitute of all goodnesse, to a light cloud which makes a show of rain, and afterwards vanishes." And St. Peter has here used the same comparison, ---- When clouds arife, in a dry and thirsty land, they give men hopes of refreshing showers: but, when the promiting appearance ends in a tempest, it proves hurtful, and destroys the fruits of the earth. In like manner, those false teachers promised to be fruitful clouds, and to refresh men with their uncommon knowlege and picty, but they were only empty and delufive promites, and ended in the harm of fuch as regarded them. this comparison the apostle might possibly intend to denote their levity and inconflancy, as well as their hypocrify; --- they were carried about with every wind of doctrine. They were dark as a mift, light as a cloud, empty as a thin vapor; shadow without substance; pernicious, instead of being profitable and useful,

OIs & Copp to exorus its dissectively over the whom is referred the blackneffe of

darhnesse for ever.] See Jude, ver. 13.

By [the blackneffe of darkneffe] is meant [the thickeft and most borrible darkneffe.] in some places, the future punishment of wicked men is set forth by the pain of being in a fierce, burning fire; in other places, by the horror of perpetual darknesse, as

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PARAPHRASE.

(welling words of vanity, they allure through the lufts of the flesh, through much wantonness, those that were clean escaped from them 19 who live in error: While they promife and lofty, unmeaning phrases, make An Christi vain, boafting and arrogant pretences to Nero 14. a more thorough and fublime knowlege of religion than the true apostles and Chap. II. prophets; but, by preaching such doctrines as give indulgence to the lufts of the flesh, that is, to lasciviousnesse, they lay a bait for those who, by imbracing Christianity, were thoroughly reformed, and had escaped from such as still continue to live in the error of idolatry and vice . They promife to fuch perverted Christians

IQ.

NOTES.

Mat. viii, 12, and xxii. 13, and xxv. 30. The allufion here feems to be a most dark and difmal prison, or dungeon. They were like durk clouds, and they were to be punished in extreme darkneffe: they indeavored to spread darknesse over the minds of others, and darknesse was to be their portion. Such will be the punishment of fallen angels, ver. 4. Jude, ver. 6. and wicked men are to be punished, at last, with the devil and his angels, Mat. xxv. 41. Their punishment is denoted, ver. 15. by their being called children of a curfe. The word [reripolat, referved,] is used concerning the reward of the good, I Per. i. 4. Here it is applied to the future punishment of the wicked. The words [ek dima, for ever,] are not in one particular MS, nor in the Vulgate, Syriac and Ethiopic vertions. Estius was for rejecting them. But he (being a Papist) was commonly for preferring the vulgar Latin. How Dr. Mill came to incline to Efficie's opinion, is not to easily accounted for. Dr. Whithy feems right in retaining these two words, as all the celebrated, antient MSS, have them. And there is no reason to suppose that some busy transcriber brought them hither from St. Jude, ver. 13. 'Tis more likely that they were originally in both the epiltles.

18. Τ Υπέρογκα γελε ματαιότεί 😂 οθεγγόμε οι δελεάζωτο εν επιθυμίαις σαρεός, ασελγείαις, The orthon discourantes the is whire drass spouleres, For, while they utter high fivelling words of vanity, they, by the lufts of the flesh, i. c. by lasciviousnesses, lay a bait for these that had really escaped from them who live in error.] Sec Jude, ver. 16.

For Services, uttering, several MSS, read plezquers, having uttered. The sense is much the fame, in both these readings. The word variety na, which signifies bigh fwelling words, is found in the LXX, Dan. vii. 8. and xi. 36. By fwelling words of vanity, we are to understand the most vain and beasting, proud and high founding words. LORD KING [in his Critical History of the Apolles Greed, p. 83.] has given us an account of the opinions of some of the Valentinians and Gnoffics, who denied that God made the world, and who afcribed the formation of it to other imaginary beings: These monstrous Heretics (fais be) in imitation of Hesiod's Pagan " Theograp, imagined a copulation of thirty Eons, as they termed them; fifteen of

NOTES.

An. Christi " which were male, and fifteen female; begotten and generated one from another. "Twenty-eight whereof, either mediately or immediately proceded from Bythus, or Nero. 14. " Depth, the origin and first principle of all; and his wife Size, or Charis, i. c. " Silence or Grace. These thirty Eous they funcied to lead an idle and unactive Chap. II. " life, within an imaginary space, [which they called] Pleroma or fulnesse; and that " Sophia [or wildow] the last of the female ones, being not able to accomplish a se paffionate and affectionate delire which the had, brought forth an inform matter, " talled Athamoth, which was thrown out of the Pleroma; from whose tears, laugh-"ter, forrow and fear, proceded the fubflance and foundation of all animal and se material beings; under which they included the creator himself, and the matter, 44 by which he effected the work of creation." 'See also Iren. L. II. c. 10. Now it is well known that those Hereties were monstrously wicked, while they amused themselves and their disciples with those high-swelling words of vanity. Dr. Whith's observation is, " that the Hereties used fewelling words of vanity, and did this many 44 ways, by their barbarous names, by which they affrighted their hearers [according 45 to the account given of them by St. Austin and Epiphanius,] and imposed upon 46 them by those vile words, that they were the spiritual, the perfect, the seed of " election; men who had perfect knowlege of God; ——that they had grace from " the ineffable and not to be named conjugation, and therefore ought to be olways medi-" tuting the maftery of conjugation; and that he, that being in the world, does not se love a woman, fo as to injoy her, is not of the truth; and that, except a man be 44 lascivious every day, he cannot injoy eternal life; and that they, being spiritual, " could not receive corruption by any evil actions they did, or be hurt by any material actions, to as to lofe their (piritual fubliance. In opposition to which vain boats, " these apostles [St. Peter and St. Jude] so expressly say, they shall perish in their " corruption." See Iren. L. 1. These are proper passages from the Fathers, to illustrate this text. However, I am inclined to think, that, if there ever were such monitrous Heretics, they were not quite to early as the days of the apostles, Peter and Jude. But the passages are applicable, if the Judaining Christians led the way to those greater and more abominable corruptions; and were now, in part, guilty of amuling the people with empty founds; and, at the fame time, indulged them in vice, and especially in lascivious welle. It is very remarkable bow much the multitude love to be amufed with hard words and unmeaning phrafes, rather than hear plain truth, and be instructed in found, good morals. The church of Rome has throwndust in the people's eyes, by assuming to herself the venerable name of the Cathelic Church, by pretending to infullibility, univerfality and antiquity; by calling the Pope, the universal Bishop or Postor, the successor of St. Peter, the bead of the Catholic Church, the vicar of Christ upon earth, and our Lord God, the Pope; by her Prietts laying claim to an uninterrupted, lineal, apostolic succession; to a right of authoritatively pronouncing facerdotal benediction and absolution; to the power of the keys, and being able therewith, to confine fouls in purgatory, or let them out, and to open and that the gates of heaven at their pleasure; ---- and finally to a power of creating their creator. - Penance, pilgrimage, facred orders, investiture, extreme unction, &c. are likewise high fwelling words of vanity, whereby the Popish priests amuse both the great vulgar and the small; but at the same time draw off their attention from the plain doctrine of Christ, and that virtue and holinesse, which it was evidently defigned to promote. Other barbarous founds, and great fwelling words of vanity, proceded from the pride and arrogance of the school-men, who greatly corrupted the pure, simple and feriptural doctrine of our blessed Lord. And whither do fuch things tend but to darken the truth, and unprofitably amuse the people with

PARAPHRASE.

promise them liberty, they themfelves are the servants of corruption: for of whom a man is overChristians the most glorious liberty, An.Christians while they themselves are the bond-slaves of corruption, or vice 1. For by whatever Chap. II.

NOTES.

kustulege falfely fo called; while they take off their attention from the most excellent

things, plain truth, substantial virtue and diffusive charity?

As to the word Aradiceres, laying a bait, see on Jamei i. 14. Their doctrines were either trifling or immoral, and their behavior very wicked. Licenticusnesse was the bait to draw men over to their false doctrines.

Several copies have dothy das in the genitive case singular, so has the Vulgate. According to that reading, the sense will be, they lay a bait by the lusts of the stell of lasciviousnesses. And, by the stell of lasciviousnesses, may be understood lascivious stell. But, if we retain the common reading, the apostle's meaning seems to have been this, "They lay a bait by the lusts of the stell, i. e. by lasciviousnesses. Several printed copies have in before darangelass, tho' it is not in any of the antient MSS. However, if

it is not express'd, it must be understood.

In several MSS, and Versions, for anopolysorus, those who have escaped, we find datase/yerras, these who are escaping; but the common reading seems preferable. For irres, really, fome MSS. Verfions and printed copies read axines or axines, a little. As to aligner, it is not found in the Greek Teffement, and is so unusual a word, that I have never met with it, in any author. Whereas array, really, is found, John viii. 36. I Cer. xiv. 25. I Tim. v. 3; 16. As to diya, a little, it is not supported with so many and such good authorities. By their artifices, they laid a bait for thole who, by imbracing the Christian religion, had been reformed from idolatry and vice, --- not almost, or a little, but really and truly. See ver. 20. 1 Pet. iv. 3, 4. Erafaus imagined that for isrue, really, the apostle used from, thus; but his conjecture is not supported by any antient MS. Version, or Father. Giving underflood, by draspeopulies, these who returned to their former error; because diaspious due fignifies to return, After v. 22. and xv. 16. But arecepped is often used in the New T'estament for conversation, and disaspiesades, to live, or converse; so I understand it, Mat. xvii. 22. and in many other places. Belides, if we were here to understand by it, thele that returned unto error, then it ought not to have been in adding, in error, faccording to the general and approved reading;] but ex whom, unto error .-Moreover descriptions is in the present tense, and does not fignific these who former-Is lived in error; but those that still continued to do so. The last words feem to be governed of arrangements, i.e. " by allowing them to indulge the lufts of the field, "they laid a bait for those who had escaped from among the persons that yet lived in " error; or from among the unbelieving and wicked world, who still continue to " live in idelatry and vice." Those falle teachers boasted that they delivered men from error and vice; whereas they feduced those into them, who had escaped from the idolatry and wickednesse of the unbelieving world. Their disciples had got rid of their former errors, at their Christian baptism; but they had since plunged into as bad or worfe.

19. 9 Έλαιθερίαν δυτός επαγγαλλόμενα, δυτώ δέλω υπάρχετες τῆς elogies, While they promise them liberty, they themselves are the slaves of corruption.] Nothing is more sweet

Ĺ 2

TEXT.

An.Christi ever a man is conquered, to that he may

68.

Nero. 14.

Chap. II. ed how dreadful their end will be: for

20. inasmuch as they, having escaped the pollutions of the world, by the knowlege

come, of the fame is he brought in bondage. For if, after they 20 have escaped the pollutions of the world, through the knowlege of the

NOTES.

or defireable than liberty; and therefore, in order to allure men to become their difciples, they promifed them liberty; by which they meant licentianfneffe, or a liberty to gratifie their lufts, and to do any thing, whatever they pleafed, without any fear of an invisible governor and a future punishment. That (as they pretended) was the true Christian liberty: God saw no fin in those who understood and believed aright. If they had true knowlege, or right faith, they were free to do any thing. [See Iren. L. 1. c. q.] They were restrained by no laws of marriage; the civil magistrate had nothing to do with them; the fear of God was superstition and the greatest servi-Thus they turned the grace of God into wantennesse; and, under the specious pretence of Christian liberty, pleaded for the most unbounded licentiousnelle; which grievous perversion is condemned, Gal. v. 13. 1 Pet. ii. 16. Jude, ver. 4. True Christian liberty is a most glorious thing, being a freedom, not only from the bondage of idolatry, and the galling yoke of the ceremonial law; but from a worfe flavery, even that of vice, with all the fad consequences thereof. From this last and worst flavery, those false teachers themselves were not free; they were the slaves of vice (which corrupts the minds of men) and confequently exposed to destruction and mifery. See ver. 4; 12. Now it must have been with a very ill grace that such men could offer liberty unto others. Can a flave promife his friend liberty? Till he has obtained his own liberty, there is little reason for another to expect any such thing from him,

To yap ris notheres, riera is Sediaures, For by subatever a man is conquered, by the same is he brought into a state of slovery. John viii. 34. Rom. vi. 16, &c. Le-Clerc's note on this place seems very pertinent, "The aposses (sais he) has here a respect to "the first original of slavery, which was the effect of victory; and it is thus expressed by Justinian, [Institut. L. 1. Tit. 3. de jure personarum,] They were called Servi, Servants, because it was the custom for commanders to sell their cap"tives, and to that end servire, to keep them alive and not to kill them. They were also called mancipia, slaves, because manu capiuntur, they were taken cap"tive by the hand of the enemy. Men become fervants, either by the law of na"tions, i. e. by captivity; or by the civil law; when a freeman, above twenty years of age, to injoy part of the price, suffereth himself to be fold." To that antient custom, the aposse here makes a most beautiful allusion; and intimates that the fervitude of the mind and body is in this respect alike; that a man may be properly ealled a flave to any thing, by which he is conquered; and that they, who are conquered by their lusts and appetites, are the greatest slaves and must expect to be treated as such.

29. El yég drogozádes rá misspara re rispu, In as much as, having efcaped the

PARAPHRASE.

the Lord and Saviour Jelus Chrift, they are again intangled therein, and overcome; the latter end is worse with them than the be-21 ginning. For it had been better lege of the religion of the Lord and Sa-An.Christivior Jesus Christ's are again intangled 68.
in them and overcome by them their Nero. 14.
latter end will be worse than their be-Chap. II.
gining T. For it had been better for 21.
them

NOTES.

pollutions of the world, Instead of, [is, if,] three MSS. read [ii, they.] Grotius prefers that reading; but the common reading is better supported. However, the sense will be the same, if we understand in a affirmatively, and translate it, in armuch as. See on ver. 4.—The pollutions of the world were idolatry, superstition and vice. By the world, we may understand the unbelieving and wicked world, and more especially the idolatrous Gentiles. See John iii. 16, &c. 2 Cor. v. 19. 1 John ii. 3. and many other places.

Miagua is not found elsewhere in all the New Testament. It was used by the antient Physicians for the pesitionial insection in the plague, which spreads secretly and insectibly, and insects many. Nothing pollutes (or insects) the minds of men like vice and wickednesse: The world, or multitude, being generally insected, is apt to-

infect others.

'Er ἐπεγνώσει τὰ κυρία ἐζ σωτῶρ Β΄ Ἰκοῦ Χρινῦ, By the knowlege of the Lord and Savior Jefus Christ, Er signifies [by,] in this place and frequently. Several MSS, and Versions read [κυρία ὑμῶν, our Lord;] others, σωτῆρ ὑμῶν, our Savior. One MS, and the four oriental Versions have not [κ] σωτῆρ, and Savior.] None of these readings make any material alteration in the sense. —— Jesus Christ is Lord, as having received all power both in heaven and earth; and Savior, as he has pointed out the way to salvation, and will be the author of it unto all that obey him.

Jesus Christ is here put for the Christian religion, as in many other places.—The Knowlege of Jesus Christ does, by a synectoche, imply also Christian faith and practice. They, who live in vice, do not know Christ; but, by the true knowlege of Christ, men are freed from vice. John viii. 36. The Christian religion is of a purifying nature, Chap. i. 4. John xv. 2, 3. Acts xv. 9. In Baptism they were walked from their sins, cleanled from the pollutions of the world, and devoted to a life

of purity and holineffe, Aas xxii. 16. Tit. iii. 5.

Thrus N warm kundarivres influrat, They, notwithflanding, being intengled again. therein, are overcome;] The word kundared as is found, Prov. xxviii. 18. LXX. and 2 Tim. ii. 4. it fignifies to be taken in a toil, or snare. Through a pretence of Christian liberty, they were again intangled in the vices of the heathen world. In the word [svercome,] there is a reference to what is said, ver. 19.

Tégoner àrrois τὰ ἐκατα χέρωα τῶν ωςἀταν, Their last things are werse than their. sirst.] See Mat. xii. 45. Luke xi. 26. with which compare ver. 18. Mat. xxvii. 64. John v. 14. Heb. vi. 4, 5, 6. and x. 26, 27. St. Peter is not here speaking of the false teachers themselves, but of those Christians which were seduced by them. And, in this verse compared with ver. 18; 21, 22. Ezek. xxxiii. 12, &c. and many other texts of scripture, it is plainly supposed to be a possible thing for true believers, or those who have been once reformed and purified, totaliy and finally to fall away.

TEXT

An.Christi them not to have been acquainted with
68.
Nero. 14. the way of righteousnesse 7, than to have
known it, and afterwards to have turned aside from that great commandment
of the gospel, which was delivered unto
them, and which indispensibly requires
22. an holy heart and life 2. But it hath
happened

for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But it is hap- 22 pened

NOTES.

So far is it from being true, that God fees no fin in believers; that, if they fall away, they will be involved in greater guilt, and exposed to a more severe punishment, than the ignorant, or infidels, Luke xii. 47, 48. "Secretes (in Kenophen. L. 2.) "sia, Some suppose that they, who have been righteous, do not become unrighteous: but "Secretes himself thought very differently, and that that change was made by bad "examples and by a neglect to practise virtue." [See Gretius and Whith.] Let us, therefore, guard against apostass, as a very dangerous and aggravated evil. For, when Christianity, the grand mean, or instrument, of reformation, is cast off; or so perverted, as to support men in their lusts and vices; what more effectual method can be found, to reclaim, or recover them?

21. Y Kperfor yah in durois un irregunatras run obler rik d'acasorbrec. For it bad been better for them not to have known the way of righteoufnesse, Righteoufnesse, in this place, doth not stand for justice alone, but comprehends all the virtues of the Christian life. So it does I Pet, ii. 24. and frequently elsewhere.—As to that phrase [the way of righteousnesse, sec on ver. 2; 15 .- For nearlw, better, some MSS. read nearon, but that is only the Attic form, or a various dialect, and not a different reading. By the word [better] is meant the leffer evil, which (when two evils are compared together) is accounted the greater good, Mat. x. 15. and xi. 22; 24. and xxvi. 24. Mark vi. 11. and ix. 42. Lake x. 12; 14. The two evils, here compared, are their having remained idolatrous Heathens, in ignorance, infidelity and vice; and their having once been inlightened and reformed by Christianity, and afterwards relapting into the greatest and most scandalous vices. The latter is reckoned the greater evil; and therefore it is faid that they had better have continued in their former state. Their fins before baptism were, upon their repentance, readily forgiven; because of their former ignorance; but now they had no excuse for their sin. However; fins, committed after baptifm, if repented of, and forfaken, will be forgiven; as appears from the case of the incessus Corintbian, and many other texts of scripture. But it is much more difficult to bring such unto repentance, Hob. vi. 4, Ec. and x. 26, 27. When our Lord and his apostles began to plant the gospel, they preached unto men repentance for the remission of lins; by which they meant the first repentance, or repentance before baptism. But, in several texts, Christians, who live wickedly, are called upon to repent; tho' it is generally intimated withall, how much danger there is in their case.

is extraction exercitate in the wayad described artist and as into it, to have turned from the boly commandment delivered unto them.] A few copies and

Verbons

PARAPHRASE.

pened unto them according to the true proverb, The dog is turned to his own vomit again; happened unto them according to these An.Christtwo antient and true proverbs, viz. 68.

That the dog bath returned unto his own vonit; and the sow, that was unspeed, to Chap. II.

NOTES.

Versions read & rd driew exempt as, and others is rd driew drade las, to turn, or return, back again: Of which reading some approve. Others take the words de rd driew, back again, to have been at first a marginal note, taken seem Mark xiii. 16. Luke xvii. 31. or John xx. 14. and afterwards to have crept into the text. There is no absolute necessity for adding these words, because the sense of them is implied in the right road, or the way of righteonsness, and turned aside into the wrong way, even that of vice. The commandment was called hely, because the observation of itrendered men hely, or freed them from the pollutions of the world, which desided men, or rendered them unboly. See chap, iii. 2. Firm. vi. 4. The hely commandment is that great commandment which runs thro' the whole gospel, and which insists upon holinesse of heart and life, as absolutely necessary to everlasting salvation: for the gospel is not a collection of unconditional promises; it contains commandments also, which must be obeyed by all those who would inherit the promises.

By their baving known the holy commandment, is meant their having understood it, approved of it, and by an open profession and practice, having testified their approbation. To sin against light and knowlege, after a credible profession and (for some time) a Christian practice, was to sin with very high aggravations, and exposed them to greater punishment. For these reasons, it had been better not to have known the sway of rightcousnesses, than, &c. Ecclus. xxx. 25, 26. Luke xii. 47, 48. John ix. 41. and xv. 22. Heb. x. 26, &c. James iv. 17. The word translated [delivered] comes from the same theme, with that rendered [tradition.] The gospel (or the boly commandment) was delivered unto them, by a true and immediate, apostolic tradition. See chap. iii. 2. Jude, ver. 3. I Gor. xi. 2; 23. and xv. 3. That sections, or al tradition, handed down (as they pretend) thro so many ages, which the church of Rome calls apostolic tradition, is in reality no apostolic tradition; but only their own device, or invention, and accordingly deserves no regard. See on 2 Thes. ii. 15.

22. Evillibres Northis to this dashes mapsiples, But that of the true proverb bath bappened unto them.] The word [St, but] is not in the Alex. MS. Instead of it, the Vulgate has [for:] But the common reading is best supported, and very well sutes the connection, viz. It had been better for them not to have done so, but they have relapsed into their old vices. And that is agreeable to some antient proverbs;—————The antients used to sum up the wisest and most useful observations in short, nervous and expressive proverbs, which are more easily understood and better remember'd, than long, labored discourses. The two sollowing proverbs teach us, that a well regulated life can procede from nothing but constant watchfulnesse over our temper and actions, and a steddy regard to the divine law.

Kie.

TEXT.

An. Christi ber wallowing in the mire: For, in like 68.

Nero. 14. manner, have they relapsed into their former filthy vices; and therefore must expect a greater and more aggravated condemnation b.

and, The fow that was washed, to her wallowing in the mire.

NOTES.

κίων ἐπισρέξας ἐπὶ τὸ ἐδιον ἐξέραμα· πρίκ, λασαμάνη, [feil. ἐπισρέξας] ἐκ κίλισμα βορδόςα, The dog bath returned to his own womit; and the fow, that was weifted, to her wallowing in the mire.] The former of these, is sound, Prov. xxvi. II. The latter is said to have been also a common proverb among the antients. Instead of ἐξέραμα, vomit, the LXX. have ξμετώ, Prov. xxvi. II. Some have doubted of the propriety of the word ἐξέραμα, and said, they feldom or never found it, in reading the antients. But the verb [ἐξεράσαι, to συσευσίε, or vomit,] is to be sound in several Greek authors, and especially among the antient Physicians; and the substantive ἐξέρος.

ραμα is used very properly in this place.

Ainsworth on Lev. xi. 7. observes that " the fuine is called in Hebrew, Chazir, " which fignifies [returning;] because that creature, after it is washed, returns to "wallowing in the mire. To feed upon it, or to offer it in facrifice, was aces counted most abominable, [among the Jews,] If. lxv. 4. and lxvi. 3; 17."-The word κύλισμα, wallowing, or rolling, is used in the same sense as Terence has used the word [revolutum.] Heepra, All. iv. scen. 4. l. 69. Where a youth, who had been formerly lewd, was relapfed into that vice; upon which his father fais to him, " Nam in eandem vitam te revolutum denuò video effe. For I perceive that you " have again rolled into [or are wallowing in] the same course of life." As to the fenfe of the last proverb, see Ecclus. xxxiv. 25, 26. Mr. Baxter's remarks upon this verse are very expressive, and well worth the reading. Gataker (Adv. p. 410.) takes these two proverbs to have a poetical turn, and to have been a distich of lambics. See also Blackwall's Sacred Cluffics, Vol. II. p. 101. where it is observed that the former wants one syllable at the begining, as er, 1, &c .- Horace has a plain reference to both these proverbs, L. L. Ep. 2. 1. 26. Where he is speaking of the trawels of Ulysses, and sais, if he had been conquered by the charms of Girce,

" Vizisset canis immundut, vel amica lute fut,

" He had lived like an impure dog, or a fow that is fond of the mire."

Surely, these proverbs will not be thought coarse, or unpolite, in St. Peter, when the most elegant writers of antiquity have made use of, or refered to, them.

SECT. VI.

CHAP. iii. ver. 1---18.

CONTENTS.

N this concluding section, St. Peter lets them know that he wrote An. Christi both this and the former epille, to put them in mind of Christ's Nero. 14. coming to the final judgment, and to stir them up to prepare for his coming. But withall informs them that they must expect to Chap. III. hear the very notion of his coming ridiculed by foolish and wicked men. To show their ridicule was ill-grounded, he intimates that the first constitution of the heavens and earth was such as occasioned the flood; and that the present constitution of this world tends to a diffolution by fire. That this remarkable change will certainly happen in the appointed time; and that the reason, why it does not happen at present, is, to give men an opportunity to repent, and prepare for that future happinesse. That, when the purposes of God are fully accomplished, the day of the Lord will come suddenly; that this world thail then perish by an universal conflagmtion; and that, after the present scene of things is changed, there will be new heavens and a new earth for the righteous: that, therefore, it highly concerned them to prepare for that grand event; and, finally, that St. Paul had given the same reason for Christ's delaying his coming.

TEXT.

PARAPHRASE.

This fecond epiftle, beloved, I now write unto you; in both which

Beloved, I now write unto you a fecond epiftle, in both which epiftles, my

NOTES.

1. 2 Tairm hon, ayarujai, δευτέραν όμεν γράφα έπισολη. This second epiftle, Beloved, I now write unto you.] For [in now,] the oulgar Latin hath secce, behold;] most likely the copy, from which that translation was made, had low, or ide. The common reading seems evidently to be the true one.—This second epiftle.] From hence it appears that St. Peter had wrote to them one epiftle before; and but one; and that

TEXT.

An Christi my design is, to stir up your fincere mind, Nero. 14. by way of remembrance of your duty b, viz Chap. III.

which I stir up your pure minds by way of remembrance: That 2 ye

NOTES.

this epifide was directed and feat to the fame persons with the first; who are mentioned, I Pet. i. I. Gretiss imagined that the two former chapters contained one epiffle, writ by Simeon Biftop of Jerufalem; and that here begins a second epiffle of the same person, which is all contained in this chapter --- To which it may be arrivered that the Apostles and first Christians, generally, begun their epissies with in-feriptions, and ended them with salutations. Whereas there are no salutations in the conclusion of the second chapter, nor inscription in the begining of this --- But, Grotius's conjecture is more largely confuted in the biflery prefixed to this epiffle; where it is thown that no MS. or Version, none of the antients or moderns, have divided this one epiftle into two, except Grotius alone; and therefore such a suppolition can deferve no regard.

I now write unto you. From Gal. vi. 11. and Philem. v. 19. We may gather that St. Paul had wrote those two epister all with his own hand. But from Rom. xvi. 22. 2 Thef. ii. 2. and other places, to feems highly probable that St. Roul commonly dictated, or wrote, the first copy of his epistics; and that another person wrote out one, or more fair copies, to fend away to churches, or particular persons, as the apostle directed. However, he feems conflantly to have wrote the falutation, in the con--clation of his epifeles, all with his own hand, See 1 Cor. xvi. 21. Col. iv. 18. and .2 Thef. iii. 17. Hence we may see the reason why the apostle seared lest the Thessalouians should have been imposed upon, by a letter forged in his name; if they did not carefully attend to his own hand-writing at the conclusion of his epiftles. See

.2 Thef. ii. 2. compared with chop. iii. 17.

Some would compare 1 John ii. 12. 2 John, ver. 5. 3 John, ver. 13. and John xxi. 24. And from thence infer that St. John wrote both his golpel and his epither, all with his own hand. And, in like manner, they would, from this text, infer that St. Peter wrote these two epistles, all with his own hand. But the argument does not appear fatisfactorie. If the apostles dictated, or wrote the first copy, they might use such phrases, though another person wrote out one, or more fair copies, to be

fent abroad among the churches.

Es als [scil. Existorais] Arrysipo vinco es vixopuisan vin strumpañ Sidusas, In which [epistles] I fir up your sincere mind, by way of remembrance;] For [your sincere mind] the Symac has [your right mind.] Does not this seem to be an intimation that their minds were not yet corrupted either by the false teachers, or by the scoffers? They were pure, or untainted with the evils which he describes, and St. Peter was desirous they should continue pure, see ver. 17. That was his grand view in both his epifiles, viz. to flir up their untainted minds, to remember, and attend to, what they had learned from the apostles and prophets. He here alludes to what he had said, (188). i. 12, 13.

Some copies read [in impoints, by way of installer, or acknowlegment] for [in imposition, by way of remembrance.] The difference in the fense is not material.

·However, I prefer the common teading.

PARAPHRASE.

ve may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of 3 the Lord and Saviour: Knowing

viz. that you may be mindful of the An-Christi things, which were spoken formerly by Nero. 14. the holy prophets, [who prophefied of Christ's coming in power and great glory ; Chap. III. and of the commandment of us, the apostles of our Lord and Savior Jesus Christ, [who cammanded you steddily to expect, and diligently to prepare for, bis fecond coming .] Knowing this first, that

3.

NOTES.

2. [Eis rd] umdirat tar aposepution function ind tar aposetion, That you may remember the things which were formerly spoken by the boly prophets;] This is an allusion to what he had said, chap. i. 12; 19. where he had alleged the authority both of prophets and apostles. By the prophets seem to be meant the Old Testament prophets, who are properly placed before the apofiles of Christ, as having lived long hefore them. Those antient prophets had spoken of Christ's coming in the clouds of heaven, with power and great glory. See on chap. i. 19. The Christians, who had been devout Gentiles, were well acquainted with the prophetics of the Old Testament, by attending the fervice of the lynagogue every fabbath day; and they had those antient writings in the highest veneration. 127 in Hebrew, and pipes in Greek, fignifies [a thing] or [a word.] "I was not the words only; but the things, thereby understood, to which St. Peter exhorted the Christians to attend.

4 Kai The Tas dresidan huar irrads to unit is surfice in antipe. And of the commandment of us, the Apostles of the Lord and Savior.] For [sue, us, or our,] some MSS. read [inim, year, or your.] I suppose some of the transcribers understood St. Peter to say, according to the common reading, [sur apofiles,] and not knowing what to make of that phrase, they changed it into [your aposties.] But that is not the usual stile of the New Testament. And, if the words were thus read The stradie The direction bullet rugia i) σωτής. they would fearce be intelligible. One copy leaves out both [aμα, us, or our,] and [vies, you, or your,] but that is not of sufficient authority to overthrow the reading of all the other antient MSS, and Versions. Yet, allowing the common reading, there is an evident transposition of the words. For we must either understand أبنيَّة, as a pronoun possessive, as signifying [عدم] and place it after وستناه في as the Syriac and Ethiopic Versions do; and then render the words [and the commandment of the apostles of our Lord and Savier;]-Or we must understand huse, as a primitive, to lignifie [us,] and place it before 700 creston, and then translate the sentence, as our common English Vertion has done, [and of the commandment of us, the apostles of our Lord and Savior. 'Tis not very material which way we determine. The reading, Inde, ver. 17. would incline one to the former. That, by [the Lord and Savier, is here meant [Jefus Chrift,] is so evident, that one need not have recourse to those sew copies, which add these words to the end of this verse. This is one of the many readings, which vary not the fense.

The prophets had foretold Christ's second coming: The apostler had commanded the M 2 Christians

TEXT

An.Christi that there will come, in the last days of Nero. 14. the Jewish state, scoffers, making a mock Chap. III. at religion c, walking according to their

this first, that there shall come in the last days scoffers, walking after their

OWD

NOTES.

Christians stedsassly to look, and diligently to prepare, for that day. And, as these were now rising up scoffers, who ridiculed all expectation of any such thing, it was highly proper to put them in mind of what they had formerly learned. Both these epittles had that view; see I Pet. i. 11; 13. and iv. 13; 19. 2 Pet. i. 5, &c. and ii. 21. and iii. 11, &c. See also Heb. x. 23; 35; 39. If the sense, given in our common English translation, be allowed; then the author of this epittle ranks himself among the apostles of our Lord Jesus Christ, as being himself one of them. But, whether that interpretation he allowed, or no, He has plainly stiled himself an Apostle, chap. i. I. It was with great propriety that he intimated whose apostles they were, when he took notice of the commandment they had given. When our Lord gave the apostles their commission, Mat. xxviii. 20. He ordered them to teach men to observe what severe be commanded them. St. Peter here intimates that they had kept to that order; and that the commandment, which they, his apostles, had delivered, was not their own, nor any other than the commandment of Jesus Christ himself. And what Christian would dare to call in question such a command?

When men would move us from the truth, or simplicity of the gospel, a careful attention to the words of the apossles and prophets will be of eminent service to pre-

ferve us fleddy to truth and purity.

3. Tro against prisonelle, Knowing this first, i. e.] Either as what was to happen first, in order of time: Or, as a premise, from whence they might conclude that they ought to remember the predictions of the prophets and the commandment of the

apostles. See on chap. i. 20.

"Ott lerisolai ka kaatu täi kuspiin kuralidai, that there will come, in the laft part of the days, [coffers;] For [equity the interes, the last part of the days,] some antient MSS. Verfions and fathers read [exercit support, the last days.] Whether that reading be approved, or no, it gives the proper sense of the words. St. Peter seems here to speak of the last days (not of this world, but) of Jerusalem and of the Jewish state. See If. ii. 2. Hof. iii. 5. Jeel ii. 28. compared with Alls ii. 17. 1 Cor. x. 11. 1 John ii. 18. Jude, ver. 18. and the notes on James v. 3; 8, 9. and on 1 Pet. iv. 7.—He has not faid, [there are come,] but [there will come;]—keeping to the prophetic language; and repeting, or alluding to, the predictions of Christ and his apostles, concerning this event. See Mat. xxiv. 4, &c. Jude, ver. 37, 18. As it was now, about three years before the destruction of Jerufalem, I suppose some of the feoffers were already come; but, very probably, more were to arise; and therefore it was with propriety mentioned as a future event. Several of the antient MSS. Verfions and fathers read [evenuarypur enacialas, scoffers with scoffing :] or [mockers, in deceitfulnesse;] as it is in our old English Version. Which reading Estins approves; and the rather, as it agrees with the Vulgate. Dr. Mill (in his marginal note on this place) fais, " Indeed I affent to Effins, that it was so writ by Peter. " and that the former word was left out, because the first syllables in surroupung

4.

TEXT.

PARAPHRASE.

4 their own lufts, And faying, own lufts, and ridiculing all expects. An Christic Street, and their own lufts, and ridiculing all expects. An Christic Street, and their own lufts, and ridiculing all expects. An Christic Street, and their own lufts, and ridiculing all expects. An Christic Street, and their own lufts, and ridiculing all expects. An Christic Street, and their own lufts, and their own lufts, and ridiculing all expects. An Christic Street, and their own lufts, and their own l

NOTES.

" and ἐμπαϊκ]as are so much alike, and because both words are not in Jude." But in his Prolegom. 925. the same Dr. Mill sais, "Though Euthalius and very many comes read sir ἐμπαιγμανῆ ἐμπαϊκ]αι, scoffers with scoffing, yet I think St. Peter had only sir ἐμπαιγμανῆ, with scoffing: but, because there seemed to be something, wanting in the sense, some body added signacialas, scoffers, from the epistle of Jude." I am so far ready to assent to this last observation of Dr. Mill's, as to think that St. Peter used only one of the words; though I rather incline to the common reading, as it agrees with that in St. Jude, ver. 18. If the other reading be preser'd, their steer will come scoffers with scaffing, will be somewhat like the phrase,

James v. 17. He prayed with prayer, see the note there. This is another instance of a various reading, without a variation of the sense.

St. Peter had, in the former chapter, warned them against salie teachers and wicked men, among professed Christians. I should have been apt to understand him as here cautioning them against men, who made no pretences to Christianity, such as the Sadducees among the Jews, and the Epicureans among the Heathens, who made a jest of all talk of the dissolution of the world, and of a suture state of rewards and punishments.——I should (I say) have understood St. Peter as speaking of such Jews and Heathens, had it not been for what St. Jude has said, of the scoffers, ver. 18, 19, from whence it plainly appears that they had, once at least, been professed Christians. However, they were now evidently tainted with the licentious notions of the Sadducees and the Epicureans, and made a mere jest of Christ's second coming.

How far ridicule is the way to find out truth, is a matter of dispute. So much (I think) is plain, that the persons, who are given to scoffs and cavil, seldom attend to evidence, and seem not greatly concerned to find out, and retain the truth; how much soever they may excite well-disposed persons to inquire, to state the truth in a clearer manner, and to show that their ridicule is ill-grounded. Some think that St. Jude hath confirmed the authority of this epistle, by saying so many things of a like nature, and by alleging what is here said to have been said by one of the apostles.

See Jude, ver. 17, 18.

1 Kard ràs issue autan interest of every good man, that it should be true:

1 Kard ràs issue autan interest of every good man, that it should be true:

1 Kard ràs issue autan interest of every good man, that it should be true:

1 Kard ràs issue autan interest of every good man, that it should be true:

2 Kard ràs issue autan interest of every good man, that it should be true:

2 As to the word [walking,] see on chap. ii. 15. "It seems here to denote a progression of the month of the proposition of the

TEXT.

An.Christi
68.

Nero. 14.

Chap. III.

Gay, "where is there any fign of his
"performing his promise, in coming
"again I For, since the fathers are
"fallen asleep, and laid in their graves,
"all things continue just in the same
"fate, in which they have been from
"the begining of this world:" From
whence they would infer that so things
are likely to continue, without any such
remarkable change, as you expect at the
general conflagration. But they might
know

Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willing.

NOTES.

and the more any one fearches, with a well-disposed mind, the more will its truth and evidence appear.

4. 8 Kai Abyoiles, we seem in exceptible the capesias only; And faying, "Where is the promise of his coming ?"] 'Auru, his, must refer to Jesus Christ, who is spoken of, in the conclusion of ver. 2. and there called the Lard and Savier. The promise is here put for the thing promised; see on chap. i. 4. They did not inquire after the promise, but the thing promised. The meaning of their question was, "Where is the promised advent of Christ? What proof, or sign is there of his appearing again?" Some suppose that they expected Christ's second coming, but thought the time long. But, as they are called scoffers, 'tis much more likely that, by their question, they intended to infimuate, that there was no hope, or prospect, of his coming again; and that, as it was so long delayed, the promise was vain and delusive, and would never be accomplished, Is. v. 20. Fer. xvii. 15. Ezek. xii. 22; 27. Malachi ii. 17. By this mean, they took away the sears of a righteous judgment to come, from the wicked, Matt. xxiv. 48, 49. Luke xii. 45. 1 Cer. xv. 12; 32, 33. 2 Tim. ii. 10, 17, 18. and the hopes of a future reward from the righteous.

Some would refer this coming of the Lord, to his coming to destroy Jerufolem and the Jewish nation. But that hy [the coming of the Lord,] is most commonly meant his coming to the judgment of the last day; see on 2 Thes. ii. 2. and there are several things in the following context, to lead one to understand it so in this place. Again; the Jewish War was broke out: and if they had, in that sense, inquired, where is the promise of his coming?——It might easily have been answered, The Roman armies are in Judea; and there are several figure and forc-runners of the approaching ruine of that nation." But St. Peter's answer is of quite a different

* 'Ap' Is yah ei malines enoucheson, maila fro frauten an' appos clives. For, fince the fathers fell afteep, all things continue in the fame flats, [in which they have been]

PARAPHRASE.

ly are ignorant of, that by the word of God the heavens were of old, and the earth flanding out of the water, and in the water. Whereby

know better, if they pleased: For of An. Christi this they are wilfully ignorant i, viz. Nero. 14. that, by the wife order and appointment of God, the aerial heavens were fo con-Chap.III. stituted of old: and the earth, consisting of water and by water k: By reason

NOTES.

from the beginning of the world.] 'Ap' is, scil. inspec, vel space, from the time, in subject the fathers sell assesp, &c. It may be inquired, "whom are we to underfland, by the fathers? Aufwer. Commentators in general understand thereby, the patriarchs and believing elders, to whom the promise of a resurrection was made : or the Old Testament prophets, who propheticd of Christ's second and glorious appearance. I would propose it, by way of Query, "whether by [the fathers,] we may not here understand, that generation which flourished, when Christ was upon earth?" They were the fathers of the men of that age, when St. Peter wrote this. epiftle, and most of them were now dead, or fallen askep. A generation in general goes off, in about thirty years from their flourishing; and it was now almost forty years from Christ's ascension. 'Till he was ascended, there was no great talk, among his disciples, of his second coming. But, after his ascention, they had raised expectations, talked frequently of it, and laid great-stresse upon it. Upon this the scoffers grounded their objection, and insulted them with this question, " what sign is there of the diffolution of the world; or that the promise of his coming will ever be accomplished?" And they inforced their question by the following argument, "All that has happened, lince his afcention, has been this only; the fathers, the 44- men of the laft age, are in general dead. As to other particulars, things go on, " as formerly: the fun rifes and fetts; the flars observe their appointed course; " feed-time and harvest, summer and winter, day and night succede one another; " men and other animals are generated and die. There has no change happened in 44 the course of nature 3, and therefore, there is no prospect of such a change as you " expect, viz. the diffolution of the world, the general judgment, and a new and " different state of things." See Eccles. i. 9 .- Though, after all, By the fathers, may possibly be meant all past generations; as they refer'd to what had happened from the begining of the world.

5. Landous and duries were birollar. For of this they are wilfully ignorant, I some would interpret this sentence thus, " They, who are of this mind (or they who defire this) are ignorant." But the common translation feems preferable. For 'tis probable that these scotters had once been Jews; and lately, if not at present, protested Christians: and consequently their ignorance, in this point, must needs have been wilful and affected. They prevericated in their inquiry, or did not ducly attend to, and regard, the feriptural account of the flood, with the causes of it, which they knew; ----nor the intimations, given by Christ and his apostles, of the dissolution

of the present world by fire.

"Ort sparoi बेंडबर दिस्तकोबा, में नुने, हेर्ट विकाफ में में विविधि वणकारेंडब. गर्ने गरे विधि मेंन् व That the heavens were of old; and the earth, confishing of water and by water, by or according An Christi 68. Nero. 14.

NOTES.

Chap, III. according to,] the word of God .] Whoever attends to the Greek, will callly see that it is not here faid of the beavens, that they confifted of water and by water; but that it is so said, of the earth alone. However, the argument requires that we understand the first part of the sentence as elleiptical, and supply it after this, or some such manner, viz. " that the beaven were of old, or at the beginning of this world, of fuch 44 a frame and conflitution, as to conduce towards bringing on the general deluce." -as well as the earth, by its confusting of water and by water, Gen. i. 7. and vii. 11. Pf. xxxiii. 6, &z. and cxlviii. 4, 5. And we may further observe that, by the beavens, St. Peter here means the acrial heavens, or the atmosphere of our earth, in which were vast quantities of mills and vapors, clouds and rain, that contributed towards bringing on the deluge; and by the deluge, the state of our air, or atmosphere, was very much altered. In like manner, ver. 7. The beavens and the earth, which are to be destroyed by fire, must be understood of our earth, with its present atmosphere. Many interpreters understand the apostle as saying, the earth flood out of (or above) the swater, and would refer us to, Gen. i. q. where God ordered the waters, which covered the face of the earth, to retire into their proper places, and the dry-land to appear. See also Pf. civ. 5, &c. And several think that, in the latter clause, It's is put for [in, in,] and the earth said to stand in the water; --- meaning those parts of the earth which lie under seas, rivers, lakes, pools, &c. But these interpretations seem not agreeable to St. Peter's own words. For ownering in wel it, is not unusual in Greek authors: in diaphet ovelranas, it confifteth of different things. Ariftot. de poetica, in Stephan. Thefaur. & Bud. Again; Plate, treating of a like subject with this in the text, sais, The St xiques over any in συρλε, διλατώ, εξέω, γεις, which none, that understand Greek, would translate, The world flunds out of fire, water, air, earth; but the obvious and proper rendering would be, the world confifts of fire, water, air, earth. The same phrase is used in reciting Heraclitus's opinion, τά πάθα έκ πυρός συνεκάνω, κὶ ὰς τίτο ἀναλύκοθαι, All things confift of fire, and will be resolved into it again. And also in Thales's opinion, which is still nearer to the subject, in The volation, ones in a which Cicero renders, ex aqua, dixit, conflare omnia; he faid, that all things confifted of water. So that it is easy to know the import of the phrase, when the words are properly translated, [and the earth confishing of water.] For then it will denote, what is obvious to every body, that this earthly globe confifts of water, as well as dry-land. But how unjuffly and improperly is it rendered in our common English Vertion, fand the earth flanding out of the water?] See Dr. Burnet's Theory, Vol. II. p. 351. As to the other part of the sentence, viz. The earth's confishing by water, - it may either denote, that, without water, the earth would be likedry fand, or dust; and in many places subject to chaims, or openings, of a very disagreeable and dangerous nature; and that, by water, or by the frequent falling of rain, the earth is united and made confishent. Or St. Piter might intend those subterraneous caverns, in which are reckoned to be valt quantities of water. I rather incline to the latter interpretation, as it feems to be the feriptural account. For, in the history of the flood, to which St. Peter has here a particular regard, the fountains of the great deep are spoken of, Gen. vii. 11. and Pf. xxiv. 2. God is faid to have founded it, [i. c. the world, or earth, upon the feas, and to have established it upon the stoods. See also Ps. xxxiii. 7. and exxxvi. 6. So that we may interpret this last part of the sentence, [supported by water.]

I take this expression, [By the word of Gad,] to refer to the antient constitution both of the heavens and earth. They were both framed after that manner, by the

word, or wife appointment, of God, Gen. i. 6; o. P/. xxxiii. 6. Heb. xi. 3.

TEXT

PARAPHRASE.

6 Whereby the world that then was, being overflowed with wa-7 ter, perished. But the heavens and the earth which are now, by the same word are kept in store, referred unto fire against the day of judgment, and perdition of un-8 godly men. But, beloved, be not of which things, the world, that then An.Christi was, being deluged by water, was de- Nero. 14. stroyed! But the present heavens and Chap.III. earth, by the wife will and appointment of the same God, are treasured up for a very different event "; being referved to perish [not by water, like the old world; but] by fire, at the day of the judgment, and of the perdition of ungodly men a.

NOTES.

6. 1 Δί ων ο τόξε κότμ@, εδατι κατακλυθώς, απώλεξο. By which things, the then

world, being deluged with water, was destroyed.]

Ai in, By which things,] i. e. by the heavens and earth's being of such a conflitution of old. By [the then world,] or the world, which then was, we are to understand, not only the men and other animals, then upon earth; but the natural world also, the earth itself with these lower heavens, or the earth with its atmosphere, as things then were. For the heavens, which were of old, and which were destroyed by water, are evidently opposed to the present heavens and earth, which are to perish by fire. Such was the conflitution of the antediluvian world, as that both the heavens and the earth contributed their part towards bringing on the deluge. For, in the fame day, all the fountains of the great deep were broken up, and the windows of heaven were opened, Gen. vii. 11, &c. And thereby came on a deluge which covered the face of the whole earth. The general deluge, mentioned in scripture, is greatly confirmed by a common tradition in the Heathen world, concerning fuch a deluge; by the prefent appearance of the furface of the earth; and by plants and the shells and bones of feveral forts of animals, and especially fishes, being found at various depths within the earth, not only in lower grounds and hillocks near the fea, but in mountains of a confiderable height, and at a great diffance from the fea. By that flood, the face of the earth, and the conflitution of its atmosphere, were defiroyed or greatly altered. See on the preceding verfe.

7. " Oi d'e viv maroi ni fi ya, avra doya, redaugio péra est. But the present beavens end earth are, by his word, treasured up.] Oi ver, 272. the present heavens and earth, stand opposed to, of 2272221, those that were of old, ver. 5. That by [the beavens and earth,] we are to understand the earth with its atmosphere; see on ver. 5, 6. The antediluvian heavens and earth were destroyed by water; i.e. not the substance, but the form and conflitution of them. The prefent heavens and earth are referved (or laid up, like treasure) for a very different event, viz. to perill by fire; not as to the substance, but as to the form and constitution of them. By [bis word,] we are to understand the wife will and appointment of God, reveled in his word, see ver. 5. Some MSS. Verlions, and printed copies read to dill horp, by the same word: but

that makes no alteration in the fenfe.

" Hogi rogipant en huipar epissen if anolikar ros arellin abbunus, being referved for for, units the day of the judgment, and of the perdition of augustly men.] Not only the

TEXT

An.Christi I have taken notice that the scoffers are

68.
Nero. 14.
these things. But, as to the distance of
Chap. III. time, with which they insult you, My
beloved brethren, be not you ignorant,
or unattentive to this °, viz. that one
day

not ignorant of this one thing, that one day is with the Lord as a thou-

NOTES.

antient Jews, but the Stoics, and other philosophers among the Heathens, held that this world was to be destroyed by fire. It was also intimated by some both of the Greek and Latin poets. As for the feriptural account of the destruction of the world, See ver. 10. Job xiv. 12. Pf. cii. 25, 26. If. li. 6. and liv. 9, 10. and lxv. 17. Dr. Whith's note on this verse is remarkable, "From these words (fais he) it seems " to follow, (1.) That the day of judgment and perdition of ungodly men, and the se conflagration of the world, must be contemporary; and therefore new beavens s and new earth, in the literal fense, must vainly be expected before the final judg-" ment of ungodly men. (2.) That the ungodly are not to be judged, or punished " by fire, before the conflagration of the world: For the beaven and earth, that now " are, are to be burnt up with that very fire, by which the ungodly are to be de-" stroyed; they being left in the midst of those stames; whilest the godly, being " fnatched up into the air, above the reach of them, shall be for ever with the Lord, " 1 Thef. iv. 16. For the wicked are referoed unto the day of judgment to be punished, " 2 Peter ii. 9. The fire, in which they are to be tormented and destroyed, is re-" ferved unto the fame day, Mat. xxv. 41; 46. The fallen angels, for whom the " fire is prepared, in which the wicked shall be punished, are reserved to that day, " 2 Peter ii. 4 Jude, ver. 6. And (Lafily,) Sodom and Gomorrba, which perish-" ed by fire and brimftone, are fet forth or Fayuz, as an example of that punish-" ment the wicked shall suffer, at that great day of retribution, 2 Peter ii. 5. Jude, " ver. 7. They are not, therefore, to be cast into the lake of fire and brimitime, " before that day." As to which fee also the following texts, Mat. xiii. 40, &c. 1 Cor. iii. 13. 2 Thef. i. 8. Heb. x. 27.

Not the feeffers only, but all ungodly men shall then be judged and punished. In saying, that the present heavens and earth are reserved for fire, there seems to be a particular reference to the promise, which God made to Neab, viz. that he would

destroy the whole earth no more by a flood, Gen. ix. 11.

It is very surprizing that Dr. Hammend should think this text refer'd to the defitruction of Jerusalem and the Gnostics; when the present beavens and earth cannot possibly mean Jerusalem, but stand opposed to the old, or antediluvian world; when St. Peter fixes this grand event to the day of judgment and perdition of ungodly men in general; and finally, when he opposes the drowning the old world, to the conflagration which is to destroy the present world.

8. Ev & rejo un rarbantro, ayannioi, But, beloved, be not you unattentive to this thing.] In this, St. Peter refers to what he had faid, ver. 5. And dree yelf durant to

Nixofas, for they voluntarily forget, or do not offend to this thing.

P 4071

PARAPHRASE.

a thousand years, and a thousand g years as one day. The Lord is

day is with the Lord as a thousand years, An Christi and a thousand years as one day: It makes Nero. 14. no difference with God, whether the thing, which he has ingaged to do, is Chap. 111. to be performed now, or a thousand years hence; he will as certainly and punctually accomplish it, and time makes no alteration as to his wildom, goodnesse, power, or veracity P. The Lord

NOTES.

P TOTI μία θμέςα σταρά κυρίφ ώς χίλια έτα, κὸ χίλια έτα ώς έμθρα μία, That one day is with the Lord as a theuland years, and a thouland years as one day.] There are feveral interpretations of these words. (1.) The scoffers of our age have thus ridiculad this passage, " The prophely of Christ, about his coming again, which he expressly " limits to the lives of fome of his auditors, and to the prefent generation, is wholly " myflical; for it is manifest that the apostles, who understood him literally (at first) " and expected his speedy reign upon earth, were all mislaken; and should have un-" derstood him mystically, as they did at length, when they came to understand that " a thousand years were with the Lord as one day, and one day as a thousand years." Anfwer. Christ did not promise to come again and judge the world, and put an end to the present state of things, before that generation were gone off the stage. He did, indeed, foretell the calamities which were coming upon the Jewish nation, and faid that that generation should not passe away, 'till all these things were sulfilled. But, when he came to speak of the time of the last judgment, he declared, of that day and bour, knoweth no man, nor angel, nor even the fon himfelf. He, therefore, did not limit the time of the general judgment to that generation, nor to any other particular period. 'Tis true, from the apostle's saying, We that are alive and remain, Sec. 1 Cor. xv. 51, 52. 1 Thef. iv. 17. and other like passages, some have argued that the apollies expected that they themselves should live till Christ's coming to judge the world. But, from 2 Cor. iv. 14. it appears that St. Paul expected to die and to be raifed again: and he declared, 2 Thef. ii. 1, &c. that he had never faid, or supposed, that the day of the Lord was at hand; but that he knew, and had taught them the contrary. St. Peter has, in this epiftle, intimated that he knew, he was Morthy to put off his bedily tabernacle, even as our Lord Fefus Christ had also told him. And St. John, in the book of the Revelation, has prophehed of a long feries of events, which were to happen before that day. The ridicule, therefore, is wholly groundleffe, and returns upon him that made it: for St. Peter did not mean that God uses words in a different sense, or counts time in a different way, from what is common among men. The artifles were never reduced to such wretched shifts, neither did they ever argue in so weak and triffing a manner. (2.) Some would interpret the words to as to lignific that the day of judgment will last for a thousand years. Whereas St. Peter has only faid, that one day is with the Lord as a thousand years, &c. And in the next verse 'tis intimated that (not the day of judgment, but) this state of trial

TEXT

An.Christi is not slack in the performance of his 68.

Nero. 14.

Chap. III.

not flack concerning his promife, (as some men count flackness) but

NOTES.

is lengthened out, that men may repent and prepare for the final judgment. (3.) The Four have a tradition, which they have mentioned in the Talmud, and pretend to have derived from the house of Elijab the Tibbite, viz. " That this world is to last 46 in all 6000 years, i. e. 2000 before the law, 2000 under the law, and 2000 unse der the Meffab; and that the seventh thousand is to be a fabbath, or day of rest?" -a type of which was the fix days creation, and the 7th being appointed as a fabbath, or day of reft. Now feveral Christians have reckoned that St. Peter here alludes to that celebrated tradition; when he fais, that one day is with the Lord as 1000 years, &cc. Many of the most early and renowned fathers of the Christian church infifted very much upon that argument; [Vid. Iren. L. 5. c. 28. ad finem, and the note there in Grabe's edition; where a number of the fathers are quoted, as having argued in that manner:] and so have some of the moderns. Even the great Sir Ijaac Newton Supposes that Heb. iv. 8. and St. Peter's words, in this text, refer to Rev. xx. 4. and allude to that opinion. Answer. All typical and allegorical reasonings are very precarious. And, if the book of the Revelation was writ before this epifile, (which most of the learned deny; see Iren. L. 5. c. 30. and Dr. Mill's Prolegom.) yet even then the allusion to Rev. xx. 4. is not clear and evident. Nor would St. Peter's words, in that fenfe, be so plain and direct an answer to the infolent quesstion of the scotters, who asked, where is the pramise of his coming? (4.) The schoolmen have called the eternity of God a miment; and fome have quoted this text to prove it.—But the apoffics were strangers to such dark and metaphysical language; and had no notion of the fubtleties, which the school-men introduced, long after their decease. (5.) The sense of the apostic's words is easy and obvious; and he alludes to a phrase common and well-known among the Years; see Pf. xc. 4. Ecclef. xviii. 9, &c. q. d. " As no time is fixed for Christ's second coming, the diffolution " of the world by fire, and the universal judgment, the delay can be no proof, that " these things will never happen; for length of time makes no alteration with the " Deity. 'Tis reasonable to expect that God should judge the world in righteous-" neffe: Revelation affures us that he will do this by Jefus Christ. And he will do " it at the time appointed by his wildom, but not a day fooner or later. Alen may or promise to do this or that; and, tho' they fix no certain time for the performance, " yet a long delay must render the thing dubious; for they may forget, or grow "weak and unable, or die, before they have performed their promite. But God is " unchangeable; he cannot forget, or grow weak, or die, or cease to be. He can es perform his promife, as well, at the end of a thousand years, as after one day. 4 All times are alike to him, all points of duration equal. And his wildom, power es and veracity are such, as that one may depend upon it, whatever he has promised, " however diffant, he will certainly perform it."

It may be proper, yet further to observe that, if St. Peter had been speaking of the destruction of Ferusalem, which happened within three years, it is not likely that he would have talked of a thousand years. The most natural answer to the scoffers, if they had inquired about that event, would have been, "Tis just at hand. The

" Texa.

PARAPHRASE.

but is long-fuffering to us-ward, not willing that any flould perifh, but that all flould come to repentance. nesse, or a tedious delay, if the thing, An.Christical they expect, is not accomplished immediately, but the reason, why he defers fetting the world on fire, and puting an end to the present state of things, is, that he may manifest his great patience and forbearance towards us: For he is not willing that any should perish; but defirous that all should come to repentance, and consequently to happinesse.

But

NOTES.

" Jewish war is broke out; and by many of the figns and fore-runners, you may be fore that the defolation thereof draweth nigh,"

9. ^{2*}Oυ βραδύνει è κύρι της επαγγενίας (δε τηνες βραδυτηλα έγδηλα.) The Lord doth not delay concerning the promife, (as some count it a delaying);] Some expositors would join the words thus, ὁ κύρι της επαγγενίας, the Lard of the promise, i. e. the Lord, the author of the promise. Or, as our old English Version has it, The Lord that hath promised. Others affirm that βραδύνω governs an accusative case; [See the LXX. If. xivi. 13.] and are, accordingly, for supposing that the original reading was, τὰς επαγγενίας, the promises; but there is no MS. or Version to support that reading. However "[βραδύνω, to delay,] seems properly to be an intransitive verb. And, stherefore, whether a genitive or an accusative case follow it, there is, I think, an elleiphs of ενεκα, νατρ, αερί, or some preposition."

He may be called flow, or flack, who has it in his power, and yet does not perform a thing at the proper time; but that cannot be faid of the Deity, who is perfectly wife, true, powerful and good, If. xlvi. 13. Habak. ii. 3. Heb. x. 37.——The apostle, in these words, refers to the scotters, mentioned, ver. 3, 4.

For is suas, towards us, tome MSS, read is vuas, towards you; and others, it vuas, because of you. If this reading be prefer'd, [you] must mean the Christians, and especially those, to whom St. Peter wrote. If the common reading be retained (as I am inclined to think, it should) then it may mean that the patience and sorbearance of Cod is extended towards us mortal men, in general. As to the patience of Cod, see ver, 15. Gen. vi. 3. 1 Pet. iii. 20. If. v. 2, 3, 4. and xxx. 18. Luke xiii. 6, &c. Rev. vi. 10, 11.

I Mil Benduevic trons aronistons, and saillas es paraisuan xepissas. Not being willing that any should be destroyed, but that all should come to repentance.] If we follow the common rending, in the last sentence; then we have an intimation, how patient and sorbearing God is, towards us, mortal men, in general; and that, as a proper introduction to what is here said of the extensive benevolence of God. If the preceding sentence were to be restricted to the Christians, then St. Peter here inlarges his view, and declares that (besides his sorbearance towards the Christians) Cod in

TEXT.

An.Christi But, tho' for wife reasons it is at Nero. 14. present defer'd, the day of the Lord will come, suddenly and surprizingly, like a Chap. III. thief in the night'; in which day, these aereal heavens thall passe away swiftly, with a loud and terrible noise"; and

But the day of the Lord will 10 come as a thief in the night; in the which the heavens shall pass away with a great noise, and the claments

NOTES.

not willing that any should perish, but desirous that all mankind should come to resentance, and consequently to happinesse. Xapisau, in the active voice, signifies to take,
or to receive: As a verb neuter, it signifies to come; and it is here used as a verb neuter. St. Peter does not say that God would have none of the elect to perish, but would
have all of them to be faved. But it is expressed both negatively and positively, and
in the most general terms, concerning mankind, that God is not willing that any
should perish, but that all should come to repentance. And we may depend upon it that
God is sincere and in earnest. He does not tantalize poor, helplesse, miserable man.
He has no secret will, contrary to, and inconsistent with, his reveled will; but is a
God of truth, and detesteth all falshood and infineerity. The apostle seems here to
refer to Ezek, xviii. 23; 32. and xxxiii. 11. As to the reason, why all men are not
saved, the God wills their salvation; see on 1 Tim. ii. 4.

In this verse St. Peter shows that delaying the final judgment is deligned for the general good, and implies no backwardnesse in God to accomplish what he has promised, nor any uncertainty as to that grand event. The delay is, that good men, in their successive generations, may have their state of trial and preparation for perfect happinesse; and that sinners may repent, and so prepare also for that great day, Rom. ii. 4. God has not absolutely decreed the damnation of any man; but men, by their own folly and wickednesse, bring upon themselves misery and destruction.

10. "HEA M huspa replieds xxisalms is well. But the day of the Lord will come, as a thief in the night;] 'Tis evident from what follows that, by [the day of the Lord,] is meant, not the day of Christ's coming to destroy Jerusalem, but his coming to the last and general judgment.

Tho' these words [in the night,] are not in several MSS, and Versions; I can scarce think they were added from the gospels, or any other of the epistles.—Some of the antients were ready to gather, from this and other like texts, that Christ would come to judgment in the night feason. Whereas, that is no where determined. But here is one remarkable proof that comparisons do not hold quite throughout, or as to all circumstances. For Christ will not come to rob or murder, which yet thiever in the night commonly do. As to the comparison, see Obad, i. 5. Mat. xxiv. 43, 44. Luke xii. 39, 40. and xxi. 34, 35. 1 Thes. v. 1,—4. and the notes there, Rev. iii. 3. and xvi. 15. In the preceding verses St. Peter had intimated that it would be deser'd for some time, for the benefit of mankind. But here he assures them that the day of the Lard will neverthelesse come, and that when 'tis least of all expected by many.

" Το κ [(cil. ήμέρα] of éparoi foi (no'do παρελένοσήμε, In which [day] the heavens shall passe away, with a loud and terrible noise: By the heavens, understand the aeroal

heavens,

TEXT

PARAPHRASE.

elements shall melt with fervent heat, the earth also and the works the elements glowing with an intense An. Christiheat, shall be dissolved *. The earth Nero, 14. alfo ~~ Chap.III.

NOTES.

heavens, or the atmosphere of our earth: see above, on ver. 5, 6. section fignifica with a very loud and terrible noise; ocospies nixulair, or, as Dr. Mill would read the words, ozedow hyntikes, Helych. It feems to imply also, or commonly to be attended with, fomething of a great fwiftnesse, force or violence. The word is used concerning the histing noise of a dart passing through the air, the slight of birds, the fwift motion of the winds, the runing of a chariot, the rolling of an impetuous torrent, the noise of foldiers runing to battle, the crackling of a wide spreading fire, the rulling found of a violent florm, or tempest; --- all which denote great force or impetuolity, as well as a loud noise. The passing away of the heavens, here, means the same with their being diffelved by fire, ver. 12. As to the phrase, see Jab xiv. 12. Pf. cii. 25, 26, 27. If. li. 6. Eccluf. xvi. 18. Mat. v. 18. and xxiv. 35. Lute xvi. 17. and xxi. 33. 1 John ii. 17. Rev. xx. 11. and xxi. 1, Ge. From these texts some have argued that these beavens and earth would passe away from their present situation, or be removed into some other part of space. Others have thought they would be annihilated. But fire does not annihilate any thing; nor is it evident that the earth, with its atmosphere, will be removed from its present orbit. The present heavens and earth may be as properly faid to paffe away, if the form and conflitution of them is altered; as, ver. 6. the old world is faid to have been defired, by the flood. See ver. 7; 12.

* Storyou de nausquesa holioplas, But the elements burning with an intense beat shall be diffolved. By the elements, some have understood the Planets, the constellations of the Zadiac, or the fun, moon and stars. And it has been supposed that all these shall be involved in the last conflagration. But there seems to be no reason to suppose that the conflagration will extend any further than to our earth and its atmorphere: in as much as the flood, which deftroyed the heavens and earth, that were of old, extended no further. See ver. 5, 6, 7. For there the deluge and conflagration are opposed to one another, and it is intimated plainly that their extent will be the same. " Others, by the elements, have understood the Mosaic elements, which " are called suxia. Gal. iv. 9. Col. ii. 19. And by their melting with fervent heat, "the abolithing the dispensation of Moses, the conflagration of the city Jerusa-" lem, and the destruction of the Yewish nation." The Mosaic ceremonies and shadows may, indeed, be called elements; as being the first principles, or rudiments. of religion. But where is the abolishing of the ceremonial law, called, the elements melting with fervent heat? or their being diffolved by fire? This is an interpretation the antients never thought of; and no wonder, when the general deluge and the last conflagration are, in this section, all along opposed to one another. The plain interpretation, therefore, is, " as the old heavens, and earth were deft: oyedby water; so the present heavens and earth, and even the first principles, or constitient parts of them shall be destroyed by fire." Now, what has the abolishing the Mafaic Diff-fation, and the burning of the city Ferufalem, to do with these things? Here is no reason for introducing an allegorical interpretation. The material world is to be understood in the last, as well as in the first of these destructions.

Amone.

3 I.

PARAPHRASE.

TEXT

An Christi also, and the works that are in, or upon 68.

Nero 14.

Chap III.

that are therein shall be burnt up.
Seeing 11

NOTES.

Among the antients, the elements were originally reckoned four, earth, air, fire and water. These were thought to be the first, or constituent principles of all hodies. Hence the word was transfer'd to a variety of other things; and particularly used for the rudiments, or first principles of any thing. Suppose, then, that the earth, air and water shall all be subdued by the prevalence of fire, and their stamina, or first and constituent principles, quite altered thereby; then it may very properly be said, the elements being on fire shall be dissolved. "Tis true, the beavens (i. e. the air, or atmosphere) and the earth are also mentioned particularly. But it is no improper way of speaking to say, "Heaven and earth, and even their first, or constituent principles, shall all be involved in the last constagration." And St. Peter might mention the earth particularly, to intimate that not only the globe itself, but the works, that are upon it, shall be burned up.

What is here called [the elements being diffilized] is, ver. 12. called [their being melted.] They are not, therefore, to be annihilated, but subdued and greatly altered

by the prevalence of fire.

y Kai ya uj rd in dura igya zarazansilai, Both the earth and the works (in, or) upon it, shall be burned up.] Mr. Baxter very juffly fais, " It is marvellous prepol-45 feffion, that could make any learned man think, that all these words signific no-" thing but the deliruction of Jerusalem." Tis not easy to determine whether the fire will penetrate quite to the center of this globe; or be wraped round the whole furface of it, and so consume only the more external parts. For 'tis a question, whether the deluge diffolved this earth to the center? Or whether the effects of it penetrated to deep? 'Tis not necessary that, by eravra, we should understand the things within the ground, but those upon it, or upon the surface. For es to est to dyio, chap. i. 18. does not fignific [in,] but [upon] the holy mount. That forcading fire will carry all before it ;----all the works of God, upon earth; mountains, hills, valleys, graffe, flanding corn, plants, herbs, fhrels and lofty trees, froncs, metals, minerals, pools, lakes, rivers, seas and wide-spreading oceans. Birds, beafts, fishes, infects, reptiles, and all forts of animals: --- All the works of men also, the most antient Pyramids, the most stately pillars and monuments, all the works of human power or vanity, towers, fortifications, caffles, palaces, cities, towns, villages, churches, temples, fingle houses and cottages. It will leave none of them flanding, great or small: All inscriptions, records, books, slatues, pictures, robes and yestments, tools and inftruments, and the most curious inventions; all the works of art as well as nature; ----All, all fhall be involved in one common heap of ruine. This is finely expressed by one of our celebrated Poets,

[&]quot;The cloud-capt towers, the gorgeous palaces,

^{*} The folemn temples; The great globe itself,

[&]quot;And all, that it inherits, shall diffolve.
And, like the baselesse fabric of a vision,

[&]quot; Leave not one wreck behind." See also Burnet's Theory, E. 3. c. 10; 12.

PARAPHRASE.

11 Seeing then that all these things shall be diffolved, what manner of persons ought ye to be in all hely convertation and godliness, 12 Looking for, and hasting unto the coming of the day of God, wherein ing, therefore, all these things shall be An.Christi diffolved, what fort of persons ought Nero. 14. you to be '? Even such as, in the way 🗸 of an holy conversation among men, and a pious, devout and obedient life towards God, are looking for, and earnestly desiring, the coming of the Day of the Lord . By the approach of which day, the

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t s. * Torus & λυομίνων, ποταπώς δει ύπας χου ύμας; As, therefore, all these things shall be diffolved, what fort of persons eaght you to be?] Augusten, are diffolved, is put for Authoragierus, fall be diffalved : See on chap. ii. 9. By all these things, we are to underfland the elements, the beavens, the earth and all the works (in, or) upon it; i.e. all the things mentioned in the preceding verses, as stable to the last conflagration.——It has been already shown, what is meant by their being diffoloed. After I had placed the note of interrogation at the end of this sentence, I found Castalio of the same opinion. In the common way of pointing, the question and answer feem to be intermingled and confounded one with the other.

12. * Ev के y lais લેજા ૧૯૦૦ છે. મે દેવના હિલાક જાદન જેવા છે. જેવા માટે જેવા છે. જેવા જેવા જેવા છે. જેવા જેવા Des huspas, Even such as, in boly conversations and goddinesses, look for, and earnessly defire the coming of the day of God.] Here I would have the 12th verie begin. The 11th will, then, contain a question; and the 12th an answer to that question. The question is, as all thefe things are to be disfolved, what fort of persons sught you to be? The answer is, "Even such as, by an holy conversation and pious life, show that

" you expect, and eagerly defire, that great day."

As to the word avaspoon, conversation, see on t Pet. i. 15. Here it denotes our duty towards men, as iversimes denotes our duty towards God. In both, the plural number is put for the fingular; as in the Hebrew and other languages is sometimes done. Thereby, as some suppose, the sense is augmented, or more emphatically exprefied.—Our virtue and piety should rife very high, as we expect such extraordinary events. The wicked, indeed, have their portion in this life; but why should we fet our hearts upon any thing in a world that is to come to utter ruine? Our duty, in this respect, is laid down, Mat. xxiv. 42. and xxv. 1,-13. Luke xii. 35, Ge. and xxi. 34; 36; 40. Tit. ii. 12, 13. For [the day of God,] some MSS. and Verfrom read [the day of the Lord.] It may, indeed, be called the day of God, as he hath appointed that day, in which he will judge the world in righteou[neffe, by Jefus Christ, Alls zvii. 31. But it is more usually called, The day of the Lord, i. e. of the Lord Jesus Christ, who is then to be judge. Excussilas rely saperlas, ETA. Haftening the coming of the day of the Lord. It was not in their power, either by their most earnest withes, prayers, or indeavors, to basten the approach of that day. But, when o mind ur has an accusative case after it, without a preposition, with, it, it, or some fuch preposition, must frequently be supplied. (Vid. Glass. p. 532.) Accordingly, the generality of translators have rendered it, Shaftening unto the coming of the day of

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An.Christi the heavens, being set on fire, shall be
68.
Nero. 14.
with an intense heat, shall be melted
Chap. III. down b. Neverthelesse we, according
13.

wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, accord-13: ing

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Ged, or of the Lord;] i. e. haltening in their preparations for it. But there is another way of interpreting the words, without supplying any preposition. "For, tho' the proper sense of oxinder be, to basten; yet, in this, as in some other words, the consequent may be put for the antecedent; and then it may signific, to defire; because what men desire, they hasten, or would hasten, if it were in their power. So the Latins use the word session." And so the word oxinder is often to be understood, in some of the most antient and best Greek writers. Many instances of which may be found in Poli Symps. and Wolfins on this place. Good men long for the day of the Lord, how terrible sover it may be to the wicked, Phil. iii. 11. 2 Tim. iv. 8. Tit. ii. 13. Rev. xxii. 17; 20.

Di no persol suprimeral refiserrat, il rargeilar nauroinena renelat, By twhich the beavers, being fet on fire, shall be dissolved; and the elements, burning with an intense heat, shall be melted down.] Di no, sail, engreilar, vel superu, per quam sail, diem, Castalio. By sor because of subich day of the Lord, i.e. the general conflagration shall happen, because of the approach of that great day. As to the other words in this sentence, they have all been explained, as they occurred, in the verses above; except rhislar, melted down: where the present tense is again put for the suture; unlesse we read raxisotlar, shall be melted down, as it is in several of the antient MSS, and Versions. The word is a metaphor, taken from metals dissolving in the fire, or wax before the slame, Ps. xii. 6. Is, lxiv. 1, 2. Mich. i. 4. So will the fierce and spreading fire of the last day melt down this globe, and its surrounding atmosphere.

Dr. Burnet, (in his Theory, Vol. II. p. 30.) having confidered the antiquity and wide spread of this opinion, That the world is, at last, to be destroyed by fire, sais, We have heard, as it were, a cry of fire, throughout all antiquity, and throughso out all the people of the earth.——Let us then examine what teltimony the pro-44 phets and apostles give to this antient doctrine of the conflagration of the world. "The prophets fee the world a-fire at a dillance and more imperfectly, as a bright-46 neffe in the heavens, rather than burning flame. But St. Peter describes it, as if 55 he had been standing by, and seen the heavens and earth in a red fire; heard the es cracking flames, and the tumbling mountains. In the day of the Lord, The hea-" vens shall passe away with a great noise, and the elements shall melt with fervent so beat: The earth alfa, and the works that are therein, shall be burnt up. Then, " after a pious ejaculation, he adds, ver. 12. Looking for, and baftening the coming of the day of God, wherein the heavens, being on fire, shall be diffelved; and the 44 elements shall melt with fervent beat. This is as lively as a man could expresse it, if he had the dreadful spectacle before his eyes. And this is name other but what 44 he had before taught, ver. 5, 6, 7.

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PARAPHRASE.

ing to his promife, look for new heavens and a new earth, whereto his promife, expect new heavens and An Christ a new earth c, in which the righteous Nero. 14. are .

Chap. III.

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13. * Karrès de éganes el yan navar, nava té énágyedua dute, aposémiljen. Nevertheleffe we, according to his promife, expect new beavens and a new earth. Nevertheleife, i. e. tho' the prefent frame of things shall be dissolved by fire; yet we look for another, a more durable and perfect flate. Whatever we are to understand by [the new beavens and new earth,] the expression seems to be an allusion to If. lxv. 17. and lxvi. 22.—There are various opinions concerning the new beavens and new earth. (1.) Some understand thereby the flourishing, peaceful and happy state of the Christian church, after the destruction of Jerufalem. Whereas the ten primitive perfocutions arose from Heathers, and not from the Jews; and they continued longer, and were more severe, than any persecution from the Jews. As to the deliverance, which happened in Confiantine's time and afterwards, the Christians, to whom this epiftle was writ, never faw it: whereas they were to fee the day of the Lard, here spoken of, and expected to there in the happinesse of the new heavens and new earth. (2.) The new heavens and earth have been interpreted in a figurative fense, as denoting a great moral change in the world, by the more general and efficacious spread of the golpel, fometime before the conflagration and Christ's second coming. But there feems to be no room for allegory: The old heavens and earth were really deflroyed by the flood; the present heavens and earth are literally to be destroyed by fire. And the new beavens and earth are to take place, (not before, but) after the prefent are deftroyed. (3.) Some have conjectured that our hemisphere, or half this globe, will be refined by a conflagration, and fitted up again, as new beavens and a new earth, for the Saints to dwell in, for 1000 years, after the first resurrection. But it feems to be an objection against this interpretation, that both here, and Rev. xxi. 1, &fc. The new beavens and new earth are represented as succeeding the day of judgment. (4) The new beavens and new earth have been interpreted to represent the future, heavenly felicity, in a figurative manner. So it is compared to a banquet, to riches, to a crown, a kingdom, and many other fenfible things, which men, at present, greatly effects. And here it is called new beavens and a new earth, as much preferable to the prefent heavens and earth; and as being new to men, though not to God and Christ and the holy angels. But some think that this labors under the fame difficulty with fome of the former interpretations, viz. the having recourse to figure and allegory, when all before seems so be literal, and this verse as literal as the reft. (5.) Some expositors have thought that these lower heavens and this earth are to be melted down, by a general conflagration, and thereby refined and fitted up again, into new beavens and a new earth, for the habitation of the righteous. That the righteous shall be caught up into the clouds, to meet the Lord in the air; and kept there, till the new heavens and earth one prepared as a proper habitation for them; and that, then, they shall be placed there, and have Christ's continual, glorious prefence among them, and every circumflance that can conduce to their glory and felicity. And, in favor of this opinion, it may be alleged, (1.) that many of the autient fathers thought there would be a reftitution of heaven and earth to t flate, in which they were before the fall; and (2.) That the new hea-

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An.Christi are to dwell d. Wherefore, my belov68.
Nem. 14.
Let me exhort you to great care and diChap. III. ligence, in leading a spotlesse, blame14. lesse life, that you may be found of your
15. judge in peace c. And reckon that he
does

in dwelleth righteonness. Where- 14 fore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless: And 15 account

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vini and new earth are to be after the day of judgment, as St. Peter here, and St. John, Rev. xxi. 1, &c. have placed them. See also Alls iii. 21. This not expressly faid that the new beavens and new earth shall be made out of the substance of the present world. Bur, if we consider that the antediluvian world was made out of the presenting chaos, and that that old world was, by the flood, changed into the present heavens and earth; it will, perhaps, incline us to think that such a change shall be made in the present materials, rather than new matter created, out of which to form the new heavens and earth.

According to his promise.] It may be inquired, where is the promise of the new beavent and new earth? Answer. Some would refer us to the pallages in Ifaiah, already taken notice of: But there are feveral things inconfiftent with the perfect purity and happinesse of the suture state, in that prophesse of Isaiab; and it is particularly intimated that fin and death would have place in the new heavens and new earth, mentioned there. See If. lxv. 20. and lxvi. 24. Others would refer us to Rev. xxi. 3, 5c. And, if it could be proved that the book of the Revelation was writ before this epiffle, the last would be a very clear and pertinent proof. Instead of [according to his promise,] some sew MSS. and Versions read, [and his promises;] i.e. "We expect new heavens and a new earth, and bir promises, or that he will accomplish that and all his other promises, in order to make all good men glorious and happy." But the common reading feems to have the best authority. And the abbreviation of x2 might easily lead the transcribers to take it for a, and so cause the missake in some copies. St. Peter had a revelation from Christ, that he would create new beaven; and a new earth, and he might justly call that, [bis promife.] But the patriarchs and believing elders were not without the expediation of such selicity. Gen. xvii. 7. Dan. xii. 2, &c. Mat. xxii. 32, 32. Acte iii. 21. Gal, iii. 16; 29. Heb. xi. 10,-16. See Mr. Hallett's notes, Gr. Vol. L p. 191, Gr. and Vol. II. p. 167, &c.

"Er die ducaterous narrous, In which righteousnesse dwelleth.] Some would interpret the passage rhus, "We, in whem dwelleth righteousnesse, look for new heavens and a new earth." But it seems more natural to refer is six to the new heavens and earth, and to render the words [in which] i. e. in which heavens and earth, &c.

By righteousnesse, many understand righteous men; and [dwelleth] seems to be put for [shall dwell,] i. e. the present tends for the suture, as frequently elsewhere. This world must perish, because sin dwells therein. The suture world shall indure, because all the wicked shall be removed from thence, and nothing but righteousnesses dwell there. The inhabitants of that world shall all be righteous, Rev. xxi. 27, and xxii. 14, 15.

14. * Διὸ, ἀγαπεθού, τὰυθα προσθοιώθες, σπεθάσατε ἀσπελοι κὰ ἀμείμεθοι ἀυθῷ ἐνεμθῆνας,

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PARAPHRASE.

account that the long-fuffering of our Lord is falvation; even as our beloved brother Paul also, according to the wildom given unto him, hath written unto you: does not without reason delay his com- An Christi ing; but that the long-extended patience Nero. 14. and forbearance of our Lord is deligned to give men an opportunity to work out Chap. III. their own salvation . As also our deariv-beloved brother PAUL, according to the wildom given unto him, by divine illumination, hath written unto you . A۵

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εν εφήνη. Wherefore, beloved, as you expect these things, use diligence to be sound by himin peace, without spot and without blemish.] There is no reason to suppose that they expected fuch events would happen in their days, or before the conflagration and the last judgment. However, as they fully expected that such things would then happen, that was motive enough to care and diligence in preparing for that day; fee ver. II; 12. 1 Cor. i. 7, 8, 2 Cor. v. 9, 10. 1. Thef. iii. 13; and v. 23. Tie. ii. 12, 13. James i. 27. Rev. xxi. 27.

For apagullas, several MSS, and Versions read apagus. There is no material difference in the lense, but the latter seems to be the genuine reading. 'Tis true, St. Paul uses aμάμωλος, Phil. ii. 15. though some sew copies there have aμωμ@, which is the word made use of, by that apostle, Epbef. i. 4. and v. 27: Col. i. 22. by St.

Jude, ver. 24. by St. John, Rev. xiv. 5. and by St. Peter, 1 Pet. i. 10.

The corrupt Christians are called foots and blemishes, among the Christians, at their love-feafts, chap, ii. 13. In opposition to such a character, the true Christians were to keep themselves without foot and without blemift. As to the import of these words, see on I Pet. i. 19. deres is here put for by him; as is usual with both Greeks and Latins. By the words [in peace,] forme understand that they should be at peace with their own confeiences; others, that the Christians should be at peace with one another, or with mankind in general ;-which are, no doubt, most excellent things, and have many bleffings annexed to them in the gospel. But it seems more likely that St. Peter means, that they should indeavor to be found, at last, in peace with their great judge, and that by indeavoring, in this life, to be without foot and without blemift. Sec Rom. v. 1. 1 Pet. i. 2. 2 Pet. i. 2.

15. ' Kai του το κυρίω ήμεω μακροθυμίας, σωθερίας έχεθλο. And reckon the long forbeatance of our Lord, Salvation.] See on ver. 9. Before sulleplan, Salvation, we may supply is, and render it, for falvation .-- They were not to account the long-extended patience of God as any fign of an unreasonable delay, or as implying any the least danger of his never coming to judge the world and make the righteous perfectly happy; but as a proof of his goodnesse, and as giving men an opportunity to work out their own fairation,

Kaller-रे ं केन्द्रवाहिंड र्रायान क्रिक्ट क्रिक्ट, विकास , स्वार क्रिक्ट क्रिक क्रिक्ट क्रिक क्रिक क्रिक्ट क्रिक क्र their, As myo our beloved Brother, PAUL, according to the wifdom given unto him, bath written unto you.] Gratius had no reason for supposing that these words, [our

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An Christi beloved Brother Paul,] were interpolated in this place. See the biftory efore this epiflie, p. 5. St. Peter and St. Paul were not only brother Christians, but also bro-Nero. 14. ther apofiles; For St. Peter had given him the right-hand of fellowship; thereby acknowleging St. Paul a brother apostie, to the Gantile world, as he himself was to the Chap.III. Jews, Gal. ii. 9. From this leading apostle of the circumcision's calling Paul his beloved brother, feveral observations may be made, and some of great consequence, (1.) St. Paul had, several years before this, reproved Peter, for his diffimulation at Antioch. Upon which a certain author hath faid, indeed, that " Peter not being se able either to answer his arguments, or bear his reproof, separated from him; and, " from that time, became his most active and bitterest enemy, as to his apostleship " among the Gentiler." Whereas, from this text, the contrary is evident. And St. Peter was to wife a man, and to good a Christian, as not to refent that freedom of the apostic, Paul; but took it kindly; and here, many years after that, acknowleges Paul, for bis beloved brother. (2.) Though the falls teachers among the Judaizing Christians represented St. Peter and St. Paul as of different opinions and preaching contrary doctrine; yet, in reality, their doctrine was not different. For, when Peter incurr'd that reproof at Antioch, it is afcribed (not to his being of a different opinion from St. Paul, but) to his diffembling, out of an excessive fear of the Textify Christians. (3.) It is probable that St. Peter was now writing to some of St. Paul's converts; and therefore it was highly proper to mention St. Paul to them, and to intimate that there was a perfect harmony between them, both as to fentiments and affection. See the hiftery before I Peter, p. 22. and the note (*) I Peter v. 12 .- By [the wisdom given unto St. Paul,] seems to have been meant that, which he himself calls the word of wisdom, I Cor. xii. 8. that extensive illumination peculiar to apostles; by which they had the whole plan of the Christian doctrine; and by which they were, all their lives after, inabled either to preach or write, concerning any point of Christian doctrine. See the appendix to 1 Tim. p. 115. and the Effay, annexed to 2 Tim. p. 103. I therefore take St. Peter to intimate hereby that he acknowleged St. Paul to be an apostle; and that he had wrote his epistles under the. immediate infpiration of the spirit. It was wifdom given bim, by divine revelation, 1 Cor. ii. 4, &c. and vii. 40. and ix. 1, 2. and xi. 23. and xiv. 37. and xv. 3. Gal. i. 1; 11, 12. Col. i. 28.

Hath written unto you. I It is a matter of fome difficulty to determine to which of the epiflies of Sr. Paul, St. Pater here refers. Several take him to mean the epiflic to the Hebrews. But there are various objections against that opinion. (1.) All do not allow the epiftle to the Hebreur to have been written by St. Paul. Such, therefore, cannot suppose that that was the epistle, here refer'd to. (2.) 'Tis not likely that the apostle Peter would have mentioned the name of Paul, in writing to Jewish Christians. For he was not an apostle of the circumcision. (3.) It does not appear that the Hebrow Christians were dispersed in Afa Minor, when that epistle was writ to them, or when St. Peter wrote this epiftle. (4.) From the arguments alleged, in the history before a Peter, I conclude that St. Peter wrote these two epiftles to Gentile Christians, and consequently he could not here say that St. Paul, in writing that epille to the Hebrews, had writ to them, or to the fame persons to whom he wrote. Others think St. Peter has here a reference to St. Paul's epiftle to the Remans; and mention Rom. ii. 4. and ix. 22, 23. as the passages which he had in his eye.——In favor of that opinion, it must be allowed that the epittle to the Romans was written to Gentile Christians; and that it was St. Paul's way to fend copies of his letters to other churches, befides those to which they were directed and originally sent. [See Col. iv. 16.] But then, this will hardly come up to the full import of the phrase;

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For we should scarcely say to our friend, [such a me bath written unto you,] if he An. Christi had only sent him a copy of a letter written to another person. And accordingly 68. St. Peter here distinguishes what St. Paul had written unto them, from what he had Nero. 14.

written in other epiftles, or to other churches.

The following account, therefore, appears more latisfactory to me, viz. The per- Chap. III. fons, to whom St. Peter directed his collices, refided in Pentus, Galatia, Cappadocia, Asia Propria and Bithynia, i. c. he wrote to the Christians dispersed in Asia Minor, r Pet. 1. To the fame persons, as it is here afferted, St. Paul also wrote. Accordingly, we find that St. Paul did write to the churches of Galatia, to the Ephefiant for Landiceans, to the Coloffians, and two epittles to Timethy, while he refided among the Christians at Ephefus, which was one of the towns in Afia Propria. I mention not the short epistle to Philemon at Colosse; because it was written to a particular person, and upon a more private, or particular affair. But as to the other epifles now mentioned, they were either written to Christian Churches, in or about the places above-mentioned; or nearly concerned them. Now, as these epittles were writ to the Christians to whom St. Peter wrote, there is no room to dispute St. Peter's refering to them. If it should be inquired, " What do we find in these epistles of St. Paul, to which St. Peter can here be thought to refer?" It may be answered, that, upon every scheme, the things refer'd to, must be in these particular epishes; because St. Peter sais, that what his brother Paul, had written to them, the same he had also written in all bis epiflies. Consequently they must be in his epissies to the Galatians, Colassians, the first and second to Timothy. I suppose St. Peter did not mean barely that one thing, mentioned immediately before, [i. e. That the long-[affering of our Lord is falvation,] but feveral things contained in this epifle, and particularly in this third chapter, viz. the day of judgment, the obligation to bolineffe and godlinesse, the future state of righteousnesse and glory, the obligation to be without spot and blemish, as well as that the long-suffering of our Lord is salvation. As to the future flate and the obligations to virtue and picty, fee Gal. vi. 7-10. Eph. i. 4. and ii. 1, Ge. and iv. 17, Ge. and v. 1-18. Col. i. 5; 9, 10; 22, 23; 27, 28. and ii. 6, 7. and iii. 1-17; 24. and iv. 1, 2; 12. 1 Tim. i. 5, &c. and vi. 15, Gr. 2 Tim. ii. 18, Gr. That the long-fuffering of the Lord is falvation, is implied, Gal. vi. 9. Eph. ii. 3, 4, 5. Col. i. 21. and ii. 13, 1 Tim. i. 13, &c. and ii. 4; 6. and iv. 16. and vi. 14, 15. [See Mr. Hallett's Effay, before the epifile to the Hebrews, p. 24, Gr.] 'Tis not proper to conceal any part of the argument, though it may feem to militate against what has been already advanced. Suppose, therefore, it should be objected, " that these two epistles of St. Peter were written to such Christians as had been devout Gentiles; but the epistles of St. Paul to the Galatians, &c. to such Christians as had been idolatreus Gentiles. How, then, could St. Peter, in writing to the former, affert that St. Paul had writ to them; when he writ to a different fort of Christians?"--- I would answer, that St. Paul wrote to Gentile Chriflians, at large; that they were all his charge, as apostle of the Gentiles; that he commonly speaks of them as having once been idolators, because most of them had been converted to Christianity, immediately from that state of grosse ignorance and darknesse, and even the devout Gentiles had several of them, I suppose, once been idolators. These two forts of Christians assembled together with the Jewish converts, and all worthiped in the fame place; and the cpiffles, writ by the apofles, were read to them all. If, therefore, St. Paul wrote to the Gentile Christians in general, and St. Peter to some of the same Christians, he might properly say, [as our beloved brather Paul, bath written unto you.] The other aposses of the circumcition do not appear to have wrote to Gentile Christians of any kind, neither dess it appear that Sugarations.

TEXT.

An.Christi
68.
Nero. 14. epistles b; speaking in them of these
chap. III. particulars, of which I have here treat16. ed: In which epistles of his, there are
forme things difficult to be understood;
which

As also in all bis epistles, speak- 16 ing in them of these things: in which are some things hard to be under-

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idolatrous Gentiles came within St. Peter's province;—At leaft, we never find him preaching or writing to such. But the devout Gentiles were converted, and taken care of, both by the apostles of the circumcision and uncircumcision. And, when St. Peter wrote to some of them, who had, perhaps, been converted to Christianity by the great apostle of the Gentiles, and who had been writ to, also, by him; it was highly proper to mention his beloved brother Paul, and to intimate that there was perfect harmony and concord between them; though the Judaixers might intimate

the contrary.

16. h 'Os z' in microus rais exerciau, As also in all bis epifles,] Some would translate the words thus, [as almost in every epifle;] But that is properly an interpretation, and not the Version of the words.——In the note on ver. 15. it is observed that the epiflies to the Galatians, Ephesians, [or Laodiceans,] Golossans, the first and second to Timothy, might be said to be writ to them, i. e. to the same persons, to whom St. Peter wrote these two epiflies; and there are several texts reser'd to, wherein like things are spoken of. It is here asserted that in most (if not all) of his other epislies, St. Paul had treated of the same things. As to which, consult Ram. ii. 4, Ge. and viii. 17, Ge. and ix. 22, Ge. and xi. 26; 32. 1 Cer. i. 7, 8. and ii. 4—7; 10. and iii. 13, Ge. and vii. 29, 30, 31. and xv. 22, Ge. 2 Cer. v. 9, 10, 11. Phil. i. 10. and ii. 15, 16. and iii. 10; 20, 21. 1 Thes. ii. 12. and iii. 13. and iv. 14—18. and v. 1—11; 23. 2 Thes. i. 6, Ge. and ii. 1, Ge. Tit. ii. 12, 13. Heb. ix. 28. and x. 19, Ge. We may also observe from these words, that it is highly probable most (if not all) of St. Paul's epistles were written before this second epistle of St. Peter, and that St. Peter, and perhaps the Christians also in Asia Minor, had seen and read them. However, by [all his epistles,] I understand almost all his epistles, or all that had come to St. Peter's hands.

these things, in which there are some things difficult to be understood.] By [speaking] we must understand [writing:] see on chap. i. 21.—It is here intimated that St. Paul, in most (or all) of his epistles, has treated of these things, of which St. Peter has treated in this epistle, and particularly in this third chapter.—For [èv ois, in which things,] The Alex. and six other MSS. as well as the Arabic and Spriac Versions read [èv als, in which epistles.] See Dr. Mill. Bexa observes that "the sormer "is the more common reading, but seems altogether forced. For Peter has said more things and more obscure things, concerning the last day, than Paul has done in any part of his epistles. Though, in his epistles, there are things much more obscure, to which the apostle Peter does here undoubtedly refer. He then takes notice that he had found [èv als, in which epistles,] in three of Robert Ste-

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veni's MSS. and declares that he made no doubt of that being the right reading." An. Christi Thus far Beza. There are others also, who take this for the true and genuine reading, as thinking that the lenfe requires it, inafmuch as the apostle immediately adds, Nero. 14. "These unlearned, unsteddy men pervert the other feriptures, as well as the epistles; of St. Paul." If the authorities were equal, I must confesse, I should incline to Chap. III. their opinion, who are for reading [ir als, in which spifles;] as thinking that immediately after men relan, the transcribers were more likely to change in all into ey also, than the contrary. Nor do I find that St. Paul has any thing remarkably obfoure, or difficult, in what he has faid about the last day, or about the other particulars, which St. Peter has here treated of. And, finally, the authority for [is ale in which epifles,] is not little or inconfiderable. For we have not only two of the oriental Versions, but likewise seven antient MSS, and one of those is the celebrated Alex. Copy, which is looked upon, to be of great antiquity and authority. --- Such authority this, as cannot be alleged for fome few, that feem to be, unquestionably, the genuine and original readings. This reading is further confirmed by the following confideration, viz. That, in St. Paul's epifiles, there are some difficult points handled, which were greatly abused and perverted even in that age; and which have been perverted by unlearned, unftable men, in almost every age fince; such as that of free-grace, election and reprobation, particularly Rom. ix. and justification by faith without works. See on chap. i. o.

St. Peter does not lay, that every thing in St. PauPs epifles was obscure; but only that in them, forme things were difficult to be underflood. This is no reflection at all, upon St. Paul, or his epittles, or upon his manner of writing. Some subjects are more difficult than others, and it requires more fludy and attention to understand them. They may be expressed with justnesse and propriety, and as perspicuously as the nature of the things treated of, will bear; and yet to hafty and inconfiderate readers, they may have fome things in them hard to be understood. The most judicious writers are often the most profound; but then they will bear a second and a third reading; and the more they are studied, the more they are esteemed. This is the glory of St. Paul's epiftles, in the account of all who have examined them with care and attention.

" From this intimation of some difficulties in the epifles of St. Paul, the Papists se would infer that the common people should not be allowed the liberty of read-" ing the scriptures; but should rely wholly on the judgment of the church, and im-" plicitely follow the guidance and direction of their lawful Pafters." To which it is easy to answer that, in the scriptures, and even in the epistles of St. Paul, there are many plain and important truths, which any one that readeth may understand; and that the scriptures are sufficiently plain to the unlearned, is all things necessary to falvation. Reason would lead one to conclude that writings, designed for common good, should be published freely and perused by all. Accordingly, the feriptures were writ in the language then most commonly understood: And the epistles were fent to the churches and ordered to be read publicly; and finally, common Christians were applauded for searching the scriptures, and that frequently and with care and diligence, Pf. i. 2. and xix. 7, Ge. and cxix, throughout. John v. 39. Acts xvii. 11. Cal. iv. 16. 1 Thef. v. 21; 27. 2 Tim. iii. 15. The truth is, the church of Rome takes away from the common people the key of knowledge, and will not allow them the free use of the scriptures, not because they are bard to be underflood; but because they are, in many places, too plain and easy to be understood, and would most clearly condemn her doctrines and practices. The Protestants are for having all men, learned or unlearned, to make use of all the affiftance they can

have.

TEXT.

An.Christi which men of an unteachable and un68.
Nero. 14. steddy temper of mind, torture and perChap.III. boly scripture, to their own perdition k.
Therefore

understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

Υe

NOTES.

have, from their pastors and teachers, or any others, who have made the scriptures their study, and can help them to find out their true meaning. But the authority of the church of Rome, or of any other church; of the Pope, or a Council or Synod, of fathers or moderns, is nothing in the interpretation of scripture, any surther than

their expositions carry their own evidence along with them,

If there were, even in the apollies days, some things in scripture difficult to be underflood, much more may it be expected there should be difficulties at this distance both of time and place. The Hebrew, in which the Old Testament was originally written; and the Greek, in which were written the books of the New Testament, are now become dead languages, and ought to be fludied by those who would attain to any confiderable knowlege in the feriptures. Such a one ought, likewife, to be acquainted with the J. svift antiquities, their government, rites, cuffoms, opinions, and peculiar phrases; with the history of the Year and of the furrounding nations, when the Old Testament prophetics were first delivered, and ever fince; with the history also of the Christians and of the Roman Empire, at the time of St. John's writing the book of the Revelation, and ever fince;—that he may see to what the prophones related, and how remarkably they have been fulfilled. From these brief hints it appears, that ignorant and unlearned men are far from being fit and proper perfons to explain the feriptures to the people; though they may be useful as monitors,. in teaching the most plain truths, and in stirring up others by way of remembrance. Some of them have, indeed, pretended to understand and explain the feriptures, by the spirit. But why are they not, then, agreed in their interpretations? And why do they not write a commentary by the spirit, which may be a common standard, after they have worked miracles and given sufficient proof of their divine inspiration?

"A si dualise is designal specheon, is is not have passed, upde the idian allow desired, which the unicarboble and unfleddy pervert, as they do also the other scriptures, unto their own perdition.) 'Apasses is often used by Greek writers, for men of an industible temper; not persons who are unlearned, but who are averse, or unwilling to learn.—As to the word desipalse unsteady, or unstable, see on chap. ii. 14. Persons of a volatile and unteachable temper, cannot be expected to study St. Paul's epitles, or the other books of scripture, with that closenesse and attention, which is requisite to find out the scope and connection, and take in the full view and comprehensive meaning of the sacred writers. Such persons often meddle with the most difficult texts, because they are most seen make them speak what they please. Impedit signifies to put men to the torture, to make them consesse that, of which perhaps they are intirely innocent. It is used more especially for the torture by the equality; of

which

18.

TEXT.

PARAPHRASE.

Ye therefore, beloved, feeing ye know thefe things before, beware left ye also, being led away with the error of the wicked, fall from your own stedfastness.

Therefore, Beloved, as you are so An. Christi faithfully fore-warned, be you upon your Nero. 14. guard, left, being hurried away by the deceit of those licentious, abandoned Chap. III. persons, you should fall from the purity of the gospel, to which you have hitherto steddily adhered !. On the con_ trary,

NOTES.

which there is a particular and curious account in the Philosophical Transactions, N. 412. by Mr. John Ward, Professor of Rhetoric in Gresham College, and R. S. S. Hence it is used very elegantly by St. Peter, for men's torturing texts of scripture, and making them speak what they were never deligned to signifie. If ignorant, unlearned and unfteddy men torture and pervert the feriptures, it is the duty of learned and fleddy men to explain them with the greater firength and clearnelle, that the fleddy and teachable may not want sufficient helps to read and understand them.

St. Peter has here intimated that St. Paul's epifler were weit by wifdom given unto him, or by divine revelation; he has, likewife, for them upon a level with the other feriptures, whether of the Old Testament, or the New. Here is, therefore, the most honorable testimony to St. Paul's spiftles, from the great apostle of the circumcifion; and a direction (as it were) from him to the Christians to receive them into the Cansa, to read them in the churches, and to regard them equally with the other books of facred feripture. This is more than the decree of a Synod, or the una-

nimous vote of a general council, in their favor.

Their torturing the feriptures to their own destruction, plainly shows that they were bad men. The fault was not in the scriptures, but in themselves. They were refolved to continue in their vices, and to support themselves therein, and came to read the scriptures without a love of truth and righteousnesse. God, who knows our frame, will make all just and equitable allowances for our impersections, and will never damn any man for mere errors of the understanding, or mistakes in judgment.

17. Υμέις εν, αγαπείοι, προγικάσκους, φυλάσσεδε, ινα μέ, το των αθέσμων σιλάνη συι απαχθέτες, εππεσής τε idia suprypia, You therefore, Beloved, knowing beforehand, be upon your guard, left, being hurried away by the deceit of those lawlesse perfens, you fall from your own fledfastueffe.] Dudaooede fignifies [to keep guard,] as a garrifon in a strong hold, or place of defence. Two altisques, lawleffe perfons, ffee chap. ii. 7.] i. e. the scoffers, or the false teachers who perverted the scriptures. Some, by mades, here understand [error;] and the most wicked man is, indeed, the most erroneous man. But I rather incline to think that whom here figuifies [deceit,] as it clocs, Prov. xiv. 8. Eph. iv. 14. and other places .- Durana Miles fignifics to be burried along with others, as down a fiream, or with a torrent, Gal. ii. 13. As to the word [suryur, fledfastnesse.] see note (f) chap. ii. 14. The word seems here to carry fome allulion to a garrison, strong-hold, or high tower, from which they were in danger of falling, by the crafty arts of the falle teachers. They had hitherto preferved the purity of the gospel, being steddy, and keeping in their strong-hold. But,

TEXT.

An.Christi trary, strive to grow in the knowlege of 68.

Nero. 14. the gospel, that grace, or favor, manifested thro' our Lord and Savior, Jesus Chap. III. Christ m. Unto him be glory, both now

But grow in grace, and in the 18 knowledge of our Lord and Saviour Jelus Christ: To him be glory,

NOTES.

as it was a possible thing for them to fall from their own stedfastnesse, and there was even danger of their being drawn from their high-tower, he recommends it to them to beware of the itratagems of their enemies, and to be constantly upon their guard, left they should be expell'd from their place of safety and desence. To that end, they were fore-warned; fee chap. ii. 1; 18, &c. and iii. 1. Mat. xxiv. 24, 25. Mark xiii. 23. They knew how much those wicked men tortured and perverted the scriptures; they, therefore, were to take heed of them and avoid them. Beza ob-Grees that St. Peter does not here fay, " Abstain from these obscure scriptures, 46 choose out only certain chapters, expect new revelations, and suffer the tates in " the mean time to grow; for who art thou that judgeft?" Nor finally, does he fay, " Be content with an implicite faith in mother church." These are the savings ** of antichrift, and his followers. Whereas the apostle of Christ sais, Sesing you now A know thefe things before-hand, take beed left they carry you away along with them. " Let us hear the apostle's voice, and let us first of all begin with faith, i.e. with a 46 firm, folid, and (as far as may be) perfect knowlege of the true doctrine. " who fais, he has faith, and has not charity, let us abhor him as a liar, &c."

18. "'Aukdores N' in papers 2 posson to moise upon 2 Loring Inou pass, But grow in grace [or favor] and in the knowlege of our Lord and Savier Jefus Christ.] They were not perfect, and therefore they are exhorted to grow in grace, &c. See chap. i. 5, &c. 1 Cor. 15. last. Eph. iv. 15, 16. Col. ii. 19. 1 Pet. ii. 2. Nages in the Old Testament signifies [favor.] In the New Testament it sometimes signifies the [grace, or] savor of God to men, at large; sometimes the particular savor of bestowing upon Christians the gists of the spirit; but most commonly, the gospel, or that [grace, or] savor of God to mankind, reveled in the gospel. See on 1 Pet. i. 10. Growing in grace, and in the knowlege of our Lord and Savier Jesus Christ, is, by a very usual hendrades, put for [growing in the knowlege of the gospel, that grace, or favor, reveled and communicated through Jesus Christ our Lord and Savier.]

They were in danger of being led aside by the judaizing, salse teachers. To prevent that, they were not to sit down contented with an implicite saith in mother-church, in their priests, or in the sentiments of their fore-sathers; but to read the scriptures with care and diligence, to get new-light, and grow in the knowlege of the gospel. St. Peter does here, most evidently condemn the doctrine and practice of his pretended successors in the church of Rome, who take away from the common people the scripture, that key of knowlege, and hold ignorance to be the mother of devotion. This, likewise, may reprove those slothful protestants, who will not read the scriptures with that care and attention, which is requisite to the understanding of them:

——and much more those who are professed enemies to increasing knowlege, who would have all new discoveries carefully suppressed; and would have Christians sted-

dily

TEXT

PARAPHRASE.

glory, both now and for ever. now and for ever, Amen.

An.Christi 68. Nero, 14. Chap.III.

NOTES.

dily to adhere to the articles and traditions received from their fallible fore-fathers; i. e. we are never to gain more knowlege, never (by any means) to grow wifer. Whereas, what reason can be assigned, why we should not reject the mistakes of our fore-fathers, as they rejected those of the church of Rome and of their fore-fathers? They, who are asraid of new-light and increasing knowlege, seem to betray a bad cause, and to be conscious that their opinions will not stand the test of a severe examination. And they plainly contradict this advice, or direction of St. Peter's But grow in grace, &c.

a Auth & John L. von zi ek huseau dieres, dum, Unto him be glory, both now and unto the day of eternity, AMEN.] After [our Savior Jefus Christ,] in the last sentence, two MSS. the Syriae Version and Ruthalius, add [and of God the father.] If that were the true reading, then this doxology would be addressed unto God the father. But, as the common reading seems best supported, we ought to interpret it as addressed unto nor Lord Jesus Christ. See 2 Tim. iv. 14. Rev. i 6. and v. 13. All the doxologies in the New Testament may be found in the note on 1 Pet. iv. 11. [Day] is put for [duration,] and [the day of eternity,] for a duration that will never end.

'Apoir IDN is an Hibriu word originally fignifying [truth.] From thence it came to be used by persons earnestly affirming any thing, or wishing that it might be so. In the beginning of a sentence, it is an earnest affeveration. In the conclusion of a sentence, it imports an earnest wishing it may be so. 'Tis here used in the latter sense: For St. Peter, having ascribed glory to Jesus Christ both now and for ever, adds [Amen,] i. e. So be it, or may glory for ever be ascribed unto him!

The end of the fecond epiftle of St. PETER.



AND

NOTES

ON THE

EPISTLE of St. JUDE.

ATTEMPTED IN

Imitation of Mr. LOCKE's Manner.

By the AUTHOR of the PARAPHRASE and NOTES on St. Paul's Epifles to Philemon, Ist and Ild to the Thessalians, Ist and Ild to Timothy, Titus, St. James, and the Ist and Ild of St. Peter.

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A

PARAPHRASE

AND

NOTES

ON THE

EPISTLE of St. 7UDE.

The History of St. JUDE, and of his writing this Epistle; together with a defence of the genuinenesse of the Epistle.

SECTION I.

HIS epifile of St. Jude is reckoned to bear the same refemblance to the fecond epifile of St. Peter, that the prophecy of Obadiab does to Jer. xlix. 14, &c. that is, not only the subject treated of, but even the stile and manner are very much alike. I have, therefore, placed this next to the fecond epifile of St. Peter, as Calvin and Erasmus, Estius and Lightfoot have done.

Judab

Judab is a contraction of Jebudab; it is otherwise pronounced Judas, or Jude. The word signifies [thanksgiving, or praise;] For we read, Gen. xxix. 35. that, when Leab had a four is son, by Jacob, or Israel, "She said, Now will I praise the Lord; therefore "she called his name Judab, i. e. praise." Judab, the son of Jacob, was a patriarch, or the head of one of the twelve tribes of Israel. From him that part of the land of Caman, where his descendents settled, was called Judea, or Judab; which name was, afterwards, frequently extended to the neighboring tribe of Benjamin also; and since that, sometimes to the whole land of Israel: And from him, the Israelites in general are now commonly called Jews.

In processe of time the name, Judah, became common among the Jews. For, besides the great patriarch, we read of Judas of Galilee, Acts v. 37. of Judas, with whom Saul lodged at Damajcus, Acts ix. 11. Of Judas, surnamed Barsabas, Acts xv. 22, 27. Of Judas Iscariot, the son of Simon; whom our Lord stiled the son of perdition, John xvii. 12. because he knew that he was a wicked man, and would prove a traitor.— And finally of Judas, or Jude, the author of this epistle. Josephus, and other antient Jewish authors, would surnish us with many more instances of persons call-

ed by the name of Judah, or Judas.

I THINK there would have been no doubt concerning the author of this epiftle, had it not been for the following objections; mone of which feem sufficient to make one recede from the common opinion. I shall confider them, as they are represented by one of the antients and two modern authors. (1.) ferome, in his catalogue of ecclefiafical writers, sais, Judas, the brother of James, hath left a small epistle, which is one of the seven catholic epistles. And, because he bath taken a testimony from the apocryptal book of Enoch, it was rejected by most: yet it bath now deservedly gained authority by its antiquity and use, and is reckoned among the boly scriptures. As to his faying, [it was rejected by most,] it might easily he shown that the expression is much too strong; for other antient writers have intimated only that fome doubted of, or rejected it. And ferome himtelf acknowleges, in effect, that, if it was ever rejected by must, it was without just grounds. For he declares that [meruit authorita-'tem] it defervedly gained authority, by its antiquity and use; and that it was, in his time, received as part of the facred canon.

I SUPPOSE that doubting of the canonicalnesse of the epistle led them to doubt of the author. For, if they had believed it to have

been

been written by an apostle, they would not have rejected it, or even doubted about it. St. Paul hath quoted the heathen poet, Aratus, Acts xvii. 28. Menander, 1 Cor. xv. 33. Epimenides, Titus i. 12. and taken the names of two of the magicians of Egypt, from some antient Fewifb author, 2 Tim. iii. 8. For their names are not mentioned in scripture. St. James is reckoned to have quoted an hexameter verse from some of the Greek poets. See on James i. 17. And St. Peter, a couple of lambics. See on 2 Peter ii. 22. But what wife man will fay, that fuch quotations do, in the leaft, affect their authority? And I cannot see why St. Jude might not as well quote a Yewish Author, for a thing true in itself, and acknowleged by the persons to whom he wrote. For (as Bishop Sherlack very well expreffes it) " What the true antient book was, by whom penned, " or what authority it had in the Jewish church, no mortal can " tell: This only we know, it was not among their canenical books. " But, let the book be supposed to have been of as little authority " as you please; yet, if it contained a good description of the an-" tient false prophets, why might not St. Peter and St. Jude make " use of that description, as well as St. Paul quote heathen poets? " St. Peter plainly makes no other use of it, and therefore stands " clear of countenancing the authority of the book. St. Jude goes " further, and quotes a prophecy out of it, as being an authentic " one. And can you tell that it was not an authentic prophecy? " I am fure the prophecy itself, as reported in St. Jude's epiftle, " was well founded, and was duely accomplished: and is, in truth, " but the very prophecy, which came from God to Noab; and " very probably had been communicated before, to Enoch, and by " him, to the old world. I will not trouble the reader with a long " account, or any account, of the fourious Book under the name of " Enoch; which made a very early appearance in the Christian " church, and is quoted by Irenaus, Origen, and others about the " fame time. Whoever pleases to know the state of this book, may " consult Fabricius, in his Codex Pseud. Vet. Test. But, 'tis no won-" der that fome antient Christians, who took it for granted, that " St. Jude quoted the same book, which they had under the name " of Enoch, made it an objection against the authority of this epis-" tle. For the book Enoch was a mere Romance, and full of the " idle inventions of some Hellenislic Jew. But then, there is not " the least evidence that this spurious book was extant in the days " of the apostles; nor, indeed, any kind of proof that St. Jude " quotes a book, called Enoch. It is more likely that he quoted " fome Q_2

" some antient book containing the traditions of the Jewish church, " which has been long fince loft; and probably contained many "things relating to other antient patriarchs and prophets, as well as " to Enoch. The loss of which was miserably supplied by rorging " books under the names of the patriarchs. To this we owe the " Life of Adam, the book of Seth, the testaments of the Patriarchs, " which were spread abroad in very early days of the church." To all which I would add, it is not unlikely that this quotation in the epistle of St. Jude, might give some occasion to the forgery of such a book, or (at least) might induce the Christians to inquire after it, and look into it.

II. Among the moderns, Grotius hath distinguished himself, by ascribing this epistle to another Jude, who was the fifteenth Bisliop of Jerusalem, and who lived unto the times of the Emperor Adrian.

As to which, it may be observed, that this is a mere conjecture, without any the least evidence, either from the reason of the thing, or from the testimony of the antients, to support it. For, if we were to refuse to ascribe it to the apostle, Jude, we might as plaufibly conjecture that some other apostolic man was called Judas, Brother of James; and that he was perhaps brother, or kinfman, to James, Bishop of Jerusalem. For Judas was a common name among the Jews; and brother, sometimes, signified any kinsman; as well as, at other times, what we more strictly term Brother. But, if we should suppose all these things, we could have no testimony

or evidence; and conjectures are endlesse.

Grotius alleges " That the author of this epiftle calls himself, " not an apostle, but a servant of Jesus Christ." Answer. If an apostle intimated that he was imployed by Christ, and sent by him, to plant the gospel in the world, and perform other things which he had commanded, he might have expressed that very properly, by calling himself [a Servant of Jesus Christ;] and thereby mean that he was an Apostle, or one sent out to publish the gospel, and confirm it by miracles. - St. Paul has, in this fense, called himfelf a Servant of Jesus Christ, Rom. i. 1. Tit. i. 1. though he has there added the word Apostle, to explain in what sense he was a Servant of Jesus Christ. Just so has St. Peter done, 2 Pet. i. 1. But, Philip. i. 1. St. Paul has stiled himself, a Servant of Jesus Christ; and Philem. ver. 1. The prisoner of fefus Christ; - without adding the word, Apostle, or giving any further explanation. The two epistles to the Thessalonians are introduced without his taking any title; and before the epiftle to the Hebrews there is prefixed nei-

ther

ther name nor title. St. James begins his epiftle with calling himfelf, a Servant of God and of the Lord Jefus Christ. The first epiftle of St. John has neither his name, nor title; and the other two epistles, ascribed to that apostle, have the word [elder] but not, Apostle.—Shall we, therefore, reject all these epistles, as not genuine? or, as not written by an Apostle? It might procede from St. Jude's humility, that he stiled himself only, a Servant of Jesus Christ; but is no proof that he was not an apostle. Or perhaps his apostolic character was never called in question. See on Philem. ver. 1.

III. Upon his being called [the Brother of James,] Le-Clerc hath this note, " It is difficult to fay who this James was. If it is he, " who is called the Brother of our Lord, and of whom there is men-" tion made in the AETs of the Apostles and elsewhere, then this Jude " was not an Apostle, but the Bishop of Jerusalem, who lived unto " the times of Adrian. If it be another James, then this may be " the apostle Jude, whose father's name was James, (See Luke vi. " 16. Afts i. 13.) and who might have a Brother of the same " name with his Father." Anfwer. Who James was, hath been shown at large, in the history prefixed to the Epiftle of St. James. And the reverse, of what Le-Clerc has afferted, is true. For, " in-" asmuch as it was that James, who was called the Brother of our " Lord, and of whom there is mention made in the Acts of the " Apostles and elsewhere; - therefore this "Jude was an Apostle." As to his father's name being James; - The words, Luke vi. 16. Acts i. 13. are Was Tanke, i. e. Judas of James. Now Le-Clerc's objection procedes merely upon the supposition of our being obliged to supply the word, [son;] Whereas we might as well supply the word, [Brother;] as the English version, Beza, Dr. Mill and others have done; and done very justly. For, Mat. xiii, 55. Mark vi. 3. Judas is called the Brother of James. And, 1 Cor. ix. 5. it is intimated that there were, among the Apostles, more than one of the Brethren of our Lord. 1 Chron. vii. 15. there is an elleipsis, where the word [istani fifter] ought to be supplied. And 2 Sam. xxi. 19. we ought to supply the word [days Brather 3.] as appears from 1 Chron. xx. 5.

THERE was, among the twelve Apossles, another of the name of Judas, who at less proved a man of an infamous character, and is commonly distinguished by the surname of Isearioth. Dr. Light-foot thinks that the derivation of that word is such, as that, if it was given him during his life, it signifies Judas the purfe-bearer;

But,

But, if after his death, then it signifies Judas that was strangled. [See Lightspoot's works, Vol. II. p. 176.] I have been inclined to think that it might be given him, to intimate where he was borne; especially as; in the common maps, there is a town in the north part of the tribe of Ephraim, not far from Samaria, called Iscarioth. But Reland [Palest. S. p. 700.] has given a more probable account of this matter. For, Josh. xv. 25. we find Kerioth mentioned, as a city in the tribe of Judab. This was sometimes called Karioth; and, from this city, Judas seems to have been called prop win Islands, from this city, Judas seems to have been called prop win Islands, or Islandsh. For 'tis well known that the Jews used to form proper names, by prefixing win Islandsh, So Josephus uses islandsh, and so, Islandsh, and so, Islandsh, one borne at Kerioth, or Karioth.

THE author of this epiftle is mentioned by three names, viz. Lebbeus, and Thaddeus, as well as Judas. Dr. Lightfoot would derive Lebbeus, from the town of Lebba, which was upon the Sca-coast of Galilee, of which Pliny speaks thus, L. 5. c. 19. "The promon-* tory Carmel, and on the mountain, a town of the same name, here-" tofore called Echatana. Near by, Getta, Lebba, &c." If that was the true derivation, then Lebbeus would fignify, one borne at Lebba, - But I do not find fuch a town in Reland, who has io accurately examined the geography of that country. Others would interpret Lebbeus, as fignifying a Lien, and so would make it the same with Judab; because, Gen. xlix. 8, 9. Judab is called a Lion, or compared thereto. But this interpretation will not hold, nor the derivation that is to support it. Others say, That the name, Lebbeus is taken from the Heart, as if one should say, by way of blandishment, my little beart. And that seems to be the true derivation. - Thaddeus, or Thaddai, was a name well known to the Talmudiffs: and they mention more than one of that name. Some think it to be a Chaldee, or Syriac word, which figuifies, the breaft. In in Hebrew w, as the Letters w and n were, in those languages, so commonly changed into one another. This would almost incline one to think that, as Lebbeus fignifies the beart, and Thaddeus, the breaft, they might be no more than an interpretation, one of another. But I am rather inclined to the following folution, viz. that may be derived from ירה which fignifies confession, or praise; and that it is, in effect, the same with Judas. 'Tis not material that, according to the Hebrew, it must then be pronounced Thodai. For, whoever can read Hebrew, will easily see that the same Let-

(not

ters may be so pronounced. Junius (Proam. not. Epist. Juda. Tom. I. Operum, Col. 1656.) sais, "That Thaddai, or Thaddaus, is the same in Syriac, that Jehuda is in Hebrew.—When, therefore, Matwhere sais, that he was surnamed Thaddaus, we may understand him as saying, that in his own country language he was called "Thaddaus," &c. There are two things that confirm me in this interpretation; The one is, that in Dr. Lightfoot, that great Master of the Hebrew, I find these words, "Thaddai is a warping of the name Judas, that this Apostle might be the better distinguished from Iscariot." The other thing is, I never find the name, Judas, mentioned, where Thaddeus is mentioned: which would induce one to suppose them one and the same name.—If he had had three names, it would not have been an instance without a paralel. But his having two names is more like the common custom, at that time.

Judas is mentioned next to his Brother James, Matt x. 3. Mark iii. 18. As he was the Brother of James the leffe, he was the Son of Alpheus, or Cleophas, who had married Mary, Sister to the Virgin Mary. John xix. 25. [See the history before St. James, p. 7. especially the note there.] By her he had four sons: Two of them were Apostles, viz. James the leffe, who wrote the first of the seven catholic epistles, and this Judas, who wrote the following epistle. He hath, with great propriety, stilled himself, the Brother of James; to distinguish himself from all others of the name of Judas, and particularly from the Apostle, called by that name, i. e. Judas Iscariot. So they are distinguished, John xiv. 22.

THERE is very little said of this Judas, in the sour gospels, or in the Ass of the Apostles. Very probably, he was first a disciple of John Baptist, then a disciple of Jesus; and after some time, constituted an Apostle; and sent out upon an expedition through the towns and villages of Judea, to prepare the Jesus for the reception of Christ; accompanied perhaps by his Brother James. I can find but one passage, in all the sour gespels, or in the Asts of the Apostles, where any thing particularly is related of him; and that is, John xiv. 22. When his last sufferings were approaching, our Lord had a great deal of the most serious and excellent discourse with his Apostles. And, among other things, promised them the spirit of truth, to lead them into all truths, proper for the spreading the gospel; and to support and comfort them, under the painful sense of himself as the world could not receive. Upon this, Judess

(not Iscariot, but the other Judas, called Thaddeus) said unto him, "Lord, what is the reason that you choose to manifest yourself "unto us, a few particular persons, and not unto the generality of the world?" Our Lord in his answer, intimated, that the reason, why he made that difference, was, because the generality of the world were wicked; but the Apostles disposed to keep his commandments: And that that was the way for them, or any other persons, to maintain communion both with the father and with the son.

SECTION II.

St. Jude; Let us, in the next place, confider his epiftle.— AVING brought together what is recorded concerning The testimonies of the fathers, or the external evidence of its being authentic, I leave to others, and more especially to Mr. Lardner. The internal proofs are such as these. (1.) There is nothing in this epiftle inconfiftent with the true Christian doctrine, but many excellent truths and directions, all agrecable thereto. One would not, therefore, be apt to take it for an imposture. (2.) He introduces the epistle with calling himself Jude the servant of Jesus Christ, and Brother of James; which would lead one to take him for the Apofile Judas, called also Lebbeus and Thaddeus. 'Tis true, Grotius imagined these words [the Brother of James,] were added by some, who would have this to passe for one of the apostolic epistles. But, as there is no MS. version, or father, that leaves out these words, nor any evidence from the reason of the thing; such a conjecture deserves no regard. (3.) As to the objection, taken from his quoting the apocrypbal book of Enoch, it has been confidered already, in giving the history of the author of this epistle. (4.) As to its not being translated into other languages, or not being received by fime of the Churches, so early as several other books of the New Testament; - These things might procede from its being written later than many other of the facred books; from its being spread at first among the Yewish Christians; from its being a smaller epistle; and from its not being so carly known among the distant Gentile churches. But, as foon as it was known to have been written by an Apostle, it was generally received as part of the canon.

IT doth not appear from feripture, that any of the twelve Appthes of the circumcition ever converted idolatrous Gentiles to the Christian faith; or that they ever wrote to the Christians who had been such. Dr. Mill informs us that, in two MSS, and in the Syriac version, the epistle is addressed, ver. 1. The Meson is Oak, xth. To the Gentiles, who are fanctified in God the father, &cc. If that reading could be depended upon, as genuine; then I should suppose St. Jude wrote to the same fort of persons, if not to the same persons, to whom St. Peter wrote, viz. to the Christians, who had been devout Gentiles, or profelytes of the gate; as defigning to give them the same fort of advice with St. Peter, or to strengthen and confirm what he had wrote. Then the phrase, [common salvation,] ver. 3. would stand very well, and signific that salvation which was common to Gentiles as well as Jows. And then the similitude of phrases and fentiments, in this and the fecond epiffle of St. Peter, would appear very natural. However, I acknowlege that, if the opinion of Dr. Mill and others was well-grounded, viz. [that this epiftle was written about the year 90.] then Jerusalem and the temple were laid waste, and the distinction between Jewish and Gentile Christians leffe regarded: So that fuch of the twelve Apostles of the circumcision, as furvived that defolation, might (very probably) preach and write indifferently to all forts of Christians. And that phrase [the common falvation might denote the laying afide the old distinction of Tewish and Gentile converts. But there feem to be some objections against both these opinions. For that various reading is not sufficiently supported: and the epiftle feems to have been writ before the deftruction of Ferufalem; as we hope to show, when we come to treat of the time of writing it.

His quoting a fewish tradition, or some antient author acknow-leged by the Jews, is one proof of his writing either to Christians, that had been devout Gentiles, or (which I rather think) to fewish Christians. The danger the fewish converts were in, from the corrupt Judaizers, is another proof. And his being one of the twelve Apostles of the circumcission is a great confirmation of his writing to fewish Christians, as his Brother fames had done. As he wrote in Greek, he wrote, most probably, to those of the Western dispersion. And, as he allowed the Gentile converts to have a right to all the Christian privileges, he might as well call the salvation offered in the gospel, [the common salvation,] as St. Paul call it, [the common faith,] Tit. i. 4. or St. Peter write "To those who had obtained

" tained [like precious faith] with himself and the other 'fewish' converts, 2 Peter i. 1.

SECTION III.

HERE are three questions yet to be discussed, in order to complete this history, as far as we have materials for it.

(I.) Whether St. Jude had read the fecond epistle of St. Peter?

(II.) About what time he wrote this epistle? (III.) What was his

principal view in writing it?

As to the first of these, viz. Whether St. Jude had read the second episte of St. Peter? It is by some thought that he had not seen it. But, upon a careful and repeted comparing the two epistes, it appears, not only that St. Peter and St. Jude had translated some passages from the same antient Hebrew author; but it seems highly probable, that St. Jude had also seen and read the second episte of St. Peter. For there are found in St. Jude several similar passages, not only to those in the second chapter of 2d Peter, but also in the other parts of that epistle. And there are, particularly, similar words and phrases, in both of them, which were peculiar to the Christians, and could not then occur in any antient Jewish author. I am, therefore, inclined to think that St. Jude quoted, or alluded to, some passages, in the second epistle of St. Peter; and instances of this kind shall be pointed out in the notes.

(II.) ABOUT what time did St. Jude write this epistle? Dr. Mill (in his Prolegom.) hath placed the writing of it about the year of our Lord, 90. And Le-Clerc (in his ecclesiaftical bistory) hath fallen in with that opinion. Dr. Mill's reasons may be reduced to three.

(I.) "Jude has to do with the same beretics, of whom Peter treats." Peter foretold they would come, Jude sais that they were come. "Ver. 4. There are certain men crept in unawares, who were before, "of old, described [or set forth,] for this condemnation, ungody men, "turning the grace of our God into lasciviousnesse, and denying the only Lord God, and our Lord Jesus Christ. Now Dr. Mill supposes that the other Apostles had, long before, described these heretics, and foretold that they should be punished in the end of the age. And that St. Jude, ver. 17, 18; 21. refers to 2 Pet. "ii. 3. and iii. 3. as containing such antient predictions and admo-

" nitions.

" nitions. (2.) Dr. Mill fais, " It is certain that it was written " after the death of Peter, and yet before the year 95, i. e. before the descendents of this Jude were suspected by Domitian, be-" cause they were of the family of David. [Vid. Euseb. H. E. " L. 3. c. 19, 20.] For otherwise the suspicion would have reach-" ed to Jude himself, if he had been alive, as much as to his de-" feendents. (3.) Tis likewise probable that it was written soon " after the rife of the Nicolaitans. Because he seems to intimate " that some had secretly crept into the church, but those both few " and inconfiderable." Now, as to the first of Dr. Mill's reasons, for fixing the writing of this epiftle to the year 90. I would obferve, that St. Fude speaks of those grievous corruptors of Christianity, very much in the same manner that St. Peter had done, in his second epistle, viz. as begining to appear. Does St. Jude, ver. 17. 18. exhort them to be mindful of the words which were spoken before, of the Apostles of our Lord Jesus Christ; viz. that there would come mockers, in the last time, walking after their own ungodly lufts? If you turn to 2 Pet. iii. 2, 3. You will find the fame exhortation, and expressed very much in the same words. Doth St. Jude speak of those false teachers and wicked Christians as already come? or as begining to appear? So doth St. Peter. For, though he speaks in the future tense, and sais, There will be false teachers among you, &c. And, there will come, in the last days, stoffers, walking after their own lufts, &c. Yet, therein he only keeps to the prophetic stile, and alludes to the predictions of our Lord and his Apostles; - For the last days of the Jewish state were already come, and some of those-seducers had appeared, as may be observed from 2 Pet. ii. 10, &c. where he speaks of them as actually come; and as very debanched men, who were spots and blemishes at the Christian love-feasts, while they scassed with them. - Again; Doth St. Jude fay that they were, of old, described [or fet forth] for this condemnation? St. Peter fais the same thing. 2 Pet. ii. 3. So that, if one refers to times long fince past; so must the other also. - As to Dr. Mill's second reason, it concludes only against our placing the writing of this epistle after the year 95. But does not help us to determine how long it might be before that, His third reason appears to be of no weight; because (as Dr. Mill himself confesses) there can nothing be determined, with any clearnesse, or certainty, concerning the time of the rise of the Nicolaitans. And consequently to say, that this epistle was written, soon R 2 after

The History of St. Jude.

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after the rife of them, is (in effect) to fay nothing to help one to-

wards determining the time of St. Jude's writing.

THAT phrase alone, [the last time,] Jude, ver. 18. would incline me to date the writing of this epistle, before the destruction of the city Jerusalem. For I take it to significe the last time, or the conclusion of the Jewish constitution, state, or polity. See the note on 2 Pet. iii. 3. And, from all that has been said, I think we ought to place the writing of this epistle a few weeks, or months, after the second epistle of St. Peter: Or to conclude that it was writ soon after, and while the state of things remained very much the same.

The IIId question is, "What was St. Jude's principal view in writing this epistle?" Answer. To guard the Jewish Christians against those abuses and corruptions, against which St. Peter had cautioned the Christians, who had been devout Gentiles. And there was great occasion for that. Because the Judaizing Christians (who were the first grand corruptors of the gospel, and who made way for those more grievous corruptions, which were carried to so great a length among the Nicolaitans, Carpocratians, and Gnostics) sprung up among the Jewish Christians, and were in the greatest danger of corrupting them. For they soothed them in their prejudices against simple, unmixed Christianity, as well as indulged and slattered them in their vices.—Such salse teachers, as take these methods, are dangerous men: and there is, in all ages, the utmost need to caution Christians against hearkening to them.

THE

SYNOPSIS.

A FTER intimating who he was, on J felf to the Jewish Christians, and wisheth them all hap-FTER intimating who he was, St. Jude addresseth himpinesse. He lets them know that he wrote to them, be-" cause of the corruptions which were creeping into the church; " and exhorts them not to listen to these new teachers, but to con-" tend earnestly for the faith once delivered to the Saints." " then describes the false teachers, as men who preached doctrines-" tending to licentiousnesse, and intimates that they should certainly " perish, notwithstanding their Christian profession, like the wick-" ed among the people of Ifrael, who perished in the wildernesse, " notwithstanding they had been delivered out of Egypt; or like " the angels, who, though once happy, are referved in chains unto " the last judgment. Or like the cities of Sodom and Gomorrba, who " fuffered remarkably, because of their notorious lewdnesse. Those " false teachers were men of like characters, being both lascivious " and despiting government; giving themselves liberty to rail at Ma-" giftrates; though the holy angels would not allow themselves to-" rail at the fallen angels. He calls the false teachers, brutes; and. " compares them to Cain and Balaam, and intimates that they would: " perith like Corah. They frequented the love-featls of the Chri-" ftians, but behaved themselves in such a manner as to be a scan-" dal to the Christian name. He compares them, likewife, to " empty clouds, which promife rain, but yield none; to trees. " pulled up by the roots for their unfruitfulneffe; to waves of the " fea that toffe up nothing but foam; to wandering stars, whose " end would be extreme darknesse. To such persons, Enoch had " prophefied, and foretold the judgments of God that would come " upon them for all their ungodly speeches and actions. They " murmured at the providence of God; they walked after their own " lusts; they pretended to uncommon knowlege, but amused the " people:

The SYNOPSIS.

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"people with high-founding words and unmeaning phrases. They pretended to great regard for men, when their regard was to their substance. Of such he desires the Christians, as they had been forewarned, to beware. They indeavored to make sects and parties in the Christian church. In one word, they were very sensual and corrupt men. The true Christians were to establish one another in the truth, and in the way of holinesse, to look for Christ's second coming, though the scoffers had ridiculed all expectation of it. They were to pity such weak persons as had been deluded; but to deal severely with such as had, through vicious inclinations, been led away, saving them like a brand out of the burning, hating all appearances of impurity. He then concludes with a most noble doxology unto God, their Savior, who was able to keep them from falling into final misery, if they retained their integrity, and who would in the end make them happy."

A

PARAPHRASE

AND

NOTES

ON THE

EPISTLE of St. JUDE.

CONTENTS

FTER the introduction (contained ver. 1, 2.) the rest of An. Christian this short epistle is spent in describing the sale teachers, New 14-68.

who had most grievously corrupted the gospel; in pointing out the dreadful punishments which awaited them, and all such as should be corrupted by them; in guarding the true Christians against them, and in exhorting them to hold sast truth and practice righteousnesse, to establish themselves, and to do all they could to preserve others from that contagion.

TEXT.

An. Christian JUDE, a servant of Jestus Christ, 68.

Nero. 14. J and the brother of James, now writes unto those Jesus, who are called into the Christian church; who are functified in God the sather; and who are preserved, in these times of corruption and degeneracy, in the true saith of Jesus Christ.

JUDE the servant of Jesus 1 Christ, and brother of James, to them that are sanchified by God the Father, and preserved in Jesus Christ, and called:

Mercy

MAY

NOTES.

1. 2 'Isdas Inau xpisuduses, adduede Se Imade, JUDAS, a fervant of Jefus Chrift, and the brother of James.] What Judas this was; what he meant by calling himself [a fervant of Jefus Chrift, and the Brother of James;] As also that these last words are genuine;—See the history before this episse. He might have called himself, the Brother of our Lord; for he was nearly related to Jefus Christ, according to the self. But, though the evangelists have given them that title; yet neither Jude nor his Brother James have ever taken it to themselves. Perhaps they avoided it, out of their great humility; or to satinate that, though they had known Christ after the sless, or valued themselves sor being related to him, yet now henceforth knew they him no more, nor valued themselves so much upon that account, as upon the account of their being his faithful servants, Mat. xii. 46, &c. Mark iii. 31, &c. Luke viii. 19, &c. and xi. 27, 28. 2 Cor. v. 16, 17.

Tois in Originally in continues it has yers tilumuanus, whiles, To the called, who are fantified in God the father, and preferved in fefus Christ] Some read, [to the

Gentiles who are called, &c.] As to which reading, see the biflery, p. 121.

Whether the word [called,] be an allulion to calling soldiers to the standard, or inviting persons to a scalt, The Christians are so termed in allulion to its being applied to the Israelites of old. See the destrine of predestination reviewed, second edition, p. 84, &c. In the New Testament it sometimes denotes mens being called to take on them the profession of the gospel, whether they complied or no, Mat. xxii. 14. at other times, it denotes both their being called, and their complying with that call. So it is to be understood here, as well as Rom. i. 7. and viii. 30. I Cor. i. 2. and this last sense of the word is so usual, that in the scripture, they are never termed, sible called, to whom the gospel was preached, unlesse they complied with that call, I Cor. i. 24. Heb. iii. I. Rev. xvii. 14. For invasquinus, sanstified, several MSS. versions and sasters read invariations, beloved. If that reading be preserved, the meaning is sufficiently plain. If the common reading be retained, then [sansified in God the sather] may signifies, that, by believing in God and professing saith in him, they were obliged to be holy, devoted unto a life of sanchity, or set apart unto holinesse, see I Pet. i. 15. and the pute on I Pet. i. 2.

Preserved in Jesus Christ, in that hour of temptation, when so many salse teachers had corrupted the gospel, and such numbers of Christians had salten from the purity of it. As they retained their integrity, they would be preserved from the judgments, which were coming upon those who had salten away; and they

2.

TEXT.

PARAPHRASE.

Mercy unto you, and peace, and love be multiplied.

gence to write unto you of the common falvation, it was needful for me to write unto you, and exhort you, that ye should earnessly

MAY mercy and peace and love An Christibe granted unto you in the most plen-Nero. 14. tiful and abundant manner c.

Beloved, when I fet myself most diligently about this work, of writing to you, concerning the salvation through Jesus Christ, which is common to Jews and Gentiles, I accounted it not a matter of indifference, but necessary, to write unto you in the present situation of things, that I might exhort you earnestly to contend for that saith,

NOTES.

might depend upon it that in due time they should receive their reward, John vi. 39. and x. 28, 29. and xvii. 2; 6; 9; 11, 12; 15; 24. 2 Cor. xi. 2. Eph. v. 27. 1 Thes. v. 23. 1 Pet. i. 5. Jude ver. 24. Rev. iii. 10.

St. Jude (like the other Apostles) takes notice of the two articles fundamental to being a Christian, viz. their believing in God the father, and in Jesus Christ our

Lord. See note (b) I Thef. i. I.

2. Exten view, is eigen, is exact analysisten, May mercy and peace and love be multiplied unto you. Peace, in Hebrew phrase, implied all manner of blessings; and the mercy, or love, of God is the source from whence all blessings slow. Possibly he might design by [mercy] the forgivenesse of their sins committed before baptism: and by love, the source of all suture favors.

He doth not barely wish them happinesse, but that it might be multiplied. St. Jude had (very probably) read the second epistle of St. Peter, and imitates his manner. See 2 Pet. i. 2. It was an usual thing with the Apostles to make use of such benedictions, or prayers, especially at the beginning of their epistles. See note (1)

1 Thef. i. 1. and note (1) 1 Pet. i. 2.

3. A Ayannol, was an enable noneuros y paper unit west this notice soluciae, Beloved, when I applied all diligence to urite unto you about the common falvation.] Some copies and versions read [our,] others, [your common salvation.] The usual reading seems best to expresse St. Jude's meaning, which was, that the gospel salvation was common to all, whether they were formerly Jews or Gentiles. [See the history before this epistle, p. 121, &c.] A Jewish Apostle, writing to Jewish Christians, might (with much lesse censure than formerly) call it the common falvation; as it was almost forty years after Christ's ascension. For now the Gentiles had been, for some years, taken into the Christian church, and their right and title thereto clearly made out, by St. Paul; who had, long before this, stilled Christianity, the common faith, Tit. i. 4.—The common falvation differs from the faith delivered unto the faints, as the means differ from the end. For the faith delivered unto the faints was the Christian doctrine,

TEXT.

An.Christi faith, or doctrine, which was once de-68. Nero. 14. livered unto the Christians c. neftly contend for the faith which was once delivered unto the faints.

Fig.

For

NOTES.

containing the nature of that falvation, and the means of attaining it.—St. Jude here imitates the language of St. Peter; for that phrase [the common salvation] answers to St. Peter's addressing himself (to those that have obtained like precious faith with us, &c.] 2 Pet. i. 1. And we find the words masau orudin, all diligence, 2 Pet. i. 5. · Ανάγχης έχου γρά του υμίο, σταραχαλίο επαγωνίζεδαι τη άπαξ παραδοθείση τοις dylas wises, I accounted it necessary to write unto you, that I might exhort you carnestly to contend for the faith once delivered unto the faints.] The faith must here be understood objectively, for the gospel, or the Christian doctrine, as it is used, A&s vi. 7. and xiii. 8. Rom. i. 5. and xvi. 26. Gal. i. 23. and iii. 2; 5; 23; 25. Eph. iv. 5. I Tim. iii. 9. and iv. 1. 2 Tim. iv. 7. Some have understood St. Jude as faying, " That he had designed to write unto them about the common doc-"trines of Christianity; but he found himself obliged to lay aside that delign, and " to warn them of the prefent danger, &c." Whereas St. Jude himfelf fais, " Bo-44 loved, when I applied all diligence to write unto you about the common falvation, " I accounted it necessary to write, &c." i. e. Having taken pains carefully and fully to inform himself of the state of those Christian churches, before he wrote, that he might give them advice exactly futed to what their case required, he did not lay alide his purpole, but found things in fuch a lituation that he thought it necesfary to write; and he accordingly wrote, to warn them of the prefent danger.-*Anat figuifies [fully, or perfectly,] see Glassius, p. 461. and Dr. Whitby on ver. 5 .--By [the faints,] we are to understand the Christians, that being their frequent appellation in the New Testament. The Christian doctrine was first presched, for delivered,] to the Christians by inspired persons, and then committed to writing. But it might justly be called The faith once delivered to the faints, as it was reveled to the Aposses, and by them delivered completely to the Christians in that one age, and was not left to be carried further, or perfected, by Synsds, or Councils, by churches or particular persons, in suture ages. Would to God it had never been corrupted by them! " Here (faith Eflius) the Apofle infinuates, that which the fathers teach, " viz. that nothing can be added to the faith, because it was delivered all at once, " as a depositum, so to be kept, that nothing ought to be added to it, or taken from " it. Whence it is evident to a demonstration (as Dr. Whithy observes) that the " new articles, added by the Trent council, to the Apostles creed, can be no articles " of the Christian faith, as not being delivered by Christ or his Apostles, to the " world; nor known to the Christians, many ages after their deceale." And Dr. Fulke, (in the argument of this epiftle) fais, "The old faith, which he [i. e. St. " Jude] exhorteth the Christians to keep, is not the Popillo faith, which is of later " invention, but the faith and doctrine of Christ, set forth in the boly scripture." To these just and pertinent observations, it might be added, " That all the articles 46 and confessions, which other churches have made flandards, fall under the same " censure - inasmuch as the faith once (and but once) delivered unto the faints, is " contained in the bely feriptures; and that alone is the faith, for which we are car-" neflly

TEXT.

PARAPHRAŠE.

For there are certain men crept in unawares, who were before of old ordained to this condemnation.

For there are certain men craf. An. Christi tily crept into the Church f, who are Nero 14. busy in striving to corrupt the Christian doctrine, and who were long ago de- · 4. fcribed before-hand, as perfons that should fall under this condemnation s. Impious

NOTES.

" neflly to contend." See 1 Cor. xi. 2; 23. and xv. 3. I Tim. vi. 14. 2 Tim.

i. 13, &c. and ii. 2. 2 Pet. ii. 21. 1 John ii. 24.

Παρακαλών is put for εις τὸ φαρακαλέν, That I might exhort. See note (1) 2 Pet. ii. 10. The Apoffles did not always use their authority and command, but in an humble and agreeable manner intreated, 2 Cor. v. 20. Phil. iv. 2, 3. Philem. ver. 8, &c. and the note there. The word imagent was fignifies to frive, as they did for victory in the agonistic games. But then we are to remember to strive lawfully. We may and ought, in the most open and avowed manner, to defend the Christian doctrine, when it is attacked, or represented as an imposture; and we ought to contend also for the purity and limplicity of it, when it is corrupted. But then we are to contend for the Christian doctrine as delivered in the feriptures; and for that, by nothing but good arguments and holy lives, and in the spirit of love and peace, mecknefle and charity, Eph. vi. 13, &c. Some have contended for the faith in a very different manner, by centure and reproach, by calling hard names, and throwing out unjust infinuations, by feandal and defamation, by fines or imprisonment, banishment or spoiling of mens goods, by the infernal court of inquisition, by racks and tortures, or fire and faggot. But the faith, they have contended for, has been one of a later invention, and their manner of contending for it has been both unreasonable and unchristian, 2 Cor. x. 4. Making the scriptures alone the test of truth would be the way to peace among Christians, and to put the infidels to silence. Oh, when shall that glorious and happy time come, and such a spirit prevail every where, throughout the whole Christian world!

4. Hapustelusar yap times and porton.] For some men bave crept in crastily,] i. e.

into the Christian church. See note (*) 2 Pet. ii. t.

or forth] beforehand, for this condemnation:] Here is not one word said of the eternal decrees of God, predeffinating the greatest part of mankind to sin, in order to their everlatting punishment; or of God's determining, absolutely and without any regard to their wickednesse, to punish them for-ever; or of his accreeing to desert them and leave them under a necessity of fining, that they might fall under his vengeance. Such notions could not be reconciled with the wildom, holineffe, goodneffe and juftice of God; who hash decreed to judge the world in righteoufnelle, and to render unto every man according to his deeds. He will ordain none to punishment but wicked men, who continue impenitent. [See on 1 Pet. ii. 8.] This interpretation will be confirmed by what follows: For xoine does not denote their fin, but the condemnation of them, because of their fins. And it is accordingly used for xarásespas, condernnation, S 2

TEXT.

An.Christi Impious men, who turn that grace of 68.

Nero. 14.

Our God, reveled in the gospel, into lastiviousnesse

tion, ungodly men, turning the grace of our God into lasciviousness,

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eondemnation, Mat. xxiii. 14. Mark xii. 40. Lake xx. 47. Rom. ii. 3. and iii. 8. and v. 16. Gal. v. 10. 1 Tim. iii. 6. James iii. 1. and in the paralel place, 2 Pet. ii. 3. when here, is the same with same xii. 2 Pet. ii. 3. it does not signific from all eternity, but of old, i. e. a sormer time, or a time long since past; see Mat. xi. 21. Luke x. 13. Heb. i. 1. Eliner hath taken a good deal of pains to show that the word appropriate is, by several celebrated Grank writers, used for proferibing. When a man was proseribed, there was a writing upon a board, fixed up in some public place, summoning him to appear and answer in a court of justice for his crimes. If he did not appear, his death was decreed, and a reward, in the same public manner, proposed unto any one that should kill him. Thus Elster supposes that those sale teachers and wicked corruptors of Christianity were like persons proferibed; i. e. their death was determined, and the sentence of condemnation made

public before-hand.

Le-Clerc fais, " I had rather understand epoppagen, according to the common " use of the preposition see, which in composition fignisies before. Hebypappie " also, if we arge the proper notion of the word, doth not fignifie to much that " which is fet forth, as that which was written before-hand; but with a delign that " it may afterward be publicly fet forth, in order to be read. For an edict, or an " advertisement, was written on paper, or on a board, before it was exposed to be " read publicly. And, that it might be read, it was fixed up in fome public place. " So likewife, Gal. iii. 1. I choose to render bath been before written, or delineated, " rather than fet forth." So far La-Clere. The truth is, the word appropriate fighifies, to delineate, describe, or write any thing beforehand. See Rom. xv. 4. And it may be applied to profcribing, prediffing, or any other representation written beforeband. Our old English vertion thus renders the words, For there are certagne langually men craftely crepte in, of whych it was wrytten afaretyme. -- But the Querv will ftill remain, where are thefe men described beforehand unto this condemnation? Answer. (1.) Le-Clere sais, " St. Jude here alludes to the laws, which topoppages? " describe beforehand the punishments due to malefactors, as a mean to deter men if from transgressing. His meaning is, that such men, as he speaks of, were al-" ready expressly condemned by the divine laws: because punishment was clearly ## prescribed to their crimes. So that I do not think (fais he) there is any respect 44 had, in this place, to any prediction of Christ's." (2.) Others suppose that these very men were prophefied of, by Christ himself and his Apostles. See Mat. xxiv. 10, &c. and many other places; where they are deferibed as wicked men and falle prophets, who would deferve to fall under exemplary punishment. That may, polfibly, be the true interpretation: for it was now almost forty years, since our Lord had prophelied of fuch men. But, as they were of old fet forth for this condemnation, some have thought that prophetie of our Lord's was not uttered long enough before this; much lelle any of those prophesies, which his Apostles published after his ascension. They think, therefore, (3.) That the punishment of these men was, in TEXT.

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ness, and denying the only Lord God, and our Lord Jefus Christ. lasciviousnesse is, denying obedience to An. Christs the only Lord God, the God and sa-Nero. 14. ther of all, and to our Lord Jesus, whom God hath constituted Lord and Christ.

But

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effect, described (or set sorth) of old, in those passages in the Old Testament alluded to, by St. Jude, in the following verses; where we have an account of persons guilty of like crimes, and of the grievous punishments which beset them for such crimes. See note (4) verse 14. This will, perhaps, be thought better to agree with the paralel place, 2 Pet. ii. 3. as well as to St. Jude's own words; especially when it is added that Mat. xxiv. 10, &c. our Lord bath predicted nothing concerning

their punishment.

'Asses, the To but the paper peratiblists but delayers, ungodly then, turning the grace of our God into lasciviousnesse, By ungedly men, we are to understand those who worship idols, or those who pay not a proper regard to the true God, but neglect to worthip and obey him. Tis here used in the latter sense. When men have not the fear of God before their eyes, they are prepared for all manner of wickednesse. St. Yude hath assigned two plain reasons for their condemnation, viz. they were impious men, and corrupted the golpel, to patronize vice in themselves and others. That by [grace] is meant the gospel, See on 1 Pet. i. 10. "I's called the grace of God, Acts xiii. 42. 2 Cor. vi. 1. Tit. ii. 11. Heb. xii. 15. The original intention of the grace of God, in the gospel, was to promote all manner of purity, or holinesse, Luke i. 74, 75. Rom. ii. 3, &c. Eph. i. 4. and ii. 10. 1 Thef. iv. 7. Tit. ii. 11, 12. 1 John i. 7. But, because God was merciful to the positions, they represented his mercy as boundlesse, and equally extended unto those who wallowed in lewdnesse and all manner of vice. Whereas 'tis not afferting one's Christian liberty, or exalting the divine goodnesse, for men to fin because grace abounds; but the vilest abuse of the noblest things, Rom. vi. 1, &c. Gal. v. 13. and vi. 7. 2 Tim. iii. 5, 6. 1 Pet. ii. 16. 2 Pet. i. 5,--9. See on 2 Pet. ii. 19.--I would propose it as a query, "Whether they have not, in later ages, turned the grace of God into licenticufnelle, who have held that men are decreed unto falvation, absolutely and unconditionally, or without any regard to their virtue and picty ;----that God fees no fin in believers ; ---- that good works are, in no their holineffe, nor ever the worfe, because of their unholineffe?" I do not supposte that all, who have professed these and like opinions, have held the consequences, or even perceived them. But the query is, " Whether the opinions themselves do not tend to licentioulnesse?

All the catholic epiftles were written to beat down fuch a monftrous perversion of what St. Paul has said about free grace, or about being justified by faith alone, without the works of the law: fee on 2 Pat. i. o.

out the works of the law; see on 2 Pet. i. q.

1 Kal res upon Secretar George, a) above succes lines prices derivered, denying both the only Lord God, and our Lord Jefus Christ.] We must indecayor, (1.) To fettle the

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An Christi true reading of these words. (2.) The order, in which they ought to be placed.

68. (3.) Their interpretation. Nero. 14. (1.) As to the true read:

(1.) As to the true reading of these words, Dr. Mill mentions seven or eight MSS. befides the vulgate, and two of the antients, which have not the word hibs, God. On the other hand, I have reckoned almost 30 MSS, which have this epistle, and retain the word bib. God. Moreover, all the other antient vertions, except the vulgate, and all the more antient fathers, who had occasion to mention this text, are allowed to have the word helv, God. So that the prevailing evidence feems plainly to be on the fide of the common reading, and to lead us to read 862v, God. Another various reading will be taken notice of, under the next head. (2.) As to the order, in which these words ought to be placed. The MS, which Dr. Mill calls Loud. 2. places below, God, before Suarolan fovereign, or Lord. And Stevens's copy, mark'd a, or the Complutension edition, places the words thus, the words thus, it would be to distribute the xiques, &c. The only God and [lovereign, or] Lord, our Lord Jefus Christ.] Concerning which it must be observed, that there is a small variation in the reading, and a different placing of these words, which make a very great difference in the sense. Now, as to this various reading, and different placing of the words, it may be observed that, suppose the editors of the Complutenfian edition here followed the Vatican MS, (as they intimate, they, for the most part, did) then one MS, ought not to outweigh all the rest; unlesse the common reading contained some great absordity; or some other important reason could be alleged for setting it aside; which, in this case, cannot be pretended. If they followed the reading of any other MS. That they have not told us; so that we know neither its name, nor authority. If they followed their own fancies (as they did in some other instances, without the authority of any one MS.) then the authority of the Complutenfian copy, in this case, cannot be very great. From these considerations. I suppose every unprejudiced reader will conclude that the common order, as well as reading, of the words is best supported. Let us procede (3.) to the interpretation. Beza thinks that, as there is only one article prefixed to all these epithets, Atomble, this and report, therefore they all belong to one and the fame person, i.e. to Jefus Christ, and that he is here called the only [fovereign, os] master, God and Lord. The argument, which others would draw from Jesus Christ's being called Secretary fovereign, mafter or Lord, 2 Pet. ii. 1. is confidered in a note on that place. But, as to the argument, which Beza makes use of, it hath been answered, (1.) That it is a common thing in scripture to prefix one and the same article, to divers persons; and particularly, to God the father, and to our Lord Jesus Christ, John xvii. 3. Eph. v. 5. 1 Tim. v. 21, and vi. 13. 2 Pet. i. 1, 2. (2.) If it had been faid that Jefus Christ is our only master, God and Lord, it would not have been true in itself; for God the father is our master, God and Lord, as well as his son Jesus Christ. (3.) 'Tis faid of God the father, that he is the only true God, John xvii. 3. For so our blessed Lord called his father, — "This is life eternal, (fais he) to know thee, the only true God; and Jesus Christ, whom thou hast sent." St. Paul, likewise, takes notice, I Cor. viii. 6. that among the heathers, there were several which were called Gods, whether in heaven or upon earth, " But to us, (Christians, sais he) there is but one [Oule] God, the father, of whom are all things; and one [xuees] Lord, i. e. Jesus Christ, by whom are all things." Again; 1 Tim. vi. 15. God the father is filed the bleffed and only potentate, the King of Kings, and Lard of Lords: and the only wife God, Rom. xvi. 27. 1 Tim. i. 17. Jude ver. 25. (4) The word Storairus Lord, fovereign, or mafter is several times, in the New Testament, applied to God, the father; but never once to our Lord Fefus Christ. See on 2 Pet. ii. 1. God is Survivus, the mafter of the house, or family, 2 Tim. ii. 21. Jefus Christ is a son in and

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PARAPHRASE.

I will therefore put you in remembrance, though ye once knew this, how that the Lord having faved the people out of the land of Egypt, afterward defiroyed them that believed not.

And

But I would have you carefully con-An. Christification into what danger you run, if you be corrupted by them; notwithstanding your Christian baptism and profession, and all the privileges you injoy. And, to that end, I would put you in mind of what you already know very well k; viz. That, though the Lord delivered the people of Israel out of the land of Egypt, in a miraculous and extraordinary way; yet he afterwards destroyed such of them in the wildernesse as did not believe and obey him. 1

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and over that house, Heb. iii. 6. (5.) Many learned interpreters have applied the former part of this sentence [the only Lord God,] to God the father; and the latter [and our Lord Jesus Chriss], to his only son, our blessed Lord. And nothing is more usual in scripture, than to mention them together, and distinguish them one from the other. See 1 Cor. viii. 6. Gal. i. 3. 1 Tim. i. 2. 2 Tim. i. 2. and iv. 1. and in many other places, besides the parallel epistle, 2 Pet. ii. 1, 2. and verse 1. of this epistle.

Jesus Christ's being Lord, is explained, Asts ii. 36. where God is said to have made bim Lord and Christ. And Eph. i. 22. To have put all things under his feet, and given

him to be bead over all things, unto the church.

These grand corruptors of the gospel denied both God the father and his son Jesus

Christ, our Lord; see note (c) 2 Pet. ii. 1.

5. * Τπομνίσαι δε ύμᾶς βέλομαι eδίτας ύμᾶς ἀταξ τᾶτο. But I would put you in mind of this, though you have once (or fully and perfectly) known it,] That ἀπαξ fignifies fully, or perfectly, fee on verfe 3. The latter [ύμᾶς you,] is not in several of the antient MSS, versions and fathers; neither is there any occasion for it; unlesse it be retained by way of emphasis; q. d. " I would put you in mind, even you (I 'ay) who are perfectly acquainted with these things already."—Instead of [τᾶτο, this,] five or six MSS, the vulgate, and one or two of the fathers read (ἀτάθα, all things;] i. e. all the following things, taken out of the feriptures of the Old Testament.—St. Jude here imitates St. Peter's stile and manner, and scruples not to put them in mind of seasonable, though well-known truths: See 2 Pet. i. 12. and the note there, and 2 Pet. iii. 1, &c. The Christians, to whom St. Jude writes, had formerly been of the Jewish religion; and were, therefore, well acquainted with the Old Testament, from their hearing it read in the synagogue every sabbath day. It was, in that public manner, read through once every year.

1 On. I right having faved the people out of the land of Egypt, afterwards destroyed.

That the Lord having faved the people out of the land of Egypt, afterwards destroyed.

thofe

TEXT

An Christi Those angels also, who kept not in

Nero 14. their own station of honor and dignity,
but left their proper situation, proud
6. ly aspiring higher, and being disobedient m, he hath degraded, and confined

And the angels which kept not 6 their first estate, but less their own habitation, be bath reserved in everlasting chains under darkness, unto

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these who did not believe.] For [o rupes, the Lord,] some MSS, and versions read ['Indias, Jefus.] Eflius prefer'd that reading, because it supports the vulgar latin. Gratius thought that reading might arise from the words being abbreviated thus, xx. which the transcribers took for es. Dr. Mill conjectured that the word [Jesus] was, at first, a marginal note, or interpretation, and afterwards taken into the text; but then fo nurse, the Lord, was left out .- Two of Stevens's MSS. the Syriac, Clem. Alex. and Calaritan. read thos, God. That is, indeed, the true interpretation; but the common reading feems belt supported. Apple signifies the people of Ifrael, see on 2 Pet. ii. 1. - The word [faved,] is uted concerning a temporal falvation, Judg. vii. 2. 2 Sam. x. 11. Here it lignifies the being delivered from the bondage of Expt, and brought fafe into the wildernesse. Of this salvation they were often put in mind, Exod. xx. 2. Deut. v. 15. Pfal. lxxxi. 10. and evi. 8, &c. History first, is understood before away having faved, and to Sevener is a reddition to it, and fignifies in the second place, or afterwards. Goo first faced the people of Israel, and afterwards destroyed the unbelieving and disobedient among them. And he defiroyed them by various methods, by ferpents, by difeases, by a destroying angel, by the hand of the Levites, and by the sword of their enemies. Num. xi. 31, &c. and xiv. 1, &c. and xxi. 6. and xxvi. 64, 65. Pial. xcv. 9, &c. and cvi. 24, &c. 1 Cor. x. 5, &c. Heb. ii. 2. and iii. 16, &c. and iv. 2. Tis here intimated that those grand corruptors of the gospel were guilty of unbelief, or disobedience unto God; in which, if they perfifted, all their Christian privileges would not prevent their destruction. Mat. iii. 8, &c. Luke xiii. 1, &c. 2 Thes. ii. 11, 12.

6. "Ayyans to the pit trajectories the faction day in, dand discountifies to is two interference. And the angels, who kept not their principality, but left their own proper babitation,]——One would wonder how it came into any body's head to imagine that (from this and the next verse compared) there is any reference to the idle story of Angels falling in love with women; and begetting the giants of the old sworld.

The word again hath two fignifications, (1.) It denotes the first, the begining, or the original state, Mark i. 1. John i. 1, 2, and ii. 11. Accordingly, Jesus Chriss is called again, the begining, the sirst borne from the dead, Col. i. 18. and John viv. 44. the devil is called a murderer, and apairs from the begining. And here, our translators understood the word, as refering to the original state of the sallen angels, their state of innocence and happinesse. (2.) Apai signifies dominion, principality; or power, Rom. viii. 38. I Cor. xv. 24. Epb. 1. 21. Col. i. 16. and ii. 10. Tit. iii. 1. so it is here translated by the valgate, Arabic and Syriac. In this sense, it will denote that share of government, assigned to those angels, which they did not keep, but aspired to an higher and lesse dependent condition.—To bundages is not significes

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PARAPHRASE.

unto the judgment of the great day.

fined in durable chains, under dark. An Christi nesse, under the judgment of the great: Nero. 14.

As

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the place appointed for one's proper babitation. That habitation, which the singels left, hath been generally thought to be the place, or habitation, affigned them in heaven. But it may be objected, "That it does not appear to confishent with the ideas we 44 have of God, as a kind, wife and powerful governor, to fuffer apoliate spirits. " who fell from an higher state of knowlege and happinesse, to come from a differ-" ent part of the creation, and attack our innocent first parents." As to this. Dr. Hunt (in his differtation on the fall of man) hath well observed, " That God would " not, as moral governor of the world, fuffer innocent creatures to be tempted in see fuch a manner, as that they could not differn and overcome the temptation: that 44 the visible, glorious appearance of God in paradife, was attended with angels, " who were under his direction, (see Gen. iii, 24.) that they were only a little above " man, in the order of beings; that some of those attendents on the presence dis-" liked their post, and affected a more independent state; and that that was what St." " Jude here means by the angels not keeping their first state, or their principality; " i. e. they difliked their flare of the government affigued, in subjection to the ore-" sence." And left their own babitation; The word analogue is found but once more, either in the common editions of the LXX, or in the New Testament. xarrouthing is used for the temple, wherein was what was called the Sheebinah, or the presence, Pfalm lxxvi. 2. (see also Exed. xv. 17.) which use of the word is alluded to. Eph, ii. 22. And Aldut, Jerem. xxv. 30. hath dunrages ru drie, which the eulgate hath rendered bubitaculo fancto fuo, bis boly babitation; meaning the temple, where his glorious and visible presence resided. And both Raphelius and Wolfius have informed us, that Polybius, p. 1072. hath called a throne, or reyal feat, dixertious. word is found only in one place in the New Testament, viz. 2 Cor. v. 2. where the apostle means by it, that vestment of glory, which the Saints are to have in the future state of immortal happinesse. Hence it was, very probably, that Dr. Cudworth (in his intellectual lystem, p. 816.) was led to interpret it, in this place, of the celestial body of the angels, which they changed, when they fell, for an airy and obscure one. However, in allusion to one or other of these significations of the word, St. Jude might delign to intimate, either that some of the angels left the prefence, which was their proper habitation, as they were appointed to attend upon it; or that they actually loft their glory with their innocence. I am apt to think, indeed, that St. Jude intended the former. OEcumenius fais, they left the honor of the angelic dignity. -- By this inflance, St. Jude defigned to condemn the pride and apostaly of those falle teachers and corrupt christians.

"Fis upion payakns shiepas, despuss aidius, vad Cisco retripute, He bath referved, in everlasting chains, under darknesse, unto the judgment of the great day.] Mr. Joseph Mede thinks, that despuss, is used instead of it despuss, for chains: as he would understand sergals, 2 Pet. ii. 4. for its serges. So wook tignifies [for fire,]-2 Pet. iii.

7. According to that interpretation, the sense would be, not that the fallen angels are already in chains; but "that they are reserved unto the judgment of the great.

zzy,

T E X T

An Christi 68.

As Sociom and Gomorrha, and the Nero. 14. two neighboring cities of the plain, in like manner with their neighbors in Sodom and Gomorrha, being extremely addicted to all manner of lewdnesse and debauchery o, are fet forth to public view as an example of terror, having undergone a most dreadful punilbment from that fire, which burned full it utterly confumed them, and hath

Even as Sodom and Gomorrha, 7 and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example,

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day, for everlasting chains, under darknesse;". i. e. then their chains are to be put on, and they are to wear them always in a dark dangeon, and never he able to shake them off again. Some prefer this interpretation; but the paralel place, 2 Par. ii. 4. will scarce admit of it. And Thuridides, L. VI. c. 24. hath used the word differ in a limited and lower sense, when he calls the annual pay, or pension of foldiers all m pullapopar, a perpetual perform. The learned Mr. Mede, with more reason, alleges that this phrase, [the judgment of the great day,] bath a reference to the expressions made use of, Dan, vii. 10; 22; 26. For that representation is by way of allusion to the Yewish Sanbedrim, where the Yedge had his offessors, sitting upon feats, placed in a femicircle, from his right-hand to his left. For Doniel, in his vision, taw the thrones pitched down, or placed; and the antient of days as Judge (Pater judicii, wal confiferii) fate in the middle. And he looked and faw'till the judgment was fate tibe whole Sanbedrim had taken their feats) and the books were opened, &c. The final judgment of the world is frequently spoken of, in that manner, in the books of the New Testament. [See Mede's works, p. 754, 762.] The failen angels are kept in firong and durable chains, under darknesse, to be brought forth and have their erial in that judgment of the great day; that remarkable day, when this lystem shall be defiroyed; and when wicked men, who have imitated the pride, apoltaly, or difebedience of those wicked foicits, thall, together with them, he punished, by being thrown into the lake of fire and brimslone, originally prepared for the devil and his angels. See on 2 Pos. ii. 4. " Upon the supposition that the sallen angels belonged "to our fysicm and were a part of it, Dr. Hunt thinks that the punishing wicked " men together with them, will appear more agreeable and congruous."

7. Sis Sodana & Taluagia, não segu duras season, vor apune retus reases exteristas. vai, if anexistion orion capities etiens, At Soden and Comoreba, and the cities about them, being, in like manner with them, extremely addicted to levidnesse, and going after other flesh, See on 2 Pet. ii. 6 .- The word [rierge with thum,] is wanting in one MS. the vulgate and Calaritanus; but the common reading bath the belt authority. There are various ways of explaining that word. (2.) Some take St. Jude to fay, that they were addicted to lewdnesse, in like manner with the straelites, mentioned werfe 5. (2.) Others explain him, as faying, in like manner with the fallen angels,

mentioned

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PARAPHRASE.

example, fuffering the vengeance of eternal fire.

left behind it the plain and indelible An Christi marks of that desolation, visible to all Name, 14. future generations. P

But,

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mentioned verse 6, and to make out that interpretation, have had recourse to the ridiculous notion of the apostate angels falling in love with the antediluvian women; which is taken notice of, in note (n) verse 6. (3.) Others again interpret St. Juda as faying, that Sodom and Gomorrba, &cc. were guilty of lewdnesse in like manner with these sale teachers and corrupt christians. (4.) The true interpretation seems to be, that the neighboring cities were guilty of lewdnesse in like manner with those of Sodam and Gamerrha, mentioned immediately before. 'Tis not a sufficient objection against this, to say, that times is of a different gender from wines. For the apostle spoke of the persons who inhabited those cities, and not of the buildings, and then THING was the proper word. An enalloge of genders is common in other authors: and that it is so in scripture will appear to any one, who consults the following texts in the greek, Gen. iii. 15. in the LXX. Matt. xxviii. 19. John xv. 26. Rom. ii. 14; 26. and ix. 23, 24. Gal. iv. 19. Phil ii. 15. Col. ii. 15, 19. Philem. ver. 10. 1 John v. 21. 2 John verse 1. Some have supposed that in the word inmerioranu intimates their lewdnesse extra sexum evogatam, and was designed, in the most modelt terms, to point our their preternatural and shocking lusts. Others think that ix, in this composition, denotes their defection from God. But weeka is a general word, denoting all kinds of lewdnesse. [See the history of the first planting the christian religion, Vol. 1. p. 217.] copius, is a verb of as general import. And, whoever will confult the numerous places where sxapping is used in the LXX. will easily perceive that it differs not from socieus, unlesse it augment the sense. And then it may here fignifie that these sour cities were extremely addicted to all manner of levelnesses. As to the meaning of that phrase, [ether, or stronge flesh,] see on 2 Pet. ii. 10. A different reading, relating to that phrase, shall be considered in the next note.

P Hookewlas Niyua, mople diarie Sinne onexes at, Are fet forth to public view, as an example, induring the punishment of eternal fire.] According to the common reading and joining of the words, the last sentence concluded thus, [going ofter ether, or ftrange fleft. But the Arabic hath not the word [other, or ftrange.] Lucifer Calaritanus read [cinis riogue, ofbes,] inflead of [irigae other, or ftrange;] and joined the words thus, Cinis propofitæ funt exemplum, ignis eviterni pænam fuftinentes, Being after (or reduced to ashes) they are fet forth as an example, undergoing the punishment of eternal fire. Several learned men have contended for that reading and joining of the words, and that with great carneffnesse. In behalf of which they allege, (1.) That the phrase, [other, or strongs flesh,] is very unusual, and cannot here have a convenient sense put upon it. (2.) That St. Jude had a respect to, and imitated, the phrase of St. Peter, 2 Pet. ii. 10. Walking after the flesh, in the luft of pollution. (3.) It hath been faid that, if Lucifer Calaritanus had not pointed out a better reading, or if his works had perished, there had been room, by the mere force of genius, to have corrected the reading, from 2 Pat. ii. 6. where, concerning this very case, St. Peter hath used the word research, to intimate that God reduced to

TEXT.

68.

. But, though there are so many ex-Nero, 14. amples upon record, of God's just difpleasure against the wicked, neverthelesse these dreamers also, in like manner with the antient inhabitants of Sodom, defile the flesh with their lewd practices, despite government, and rail against the persons who are exalted to power and dignity. 9

Likewife alfo thefe filthy dream - 8 ers defile the flesh, despite dominion, and speak evil of dignities.

Whereas

NOTES.

ashes the cities of Sodom, &c. ----On the other hand it may be alleged, (1.) That Dr. Milli's conjecture [Prelegan. 777.] is not altogether improbable, viz. 46 that forme reader wrote over-against the words, [eternal fire,] responses reducing " them to ashes, 29 a marginal note, taken from 2 Pet. ii. 6. that some transcriber 44 supposed it to belong to the text, and not knowing where to bring it in, he put it " in the place of the word [ériexe, ether or ffrange,] which the translator absurdly st turned into cinis." Whereas, if represent or rispeas had been the true reading, it ought to have been cineris, or in cinerem redactionis, an example of after, or of being reduced to after. (2.) A very good fenfe hath been put upon that phrase, [other, or frange fleft,] by interpreting it of other than God hath appointed; or, in any kind and manner exceding the bounds of lawful marriage. (3.) Calaritanus's copy of the old Italic Version doth not seem to have been of sufficient authority to overthrow fuch a general confent of the antient MSS, verfions and fathers, as supports the common reading.

By their [suffering the punishment of eternal fire,] St. Jude did not mean that those wicked persons were then, and would be always, burning in hell-fire. For he intimates that what they suffered was set forth to public view, and appeared to all, as an example (or specimen) of God's displeasure against vice. That fire, which consumed Sodom, Sec. might be called eternal, as it burned, 'till it had utterly confumed them. St. Peter has well expressed it, in saying, God reduced them to ashes. But the word will have a yet more emphatical meaning, if (as feveral authors affirm) that fire continued to burn a long while: nay, that even to the time of the writing this epiffle and afterwards, smöke and small flame did sometimes break out.----However, a fruitful plain was turned into cinders, and the vestigies, or marks and traces, of that defolating judgment remained to that time, do yet remain, and are likely to remain to the end of this world. See the notes [P and 4] 2 Pet. ii. 6. --- For exercises. indured, the Alex. MS. reads impixeras, of which Gratius approves, and fais, "The " sense may be, That these cities being burned exhibit a resemblance of that eternal " fire, which awaits the wicked," But there is nothing abfurd in the common reading to make us reject it; and it is supported by the best authority.

8. 9 Oubles uterret is brot teurmaliquem sagua per praimor, xugiorula de ditrior, Sokas & Braooppian, Nevertheleffe theje dreamers also, in like manner, defile the fleft, despite government, and blaspheme dignities.] The Alex. MS. reads [Suw, but,]

TEXT.

PARAPHRASE.

Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against

Whereas Michael, the archangel, An. Christi a being of fo much superior power and dignity; when he contended even with the devil, the most vile and detestible of all beings, about the body of Moses, s dared not allow himself to use railing and reproachful language, when he condemned

NOTES.

for [outling, in like manner;] but the common reading is according to the other antient MSS. and verlions. Though there have been fo many examples, in former ages, of God's righteous displeasure against the wicked, wirter neverthelesse these seducers act wickedly, defiling the fich, &c. -- Opener, in like manner, 1 " He 44 had given three infrances of God's inflicting punithment upon his rational crea-"tures, for their fins, the Ifraelites, wicked angels, and Sedomites. " were different; ingratitude and reproachful complaints against their supreme go-" vernor, in the Ifraelites; pride in the fallen angels; and fenfuality in the So-" domites. Here he feeins to charge all those crimes upon these corrupt Christians. " First sensuality; then pride; and lattly, reproachful insults and reflections upon a way not unufual, when one thing is compared to feveral that preceded."

The word [ervarea Courses, dreamers,] buth nothing to answer to it, in the Vulgare; which must have been owing to the omission either of the translator, or transcriber. Some understand by the word, that they dreamed of their lusts, and were defiled with nocturnal pollutions; and our translators from to have had this in view, when they rendered it [filthy dreamers.] But it is evident from the LXX. Gen. xxxvii. 5, &c. Dan. ii, 1. Juel ii. 28. and from Acts ii. 17. that the word implies no such thing. Others therefore have more justly observed that vicious persons are reprefented as affeep, Rom. xiii. 11. 1 Cor. xv. 34. 1 Thef. v. 6. And here, as dreaming idle dreams, turning the grace of God into licention/neffe, and promiting themselves and their disciples, security and lasting happinesse in those courses which the gospel condemns. ---- As to the rest of this verse, see on 2 Pet. ii. 10.

9. ON M Kaila & apx exystor, But Michael, the archangel, Michael is mentioned, Dan. x. 13; 21. and xii. 1. Rev. xii. 7. Chriftians in later ages have talked of archangels; as if there were more than one; but the icripture never speaks of more than one archangel. Withus, and Mr. Peirce on Phil, ii. q. have indeavoted to show that, by Michael the archangel, we are to understand our Lord Jesus Christ, who went under that name and character, before he was made sless, See a remarkable passage of Philo's, quoted by Mr. Whisten, in his primitive Chriflianity, Vol. IV. p. 112. Tis the doctrine also of the Freis Robbins, That Michael is the great priest that is above, and offereth the fouls of just men. Compare with this Heb. viii. 1. and fee Ainfworth's preface to his Annotations, p. uit.

1 "Ors το διαδόλο δια μυόμενε, δειλέγετο σερί το Marien σώματος, When contending with the devil, he disputed about the body of Moses, There are several interpreta-

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68. Nero. 14.

An Christi tions of that phrase [the bedy of Mofes.] (1.) Some understand thereby Mofes himself, or the foul of Moses; but that interpretation seems the least probable. (2.) Others understand thereby the people of Ifrael, who (as they think) might be called the body of Moses, just as Christians are called the body of Christ, I Cor. xii. 20; 25; 27. Eph. i. 23. and iv. 12; 16. Col. i. 18. 'Tis true, the whole body of the Jews is spoken of, 2 Maccab. xv. 12. But there is no instance of their being called, the body of Moses. (3.) By the body of Moses, some would here understand the law of Moses. So we call such a one's system, his body of divinity. read of Corpus juris civilis, the body of the civil law. In like manner Hefychius calls the Iliad, Outpo sunaless, the body of Homer. And by Corpus Theodofii, the bedy of Theodofius, and Corpus Justiniani, the body of Justinian, we understand the collection of laws which they ordered to be drawn up and published. And finally, Clem. A. (Strom. L. 7. p. 891. Edit. Potter.) calls the writings of the prophets, τ) σωμα κ, τ) υρος της σερομιτώσε, the body and contexture of prophefie. (Laftly,) Others understand the phrase for the real body of Moles .-- However; the explanation of the whole verse will depend very much upon the place, from whence we suppose St. Jude to have taken this account. - Some expositors think that St. Jude had a reference to Zach. iii. 1, &c. where the prophet gives an account of one of his remarkable visions, in which he saw Joshua the high-priest standing before the angel of the Lord (perhaps before Michael the archangel, the prince of the 'fews) and Satan standing at his right-hand, to oppose him. And the Lord [or that angel of the Lord | faid unto Satan. The Lord rebuke thee, even the Lord that bath chofen "Jerusalem rebuke thee. Is not this a brand plucked outof the fire? ----Vitringa (in his Observat. Sacr. L. 4. c. 9.) would have us read (The bady of Jesus, i. e. Johna, but there is no MS. version, or father, to support that reading. -If St. Jude alluded to that passage in Zachariah, then, by the body of Moses, might be understood either the law of Moses, which was going to be restored by the rebuilding of the temple, and the levirical fervice taking place again, after the feventy years captivity in Babylon; or the Jewifh nation, which were reflered and going to fettle again in their own land. Of this we find a more large and particular account, Exra v. and vi. chapters, where we are told that Zerubbahe! and Jefbua [the high-priest] began to build the temple, and that Zachariah was one of the prophets, who by his prophelying incouraged them to procede; and that they were opposed by the deputy governors under Darins, King of Perfia, on the west side of the Euphrates, particularly Tatnai and Shetharbofnai, and their companions. But in the end, the Lord rebuked them, and the Frees prospered. If this was pointed out, in a vision, to Zachariah, in which Michael their prince represented the Jews, and Sotan, their adversaries; then St. Peter and St. Jude might from thence take occallon to condemn the ill conduct of the Jews and judaizing christians, in railing against the Roman governors, who stood at that time in the same relation to them, as the Perfiant had formerly done. [See Le-Clerc on the place.] The advantages of this folution would be, that, as in feveral particulars the two paffages bear a great refemblance, so we need not have recourse to oral tradition, or to any antient fewilb author, for the original of this flory; but an apostle refers to a passage in an Old Testament prophet, which was highly rational and proper. ——The objections against this folution are two, (1.) Zach, iii. 1. Ge. there is no mention made of Michael, the Archangel, or of the body of Moses. (2.) St. Jude hath taken other things in this epifile, from some antient Hebrew writer; and he might take this passage, as well as others. However, it doth not appear that, by the hedy of Moses, we are to understand bis faul; or that the devil could pretend to lay any claim to that; or, that the dispute was, whether or no his life should be preserved, when he was exposed in

TEXT.

PARAPHRASE.

him a railing acculation, but faid, The Lord rebuke thee.

demned him; but spoke in these mild An. Christi and modest terms, The Lord rebuke Nero. 14. tbee. "

But

NOTES.

his infancy, in an ark of bulrufhes, in the river Nile; or that Michael would have raifed him again, after he was dead, and Satan opposed him. - But the children of Ifrael were exceding prone to idolatry; and, to prevent their paying any homage at Moles's sepulchre, God buried him in a vailey; but so secretly, as that no man ever knew where his sepulchre was, Dont. xxxiv. 5, 6. In the LXX, it is sibey buried him;] which Philo and other Jews interpret, in saying, That God imployed Augels to do it. The devil would, very probably, have tempted Ifrael to idolatry, by preventing Michael and his angels from burying him so privately. But Michael opposed him in the most modest manner, and executed the divine order. As the antient writings of the Jews give some intimations of such a dispute, and the passage, Deut. axxiv. 5, 6. greatly favors this interpretation, perhaps the reader may prefer it. -I don't, indeed, suppose that the antient Jewish book, called Enoch, or that called the affumption, or afcention of Mofer, mentioned by some of the fathers of the christian church, were what St. Jude quoted, tho' they contained the story, here alluded to. 'Tis more probable that St. Jude took this passage from some more antient and more valuable Hebrew author, from which both he and St. Peter translated such

paliages, as they thought most to their own purpole.

Ούκ ετόλμασε κείσα έπεικγκέο βλασφαμίας. 'Αλλ' έπει, έπιτεμήσαι σει κύριος, Ηι did not allow bingelf to bring against him a railing condemnation; but faid, "The "Lord rebuke thee."] Our translators have rendered it, [be dared not;] but there is no reason to think that Michael was afraid of the devil, when he himself was so much superior in power and dignity. Accordingly, Gataker hath shown that Takuar hath often a fofter fignification, and that the words here may julily be rendered, [he fuffered not himself, or be could not bring his mind to it;] " In the same sense, " the Latin writers formetimes use suffiners. So Suctionius, speaking of Augustus: " Pontificatum maximum, quem nanquam vivo Lepido auferro sustinuerat, mortuo de-" mum fascepit. In vis. c. 31." Kelson Blassonius, a condemnation of blasphormy, er railing, is here of the same import with [Branquia zoigm, a railing condemnation,] 2 Pet. ii. 21, &c. See note (*) 2 Pet. ii. 1.—As to the rebuke, see Zach. iii. 1. A like example of meeknesse and patience may be found, Heb. xii. 3. 1 Pet. ii. 21, &c. As for the rest of the interpretation of this verse, see on 2 Pet. ii. 11. Though the notes on this verse have been so long already, I must not omit the remarkable observations of two celebrated divines. The first is that of Vorstius, who takes notice, That the worship of reliques, which now obtains in the church of Rome, saght to be afcribed to the devil, as its author. For he would of old have abused the body of Moses to draw the Israelizes into superstition, and he hath since by degrees drawn men to worthip the bones, the garments and other reliques of the Saints. The other is the observation of the pious and excellent archbishop Tilletson, fin the 21st of his grace's postbourses formens, who first quotes the words of this text, and then fais of Mithael, "His duty restrained him from it, [i.e. from railing] and " probably his difference too. As he durft not offend God, in doing a thing to much " heneath the dignity and perfection of his nature; so he could not but think that the " devil would have been too hard for him at railing; a thing, to which, as the " angels

TEXT.

An.Christi But these men rail against those things,

68. which they do not understand; but

Nero 14. what things they know by the impulse

10. of passion and appetite, like animals void

10. of paffion and appetite, like animals void of reason, in these things they corrupt themselves ".

walked in the fame path with Cain; who, indulging the passions of envy and hatred, murthered his righteous brother Abel: They have been poured out like water, in the wrong path of Balaam, who acted wickedly for the sake of the reward that was promised him. And they have perished, like seditious

But these speak evil of those rothings which they know not: but what they know naturally, as brute beasts; in those things they corrupt themselves.

Wo unto them; for they have rx gone in the way of Cain, and ran greedily after the error of

Balaam

NOTES.

angels have no disposition, so I believe they have no talent, no faculty at it. The cool consideration whereof should make all men, especially those who call themselves divines, and especially in controversies about religion, assumed and assaid of this manner of disputing; since Michael the archangel, even when he disputed with the devil, durst not bring organish him a railing accusation."

10. " Οδτω δε δαα μεν εκ διδασι βλασφεμέσιν, δοα δε φυσκώς ώς τα άλογα ζών έπερανίαι, εν τέλως οβώρωλας, Whereas these men rail against things which they do not indeed understand; but what things they understand naturally, like animals destitute of

reason, in these things they are corrupted.] See on 2 Pet. ii. 12.

11. * 'Oual durois, 871 to See to Kair installarar, Were unto them, because they have gone in the way of Cain.] The word [wee,] is used in deploring mens miterable condition, or denouncing divine judgments upon them. The apostle did not wish, or pray for, their approaching destruction, but only foretold it.—As to the life of man being compared to walking in a path, or travelling along a road, see on 2 Pet. ii. 2, 15. The crime of Cain was complicated; it consisted in a contempt of God, and (more especially) in envy and cruelty towards his brother, Gen. iv. 5. Ge. 1 John iii. 12. The corrupt christians were full of envy and hatred towards the christian brethren; and guilty of the greatest cruelty in seducing them to their destruction, 1 John iii. 15.

** Kai Tā wham Tē Bahadu pusse Erzúsusas, And they have been poured out, in the error of Balaam, for the sake of a reward.] There is no reason for reading secondwar they have burned, instead of its xisteras, "which seems to have much the same sense as the latin word, palari, to ramble or keep no certain path; as iliquor, when poured out of a vessel, spreads itself and keeps no direct course. "And the proper sense of wham is a wandring out of the right way." As so the ap-

plication

TEXT

PARAPHRASE.

Baltam for reward, and perished in the gainfaying of Corc.

There are spots in your feasts of charity, when they feast with you, seeding themselves without fear:

feditious Carab and his company, who An.Christi opposed Mases and Aaron, whom God Nero. 14.

alts, 12. and ou; gree, r of

These are spots in your love-seasts, or a disgrace to the Christian name and profession, when they feast with you; indulging themselves to such a degree, as to show that they have no sear of God before their eyes. They are like light

NOTES.

plication of the phrase here, see the next note.—We must supply [dvri for, or weeks for the sake of,] before [miss a reward.]—As to the error of Balaam, or his

wandering out of the right way, fee on 2 Pet. ii. 15.

* Kai to avertaging the Kopt armsels. And have perified in the opposition of Corah.] The fault and punishment of Corab and his company are recorded, Num. xvi. 1, &c. From a spirit of pride and envy they seditionsly opposed Moses and Aaron, whom God had set over them, to guide and rule them. Corab was principal in the crime, and therefore here mentioned by St. Jude. Corab himself seems to have been consumed by sire, together with the 250 men that offered incense. But the earth opened and swallowed up the other conspirators alive, with all that belonged to them.—These corrupt Christians, by opposing the true apostles and prophers of Jesus Christ, or the Roman Emperor and the civil magistrate, imitated Corab in his crime; and, from his sate, might justly expect to receive a proper punishment.

"Some have taken απέλωτε here, as used for the future; Whereas all the three verbs in this verse seem equally to refer to the time past. 'Απάλωτε may have the same force here, as ἀπάλετε, John xvii. 12. When spoken of Judas, whose case was then desperate and his destruction certain. So the Latins call such a perfon, bema perditus; and would say of him, perit. And I am inclined to suffer pest that εξηχύθησαν may here metaphorically be used in much the like sense, and

fignific the fame as perierunt, like liquors poured out of a veffel. As, Pf. xxi.
 14. 'Ωσελ υθωρ εξεχύδων, I am poured out, like water.

"May there not be a gradation in the three members of this verse. First the crime, and then the punishment: We to them, for they have walked in the way of Cain; and they have been poured out [like water] in wandering [from the right path] like Bulaam, for reward; and have perished in the opposition of Corab."

12. ** Out à est oi en tais à yátais épas σπιλάδες, συννοχύμενει, à chous saute neumanules, These are spots in your love-scasse, when they feast with you; seeding them-selves without sear.] For [άγώπαις, love-seasts,] some sew copies read [ἀπά]αις, deceivings;] and for ύμω, seur.] the Alex. MS. and the Vulgate and Syriae read [ἀντῶτ, their.] but the common reading has the best authority.

St. Jude here, and St. Peter, in the paralel place, has mentioned the Christian Inverse feest. This is, as far as we know, the first time they are mentioned. The

firft

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An. Christi first author, that describes them, is Tertullian (in his Apology, c. 39.) Having given an account of the public worship and discipline of the Christians, their great charity Nero. 14. and holy lives; and, having taken notice of some luxurious suppers among the Heathers, he adds, "The nature of our supper may be known by its name; it is " called by a Greek word which figuifies Love. Whatever we friend therein, we " look upon it as so much gain, seeing we thereby refresh all our poor; -- Nothing vile or immodelt is there admitted. We do not lit down before we have " prayed to God. Every one cats what is fufficient, and drinks with fobriety, as es remembering that in the night he must ingage in the adoration of God. They " converse together, as they who know that the Lord heareth them. After washing "their hands, and lighting candles, they fing divine fongs, either taken out of the " ferriptures, or of their own composing, as every one is able .-- Prayer also con-" cludes the feast. Then every one goes home." Thus far Tertullian. Whoever would fee this subject handled at large, may consult Mr. Hallett's difcourfes, Vol. III. p. 235. where he hath shown that the Love-feasts were not concomitants, or appendages, of the cuchariff; that the Lord's-supper was not celebrated before, or after, their love-feaft, or at the same meeting; but that the Christians assembled in a different part of the day to celebrate the euchariff; --- that, though they did not look upon the love-feast as religious or of divine institution; yet it might perhaps take its rife, either from what our Savior hath injoined, Luke xiv. 13. or from the example of the 3000, who fold their possessions, and threw the money into a common flock, for the support of the Christians, Alls ii. 44. - That the most antient custom was to observe their love-feasts towards the evening, and in the churches; that that custom continued till about the middle of the fourth century; ---- that, finding fome inconveniencies, they were forbid to have them in the churches i that they were accordingly, afterwards, very little observed in the churches, though they were still observed in private houses ; - and that the custom of observing lovefeafts feems to have spread into all places wherever the Christians lived; and there are traces of its continuance as low as to the thirteenth century. They were called love-feafts, because the richer Christians brought in variety of provisions to feast the poor, the fatherlesse, widows and strangers, and eat with them, to show their love and affection for them; -- their behavior was, in general, becoming such an enter-

> The word smilds fignifies a flone, or rock in the fea. And some think, that, as fuch rocks are pernicious to failors, who fall upon them unawares; so those falle teachers laid fecretly in wait for the fimple, and might prove like thelves, or rocks, to shipwrack the Christians that seasted with them. There is not sufficient authority for reading oxing here; but Lexicographers represent oxing and omnais as sometimes promiseuously used for one another, and to signific either a racks or a foot : perhaps, because rocks in the sea are like spots upon a man's sace or gasment. Accordingly, the vulgate bath marvle, which Velefius bath turned into arixon, fpst: And Helychius has explained sandifes, peperapiren, defiled as with spots, puting the concrete for the abstract. There is no absolute necoffity for making the two apostles every were use the same words, or words of the same import; nay 'tis evident that they have formetimes used quite different words. But, for the reasons already given, I am here inclined to retain the common translation, viz. Thefe are foots, &c. After the word [συνευαγάμενα feafling,] fix or feven MSS, add [υμίν τυλεό γου,] which must be understood, if not expressed; see on 2 Pet. ii. 13 .-- Some underfland St. Jude as charging them with feeding themselves, (Ezek, xxxiv. 2,-10; 18.)

tainment, and the conversation turned upon spiritual and divine things.

TEXT.

PARAPHRASE.

fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

Raging

light clouds, which make a show of An. Christication, but yield no refreshing showers, 688.

being carried away by strong winds b. Nero. 14.

They are like trees in the decline of autumn, in a withering state, or without leaves; being also unstruitful, and dead for two seasons; first as wicked Fews, then as apostate Christians; so that their end will be to be plucked up by the roots, as quite gone and irrecoverable c.

They

NOTES.

in opposition to such pastors as sed the stock of God, Eph. iv. 11. Jeri iii. 15. John xxi. 15, Sc. Acts xx. 28. I Pet. v. 2. But to me the aposse seems to have intended no more than to say, they fed themselves in a voluptuous manner, without fear of God, or of any scandal and disgrace they might bring upon the christian name. In St. Peter it is everyables, they lived luxuriously. They indulged to excesse both in eating and drinking, and so were spots and blemishes, or a scandal to the christian name, Phil. iii. 19.

Nepiλαι δυθ for, ύπὸ ἀνέμων παραφρόμεναι, Clouds without water, carried away by winds,] Prov. xv. 14. See on 2 Pet. ii. 17. Several copies have σεριφερόμεναι, carried about; which seems more exactly to answer to ἐλαισόμεναι driven, 2 Pet. ii. 17.

See Dr. Mill's Prolegom. 1263.

· Δέιδρα οθποπορινά, άκπρπα, Dis anobasiola, Expicabisla, Trees in the decline of autumn, without fruit, twice dead, pulled up by the roots.] There are various interpretations of the word of conveyed, but of colors properly fignifics the latter end of autunn, when it verges towards the winter. St. Jude therefore fais, those corrupt christians were like trees in the decline of autumn; when they have shed their leaves, and are in a withering condition. Some fig-trees had fruit upon them, when they had no leaves; but, to show that these differed from good trees, he adds, [without fruit.] i. e. they have bore none that feafon. Here is a remarkable gradation, (1.) They are trees in the decline of autumn, stript of their leaves, and withering. (2.) They are without fruit, as well as without leaves; having bore none that feating. (3.) They are twice dead, i. e. unfruitful for two years, or two feafons. Therefore, (4.) They are plucked up by the roots, as hopeleffe and irrecoverable. Their exprofilions, applied to the corrupt christians, may teach us, that they were in a withering, declining state; that they did not bring forth the fruits of holinesse, or righteousnesse; that they were truice dead, having been vicious as Tews, before their converfion to christianity, and having fince relapsed into their old vices; and that they continued, time after time, to behave to wickedly, that God had determined to pluck them up by the roots, or punish them as quite hopelelle and irrecoverable, fee P falm U 2

TEXT

An.Christi 68.

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They are like furious and intracta-Nero. 14. ble waves of the fea, throwing out, in their words and actions, those vicious dispositions of their hearts, of which they ought to be ashamed, just as the stormy sea casteth out its foam d. They fet up for teachers, and pretend to be stars in the church; but they are only like those stars called planets, which are always changeing place, and have no light of their own. And, as they are in themselves thus dark, for them is referved the blackest and most horrible darknesse, and that for ever .

Raging waves of the lea, foam- 13 ing out their own thame; wandring stars, to whom is referred the blackness of darkness for ever. And

But

NOTES.

Pfalm i. 3, 4. Ifaiab i. 30. Matt. iii. 10. and vii. 19. and xv. 13. Luke xiii. 7; 9. Mark xi. 13; 21. Heb. vi. 8. 2 Pet. ii. 21.

13. 4 Kupara dyfia Bahdsons exacple ora ras caures arginas, Raving waves of the sea, foaming out their own shame, The word [2712, wild,] is applied to such herbs, or trees, as grow of themselves, in deserts or mountains, by way of opposition to those which are in gardens, or cultivated by the care and industry of man. So several animals are called [aprix, wild] to distinguish them from those that are tame, or manageable by man. And because wild fruits are more bitter and leffa mild; and wild animals commonly leffe gentle, than others; hence the word, by a metaphor, is used for any thing that is intractable, fierce, or raging. Accordingly here, and Wifd. xiv. 1. the word is used for the intractable and inraged waves of a formy fea; and the corrupt christians compared to those troubled, unmanageable waves, to intimate their reflicile, turbulent temper and behavior among the christians. See Epb. iv. 14.-- Feaming out their own shame, i. e. As the raging waves of a temperations fea cart out foam and mire and dirt; so they, out of their wicked hearts, cast forth wicked words and actions, proclaiming aloud their vices, and glorying in those fifthy deeds of darknesse, of which they ought to have been ashamed. The apostle seems to have had his eve upon the words of the prophet, Isaiab lvii, 20. The wicked are like the troubled fea, when it cannot reft, whose waters cast up mire and dirt. See also Rom. vi. 21. Phil. iii, 19.

" Aséps, waaminat, cie à Cipo Te oristel de tou diana retheurat, Stars that are planets (or that wander) for subom is referved the biackneffe of darkneffe for ever.] The Fews used to call those, who took upon them to be teachers, by the name of flars; and the fame word is applied to reachers in the christian church, Rev. i. 20. But those false teachers were only planets, or wandering stars. There are several interpretations of this phrase, (1.) Some, by wandering flars, understand those vapors,

Li:at

TEXT.

PARAPHRASE

14 And Enoch also, the seventh from Adam, prophetied of thefe, faying,

But Enoch (who was the seventh An. Christian man in a lineal descent from Adam) Nero. 14. prophefied what might be a warning unto these men also ; when he said, "Behold.

NOTES:

that run along the furface of the earth, called, ignes fatui, or falle and delutive lights. This would have well futed the delufive light of those salse teachers, as it is described by Milton, B. ix. of Parad. loft.

...... " A wandering fire,

"Compact of unctuous vapour, which the night

44 Condenses, and the cold invirons round,

"Kindled thro' agitation to a flame,

" (Which oft, they say, some evil spirit attends,)

" Hovering and blazing with deluftue light,

" Milleads th' amazed night-wanderer from his way,

"Thro' bogs and mires, and oft thro' pond of pool, "There (wallowed up and loft, from fuccour far."

But the grand objection to this interpretation, is, that those delusive vapors are never called flars. (2.) By wandering flars, some understand those fiery meteors, or exhalations, which are commonly called fisoting or fulling flats, and which Ariffetie (Meteor, L. 1.) calls despee Stationies flar: that run speedily thro' the air, -- This. would have exactly futed the false teachers, who gave a sudden blaze, which ended in eternal darknesse. And the words, that follow, would incline me to this interpretation; if that was the usual sense of the phrase, asies on Acoustas stars that are planets. (3.) Some understand, by [wandering flars,] the comets; which may be called temperary planets, or wandering flurs; the that is not the most usual sense of the phrase. (4.) By drugs maariful flore that are planets, the Greeks most commonly meant Mereury, Venus, the earth, Mars, Jupiter, and Saturn. These are the primary planets; and to these we may add the meon, which is a fatellit, or fecondary planet. Jupiter, indeed, has four fatellits, i.e. musns, or fecondary planets; and Saturn, five. But, as these are not visible to the naked eye, nor were, perhaps, known to St. Jude, we shall scarce be inclined to think that they were here intended. However, all the planets, are dark bodies in themselves, and are perpetually in motion, from place to place; in both which things they differ from the fixed stars. And the false teachers might be compared to them, as they were dark in themselves, and as unsteady, or wandering from truth and virtue.

As to the remaining words in this verse, [viz. for whom is referved the bluckness of

darknesse for ever.] See note (4) on 2 Pet. ii. 17.

14. Hoeseureure de ni retres Ecound and Adam Fran, But Enoch the seventh from Adam, prophefied also unto these men, The line of descent from Adam to Euch was this, Adam, Seth, Enos, Cainan, Mabalcel, Jared, Enoch, Gen. v. 3, &c. I Chron. i. 1, 2, 3. He is called the feventh from Adam, to diffinguish him from

TEXT.

An Christi "Behold, The Lord will come with 68.
Note 14. " myriads of his holy angels 6, to "execute

faying, Behold the Lord cometh with ten thousands of his faints; To

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another Enoch, who the son of Cain, Gen. iv. 17. This Enoch walked with Gad, and was not, for God took him, Gen. v. 24. which is explained by his pleasing God, and being translated, without seeing death, Ecclus. xiiv. 16. and xlix. 14. Heb. xi. 5. That he was also a prophet, appears from the name which he gave his son, Alethuselah, which signifies, she dieth and the slowd cometh. And accordingly, the slowd came the very year that Methuselah died. But St. Jude did not take this account of Enoch's prophety from the book of Genesis, or som the signification of the word Methuselah; for he hath mentioned other circumstances, vin. The Lerd's coming with his hely myriads, &c. This passage was in a book called, The revolution of Enoch, mentioned, or refered to, by several of the sathers; and by the antient feeds look, Zobar. But I suppose St. Jude took it out of the Hebrew author, from whom St. Peter also translated some passages. But this indeed is one, that St. Peter has not; and therefore St. Jude could not take it from him. That the acting this passage affects

not the authority of this facred book, fee the hiftery before this epiflic.

Our common english translation has it, [Ensch-prophefied of mega.] In the old english version it is, [Ensch-prophefied before of such.] M. inama's facred elaffics, Vol. 1. p. 137.) takes notice that the words may be translated, the prophesied against them.] But separation, with a dative case after it, in mines to prophete to such or such persons. See the LXX. Fer. xiv. 16. and xx. 6. and xxvii. 9, 10, 14. and xxix. 9; 21. and xxxvii. 19. Ezek xxxiv. 2. and in the New Tellament, Matt. xxvi. 68. So that the Sprine and others have well translated the words, But Ensch prophefied also unto these men. He prophesied immediately unto the nich of his own age, who were abandoned to violence and luft, and toretold that, if they did not repent, God would bring on the flood and overtake them with his righteous judgments; But there was no occasion for confining the benefit of his propincia to his own age. The [x] even, or alfo,] is here emphatical. He prophefied A LEO unto thefe corrupt christians, or faid what they might improve to their own advantage, if they pleafed. For the antient denunciations against vice may be of fervice to all future ages, Rom. xv. 14. Whatever things were written farmerly, were written for sur instruction, &c. For as finners in former times were punished; so shall finners of this age, and of the ages yet to come. Here we may fee in what fenfe they were faid, verse 4. to have been described before hand, as persons that would fall under this cendemnation. For, in the punishment of sinners of former times, they might have read their own doom.

* Ażyan, 182 habe o xipio in pupidori zylan; auri, Saying, Behold the Lord will come with his boly myriads,] The form of expression here used, is in the prophetic stile, in which the perfect tense is put for the future, to denote the certainty of the event. Which is an argument that these words are taken out of some book, to which the aposse here refers, and cites the words in the manner they were there delivered. [The Lord is come,] Not that God moves from place to place; but, as judges go about to try criminals, and punish the guilty; so God is represented after the manner

TEXT.

PARAPHRASE.

To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodlify committed, and of all their hard fperches, which ungodly finners have spoken against him.

Thefc

"execute judgment upon all men, An.Chrissis and to convict and punish all the office ungodly among them, for all their ungodly actions which they have ungodly actions which they have impiously committed, and for all those hard speeches, which wicked and ungodly men have spoken against him h."

Now

NOTES.

ef men, as coming to judge mankind. However this phrase seems here to denote somewhat more: for the visible glory, which was attended by a number of holy angels, did move from place to place. Very probably, it appeared at the flood; and is to appear at the final judgment.—Some MSS, read that "The Lord will come with bely myriads of his angels." Other antient MSS, and versions read,—with myriads of his hely angels. Neither of these seem to have been the true reading; but they give the true interpretation. See Deut. xxxiii. 2. Pfalm lxviii. 17. Dan. vii. 10. Zach. xiv. 5. Matt. xvi. 27. and xxv. 31. 2 Thess. i. 7. Heb. xii. 22. Rev. v. 11.—That èv is sometimes put for soir with, see on 2 Pet. i. 5. The LXX, have ove, Deut. xxxiii. 2.

15. h Honozu erion eard व्यवस्था, हो देहराई द्वा कर्वशीवर नरेड वेजकील वेजन्य, कारी कर्वτων ταν έρχων ασεθέρες αυτών, ων ποέθησαν, κ) σερί σάνθας των σκλυρών, ων έλαλποαν κατ'. cutic duaglocked destices. To execute judgment upon all, and to convict all the ungodly amany them of all their deeds of ungoditueffe which they have impiously committed, and of of those bard things, which ungodly somers have spoken against him.] That xard, with a genitive case, sometimes signifies [upon,] see Mark xiv. 3. 1 Cor. xi. 4. God will come to execute judgment upon all men; but he will punish none but the wicked; and then every mouth shall be stopped, not by might, but by evidence and conviction. The word, [diraw of, or among them,] after [doeles ungodly,] is not in feveral, MSS, and versions. If it should not be retained, the sense will be the fame, though not fo emphatically expressed .- By [deeds of ungodlinesse] are meant [ungodly deeds ;] See note (b) 2 Pet. ii. 1. - After [only bard,] feveral MSS. and vertions add [xizes words, or speeches,] which must be understood, if it be not expressed. That men are to be judged for their actions, is often and earnestly afferted, Ecclef. xii, 14. 2 Cor. v. 10. Rev. xx. 12. and frequently ellewhere. That they are to be judged for their words also, see Mat. xii. 36, 37. Eph. iv. 29. and v. 4; 6. James i. 19; 26. Enoch prophefied that God would come, and with a flood punish that impious race, among whom he lived. By a parity of reason, St. Jude intimates that the wicked of his, and of all ages, may also expect to meet with the due reward of their deeds.

TEXT

An.Christi · Now these men deserve to sall un-68. Nero. 14. der the judgments of God; for they are murmurers against God, complain-16. ing of their lot and portion in the world; and, at the fame time, walking according to their own wicked inclinations and lufts k. But, under the pretence of having great and uncommon knowlege in divine things, their mouths utter high-founding words and magnificent phrases; and they pretend a vast deal of respect to some mens persons, whereas their real views are to their fubstance 1.

These are murmurers, com- 16, plainers, walking after their own lusts; and their mouth speaketh great swelling words, having mens persons in admiration because of advantage.

But,

But

NOTES.

16. Obrol des porgresal, populinagos, Thefe are murmurers, complainers,] Having, in the former verse, finished the prophetic of Enech, St. Jude now goes on, in other phrases, to describe those corrupt Christians. --- Some think that the two words, [murmurers and complainers] are synonymous terms, to expresse the same thought with more strength and vehemence. If there is any difference in their fignification, the former may imply their murmuring in general; the other, the subject of their murmuring; they complained of their lot and condition in the world, and of the course of providence. St. Jude, in writing to such Christians as had been Javos, seems to have had his eye upon the murmurings and complainings of that nation, in former ages, which were highly displeading to God, Exad. xvi. 2. and xvii. 3. Num. xiv. 1, 2. Pf. cvi. 25. to which St. Paul refer'd, 1 Cor. x. 10. See allo Mat. xx. 11. Phil. ii. 14. We have a glorious instance of the contrary behavior, Job i. 21, 22. The murmuring, complaining temper of the Jews, about this time, appears abundantly from Josephus. The Judaizing Christians very much resembled them. But whoever feriously believes a God and a providence, or that perfect wifdom governs all, will take care to guard against such an uneasy, discontented mind, and fuch a querulous temper and behavior.

* Kard the erelopius artis acquious, Walking according to their own lufts.) See on 2 Pet. ii. 10; 12. and note (f) 2 Pet. iii. 3. No wonder that they should mermur and complain, who walk after their own lufts. For the plan of divine government is in favor of wirtue; and vice cannot always prosper, or even hope to end

well, in luch a conflictation of things.

1 Kai τὸ τόμα ἀυτῶν λαλοι ὑπέρογκα, θαυμάζωθες αρίσωπα, ἀρελόκες χάριν, And their mouth speaketh high-swelling words, while they have ment persons in admiration, for the sake of advantage.] They were not content to be wicked themselves, but they were zealous and active in making proselytes. One of the arts, which they made use

ωf.

TEXT.

PARAPHRASE.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ:

How

But let me exhort you, my belov-An.Christi ed Christian brethren, to keep in mind 68.

the words which were formerly spoken the apostles of our Lord Jesus 17.

Christ m.

 \mathbf{W} ho

NOTES.

of, to this purpose, was, speaking in myslical terms and magnificent phrases, which had no good meaning, if any meaning at all. However it served to amuse unthinking people, and made them imagine that those sales teachers were let into the mysterics of the gospel, and were acquainted with the deep things of God. See on 2 Pet. ii. 18.—Occupit en 70 appears to admire the person, is taken in a good sense; see the LXX. Gen. xix. 21. but the same phrase is made use of in a bad sense, and the admiring, or respecting any person, for any thing but his innocence, or virtue, is condemned, Lev. xix. 15. Deut. x. 17. 2 Chron. xix. 7. Joh xxii. 8. and xxxii. 22. and xxxiv. 19. Prov. xviii. 5. Isaiab ix. 15. See on James ii. 1.—
They soothed rich men in their prejudices, and statered them in their vices; that they might make a prey of them; for they sought not them, but theirs. As to the

covetoulnesse of those falle teachers, see on 2 Pet. ii. 3; 14.

17. 🖴 Ύμθε δε άγασητοί μείθητε τῶν βημάτων τῶν σροεφημένων ύπο τῶν ἀποεδλαν τἔ rugle hum. Inas xpish. But do you, beloved, remember the words which were spoken befare, by the aposties, of our Lord Jesus Christ, No antient Hebrew author would use fuch language. This, therefore, is one of the passages, from whence one would most strongly conclude that St. Jude had read the second epistle of St. Peter. Compare this and the next verse with 2 Pet. iii. 2, 3, and see the notes there. - The words spoken by the apostles, might be what they had predicted by word of mouth, relating to the rife of those salse teachers, as well as what they had committed to writing. ----Grotius would from hence infinuate that " the author of this epiffle was not himself an apostle, but that he wrote somewhat later than the apostles." Answer. When he exharted them to remember the predictions of the apostles of Christ, they would call to mind the begining of this epiffle, where he has filled himself, "Jude, a fervant of Jesus Christ, and a brother of James, and from thence they would easily fee that he himself was one of those apostles, to whose predictions they were to attend. He did not write later than all the apostles; for he wrote in the last times of the Tewish state, or before the destruction of Terusalem. See verse 18.—God, in former ages, foretold the judgments which he would bring upon Babylon and Chaldea, and the deliverance of his own people, the Jews, and that long before the events came to passe; lest any idolatrous Jew should say, Mine idol bath done thefe things, and my graven image and my molten image bath commanded them, Ifaiah xlviii, 5. In like manner, God foretold, by Christ and his apostles, the rise and progresse of these falle teachers in the christian church, that true christians might not be shock'd by such an event, or led away by them; but that they might be the more confirmed in the belief of the doctrine of the apolities, by observing how punctually their predictions were accomplished. See on 2 Pet, ii. 1.

18. "" Or.

TEXT

An.Christi 68. Nero. 14.

18.

19.

Who told you before-hand that there would be, in the latter end of the Jewish state, scoffers, walking according to their own ungodly lufts?.

Now these are the very men, who are at this time indeavoring to make fects and parties in the Christian church. They

film that they told you there 18 should be mockers in the last time, who should walk after their own ungodly lufts.

These be they who separate to

NOTES.

are

18. " Ότι έλεγου ύμιν, ότι εν εφάτω χρόνο ໂουδαι εμπαϊκται, κατά τας έαυταν έπι-θυμίας σορούμενοι ταν ασείκα, νία. That they faid unto you, There will, in the last time, be fooffers, walking according to their own ungodly lufts.] See on 2 Pet. iii. 3. and the preceding note in this place. - For [keovreu there will be] leveral MSS, and versions read [excusorae there will come;] which Dr. Mill thought they took from 2 Pet. iii. 3. but that would make no alteration in the sense, any more than the different readings of that phrase, [the last time,] taken notice of, likewise, by Dr. Mill. Dr. Bentley (in his remarks upon a treatile, intitled, A discourse of free thinking, P. I. p. 73.) conjectures that, " instead of [ungedly lufts,] the original reading was [doetyman lascivious, wanton, or filthy lusts;] as the two words, dretyears and Exilopitate, are joined, I Pet. iv. 3. and 2. Pet. ii. 18. and he intimates that this would add a juffness and propriety of expression." But, in desence of the common reading, let it be observed that [ungedly lufts] may denote such a life of sensuality, as argues that a man has not the fear of God; and this expression is as proper as that, which (upon another account) terms them filth lufts. —Again; the St. Peter and St. Jude have, in feveral places, used like words and phrases; yet, in other places, they have used different words to expresse the same thoughts: and it seems highly probable that St. Jude wrote [use unzedly,] in this place, inalmuch as he hath used the words, and eas and ander, no lesse than three times, verse 15. Moreover (what feems to establish the present reading beyond all dispute) there is no antient MS. verfion, or father, to countenance any other reading.

According to the original, it is [rds ta luplas ras anticia, lufis of ungodlineffes, or impieties] which, by a phraseology, very common both with Greeks and Hebrews,

Tignifies [ungodly or impious lufts.] See note (b) on 2 Pet. ii. 1.

19. Obras wor et anodropi Course, These are they subo make separations.] Some MSS. and printed copies, as well as the vulgar latin, add fauris, which reading our common English version hath followed, and rendered these words, "These are they, who separate themselves." But the other reading seems best supported .-- The word arodiopicores, lignifies separating what is shut up within its own proper limits. Accordingly OEcumenius thinks that it here fignifies those saine wachers thruffing, or drawing christians out of the limits of the church. One old English vertion both well rendered the words, [These are makers of Seils.] This understood, it will coincide with what St. Peter bath faid, 2 Pet. ii. 1. concerning those false teachers bringing in destructive hereses. For hereses (in the bad sense of the word) signifieth the wickedly leading, or following, a party or faction. And of this they were guilty in the higheti

TEXT.

PARAPHRASE.

themselves, sensual, having not the Spirit.

are wholly governed by the animal An Christ passions and appetites, and therefore Nero 14. destitute of the spirit, which will not continue to dwell in an impure breast P.

NOTES.

highest degree, who made parties, or introduced factions. See Acts xx. 29, 30. It doth not appear that those corrupt christians, as yet, worshiped in separate assemblies from the true christians. They rather forwardly thrust themselves into the christian assemblies, and into their love-scalts; where they were a disgrace to the christian name. What is faid, Heb. x, 25. of some christians for fuking the affembling of them. felves together, feems to relate to those Jewift christians, who; partly out of fear of perfecution, absented from the christian assemblies; perhaps partly also, out of an aversion to the Gentile converts: but then it doth not appear that they met in separate affemblies. As to the crime of febifm, or of separation from any church, or party (of which so much hath been said both in former and later ages) the scriptural and rational account is plain and casy, i.e. "He is the schismatic, who, thro' a spirit of " pride, uncharitablenesse, envy or contention, covetousnesse, or other worldly so views, subverts the peace, or breaks the unity of the church of Christ; for he " makes a rent in what ought to be united. And the persons, who are imposing " and uncharitable, and are the causes of divisions and animolities, are guilty of the " fibifm, and cause the separation, how great soever their numbers be: and not they "who, for the take of peace, truth, and a good confcience, mark those that " cause divisions and animosities, and separate from them," 2 Cor. vi. 17. Rev. xviii. 4.

F Ψυχικώ, πίξυμα μή Γχυττις Animal, not having the spirit.] Several of the antient Philosophers divided man, as St. Paul hath done, 1 Theff. v. 23. into fpirit, foul, and body. According to that divition, Juxi was the fenfitive foul, or the leat of the animal passions and appetites. Yourk is derived from it, and signifies what is animal. The word occurs fix times in the New Testament. I Car. xv. 44; 46. it is thrice used for the animal body of man, in the present state; by way of opposition to the spiritual body, which the saints are to have after the refurrection: i.e. as the present body is fitted to perform the functions of this animal life; so the body after the refurrection will be fuch as shall be futed to a spiritual state, wherein these animal functions shall be performed no more. James iii, 15. The wisdom from beneath is called [earthly and animal, or] feafual, Jungayo, i. e. fuch as is wholly directed by the animal passions and appetites. 1 Cor. ii. 14. Yoznas artera The natural [it should have been, the animal] man, i. e. a man governed by his fenfes, or his animal passions and appetites: [see on 2 Pet. ii. 12.] such a man is not fitted to judge of, or relish spiritual things. And finally, the word Jugas's occurs again in this text, where our translators have well rendered it, [fenfual;] to denote that those corrupt christians were not governed by conscience, but by the animal senses and appetites. ---- And, as they were fenfual, they had not the spirit. The apostles confered the spirit upon adult christians in general; but such as afterwards proved sensual, or wicked, quenched

TEXT

An.Christi But do you, Beloved, by building

Nero 14. up one another upon your most holy,

and uncorrupted faith 4, and by affembling together frequently, and praying by the immediate impulse of the holy spirit 7, preserve one another in a sincere love

But ye, beloved, building up 20 yourselves on your most hely faith, praying in the hely Ghost, Keep

NOTES.

quenched the spirit. See Wifd. i. 5. See also on 1 Thess. v. 19. Grotius's note upon these words is, [They boost that they have wonderful inspirations; but they have none.]

20. 9 У ими до, ауапита, траумтатр брай тісы вножеворитть вавти, Виг do узи, beloved, building up one another upon your most boly faith, The common way of joining the words of this verse, some presentable to any other. --- Fautis is put for addition one another. Compare 1 Theff. v. 13. with verse 11, where is almost such an exhortation as we have here, dixed operite ex tor era build up one another into one building. ____Eavreis is also put for αλλάλαις, Epb. iv. 32. and v. 19. Cel. iii. 16. Jehn vii. 35. And the exhortations, in the following verles relating to their different treatment of different persons, lead one to understand it so, in this and the next verse. The salse teachers corrupted the faith, turned the grace of God into licentiousnesse, and would have made parties among them. The christians, therefore, both here, and verses 3, 4. are exhorted to preferve one another in the true, pure and uncorrupted faith, as it was taught them by the apostics of our Lord. That faith was called [most boly,] as it did not lead to licentiousnesse, like the corrupt doctrine of the false teachers, but promoted the most holy temper and conversation. See note (*) 2 Pet. ii. 21. christian faith is here confidered as the foundation of a building, and they were to build up their fellow christians upon that foundation. The architect stile is often made use of, in the New Testament, Matt. xvi. 18. Alls xx. 32. Epb. ii. 20, 21, 22, Col. i. 23. and ii. 7. 1 Tim. iii. 15. 2 Tim. ii. 19. Heb. iii. 4. and vi. 1. 1 Pet. ii. 5. Rev. iii. 12. and xxi. 12.

r'En zvijuari ayin seporanyojussa, Proying by the boly spirit,] in is so often put sot [Sid by,] that there is no occasion to refer the reader to particular places. OEcumenius, Grotius, Dr. Hammond, Dr. Whitby, and others, have understood this of their praying by the immediate inspiration of the spirit. That the primitive christians could pray and sing psalms, and hymns by the spirit, appears abundantly, Rem. viii, 26. I Cor. xiv. 15. Eph. v. 18, 19. and vi. 18. Col. iii. 16. The thoughts, the words, and the very method of their prayers, seem to have been all dictated immediately by the spirit. For instances of such prayers and hymns, see Exid. xv. 1. Sc. 20. Judg. v. 1, Sc. 1 Sam. ii. 1, Sc. 1 Kings xviii. 22, Sc. Luke i. 46, Sc. 68, Sc. Asts iv. 24, Sc. As to the necessity of their praying by the spirit, see the Esson annexed to 2 Tim. p. 114, 115. Thus interpreted, how well doth this sentence connect with what goes before? The salse teachers were sensual bud not the spirit: most probably they had once had the spirit; but, by deciming from the true saith and salsing into vice, they had quenched the spirit, and it was withdrawn from them. But the true christians, building up one another upon their most

Luly

TEXT.

PARAPHRASE.

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

And of some have compassion, making a difference:

And

love to God and goodnesses: in that An Christi way fully and firmly expecting the second coming of our Lord Jesus Christ, Nero. 14. and that he will then grant you mercy, and admit you into everlasting life and happinesses.

Moreover, you are not to deal alike with all, who are seduced by the false teachers. For some are weak, and easily imposed upon; unto them you are to show great lenity and tendernesse, mak-

nΩ

NOTES.

holy faith, i.e. not having quenched the spirit, by departing from the truth, or falhing into vice, were to assemble together frequently, and make use of their spiritual gifts, continuing to pray by the immediate inspiration of the spirit; which the false teachers and corrupt christians (notwithstanding all their boasting) were unable to do.

21. [Exercise in drawn bee resistant keep one another in the love of God,] That invrise frequently lignifies [one another,] see on verse 20. The connection seems to be continued, verse 20.—23. which inclines me so to understand invrise, in this place.—[The love of God] signifies that love wherewith we ought to love God, Luke xi. 42. John v. 24. Rom. v. 5. 2 Thess. iii. 5. 1 John ii. 5; 15. and iii. 17. and v. 3. and so I understand it likewise, Rom. viii. 39. It seems to signifie [the love of God to us.] 1 Cor. xiii. 13. 1 John iv. 9. I have not met with any place, where it comprehends both our love to God, and God's love to us; the they are so inseparably connected, that wherever there is one, there is the other also, Pla. exivii. 11. John xv. 10. Rom. xi. 22. The more usual signification of the phrase will, here, very well sute the connection, viz. "That, by building up one another upon their most holy saith, and praying by the inspiration of the spirit, they should preserve one another in a sincere love to God and goodnesse; and, in that way, they might expect the mercy of our Lord Jesus Christ, unto eternal life."

1 Hoodex husen to the De to revolute huser hose yorse, the Communion. Expeding the mercy of our Lord Jefus Chrift, unto eternal life. The grand promise which God hath made, in the gospel, is that of eternal life, or a glorious and happy immortality. John xvii. 2. Rom. vi. 23. 1 John v. 11. God gave unto his son, Jefus Christ, power to raise the dead, and to bestow eternal life and happinesse upon as many as obeyed him, John v. 21, Gc. and xvii. 2. Ads v. 31. 2 Cor. iv. 14. and therefore it is here called the mercy of our Lord Jesus Christ, unto eternal life.—As long as they continued in the love of God, they might, with reason, look for the mercy of Jesus Christ. See Tit. ii. 11, 12, 13. They were, then, saved only in hope, Rom. v. 2; 5. and viii. 24. Heb. vi. 18, 19. 1 John iii. 2, 3. However, the spirit (by whom they prayed) was to them a pledge, or carnest, of that eternal life. And,

when

TEXT

An.Christi 68.

ing a difference between them and o-Nero. 14 thers ".

 \sim 23.

But with those, who are more deeply immerfed in their errors and vices, and who are hardened and obstinate, you are to deal sharply and severely; threatening them with the impending judgments of God, and faving them by fear, fnatching them like a brand out of the fire *; and taking so much care of being infected yourselves, as to manifest

And others fave with fear, 23 pulling them out of the fire; hating even the garment sported by the ficih.

Now

NOTES.

when Christ shall appear as Judge, they shall be put in full possession of what they, here, only boped for, Matt. xxv. 41. Tit. ii. 13. 2 Pet. iii. 12, &c. See on 1 Toeff.

22. " Kai 🕏 uly Exerci, Stanetrousni, Moreover, some treat with lenity, making a difference, This and the next verie are confused in the Sprine, and much more in the Vulgate. Several MSS. read if us wish ship yere Sungenousers, which Grotius translates thus, [reprove those who prefer themselves to others.] The copy, from which the Vulgate was taken, feems also to have followed that reading. The common reading expresses, in a much better manner, the antithesis between this and the sollowing fentence, is supported by a greater number of MSS, and preferves the more usual fignification of Suzzeswedas, i. c. to diffinguish, or make a difference. See on James ii. 4 .- We show mercy to, or have compassion upon, those whom we save by fear, And, therefore, exerre must here fignific [deal mildly, or gently.] There were two forts of christians led aside by the faile teachers. The one, thro mere weaknesse and imprudence. They, being meek and tractable, might be casily reclaimed. They, therefore, were to be treated with mildnelle and tendernelle, and a difference was to be made between them and the vicious and stubborn, Gal. vi. 1. 2 Tim. ii. 24, &c. I do not suppose that St. Jude speaks in this verse of the seduced, and in the next of the feducers. The latter he represents as incorrigible. But he is speaking of two forts of christians, that were tainted by the seducers. In the soregoing verse he exhorted them to keep one another in the love of God. If they could not, he in this and the next verse, directs them how to treat such as were led aside.

23. * Ous de en colo a alere, en re muede apralesses, But others fave by fear, snatching them out of the fire :] See the preceding note. These words [eval(a, in, or by fear,] are not in several MSS, and Versions, in this place; but transfered to the next fentence. However, the common reading is agreeable to other MSS, and in the best manner preserves the antithesis. Those, who were more deeply immersal in the errors of the false teachers, and more corrupted with their vices, were to be found (or reformed) by fear; especially, if they were also stubborn and intractable. They were to let before them the terrors of the Lord; denounce against them the judg-

TEXT.

PARAPHRASE.

24 Now unto him that is able to keep you from falling, and to present nifest that you hate every the least ap. An.Christi pearance of vice and debauchery.

Now, unto him, who is both able and willing to preserve you from falling under such terrible judgments as

NOTES.

ments of God, which were hanging over their heads, just ready to fall upon them, if they did not repent, and that speedily. This difference were they to make between them, and the meek and tractable. Some diseases require gentler methods of cure; some, more rough medicines and harsh operations. However, by mildnesse, in some cases; and terror, in others, men may be instrumental in saving one another, Rom. xi. 14. I Cor. vii. 16. and ix. 22. I Tim. iv. 16. James v. 19, 20. When milder methods would not do, our Lord and his apostles used terror, and directed others to do so, Matt. iii. 7. and xxiii. 13, Sc. John viii. 44. Rom. ii. 3; 5, Sc. 2 Cor. v. 10, 11. Gal. v. 4. I Tim. v. 20, Sc. 2 Tim. iv. 2. Tit. i. 9,—13. Heb. x. 26, Sc. Notorious offenders are to be reproved sharply and publicly.

Snatching them out of the fire.] is a proverbial expression, made use of, Amos iv. 11. Zach. iii. 2. and alluded to, 1 Gor. iii. 15. Just as one would hastily take a brand out of the burning, or fnatch one's most valuable treasure, or desrest friend, out of an house that is on fire, to preserve them from being utterly consumed;——in like manner must notorious sinners be treated, to prevent their perishing. Not that men are to punish the incorrigible (unlesse they disturb the peace of civil society) but they are to be threatened with the divine displeasure, Rom. xii. 19. Heb. x. 30, 31. This method of saving men denotes, (1.) That they were to be speedy in attempting to reform them, for sear of losing the opportunity. (2.) They were to use some more rough and disagreeable methods, rather than suffer them to perish. Fear may be of service to deter men from vice, and make them first attend to virtue and piety: but, when by practice men have gained right habits, they will act from the nobler principle, of love to God and goodnesse.

I Mirriers is the died this ourses continuous even hating even the garment spotted by the stella.] Some have taken pains to show that by the word [garment] we are here to understand the human body, which is often called a garment, or compared to a garment. Others have sallen into other interpretations of this sentence, which I choose not to mention. Whoever reads, Lev. xiii. xiv. xv. chapters, Isa. xxx. 22. and sxiv. 6. and considers that they were Yewish Christians, to whom St. Jude wrote this epistle, will easily discern that it is a fine allusion to the garments, which were polluted by touching the body of a person that was unclean. The meaning is, that, as the Jews of old were carefully to avoid every legal pollution, or ceremonial impurity, which rendered them odious to their neighbors, and avoided by them; so Christians were most carefully to avoid every mosal impurity, 1 Thes. v. 22. Rev. iii. 4 While they indeavored to save some by gentle methods, and others by sear, they were to take care less they themselves should be possibled by their bad example, or insected, by coming near them, Hib. xii. 15. Janus i. 27. A phylician,

TEXT

An.Chrbti await the unrighteous; and to present

Nero. 14
You before your glorious judge, as per
fons who have led blamelesse and holy

present you faultless before the pre-

NOTES.

who attempts to cure the plague, should take care lest he himself be inscaled by the

persons whom he indeavors to cure.

24. The Si Suvanian pulitical durits distinct Nonu unto him who is able to keep you from falling.] The word [able] implies that God is [willing] also, Rom. xi. 23. and xiv. 4. and xvi. 25. 2 Cor. ix. 8. Eph. iii. 20. Heb. ii. 18. The Alex. MS. reads [hinas, us.] but it is singular in that reading. Nine MSS, the Valgate, and the Syriac, according to Scaof, read [hinas you.] which is followed by our common English version; and of which both Grotius and Dr. Mill approved. That is also the reading, Rom. xvi. 25. However, the sense is the same, whether we follow that or the common reading; because durits is of all persons, as infe in Latin. And, by [you.] in this place, the apostle seems to mean those Christians, who had not been drawn aside by the seducers.

The Vulgate hath translated and disse, without fin : Whereas the literal translation is, [without falling, or flumbling.] " So Xenophen fais 1229 антако, An berfe that " does not flumble. But metaphorically affairs fignifies free from calamities. So " Plutareb fais of Pericles, angaries Siayevidat if arran & that is, be continued " fafe and firm, or met with no calamities. In Fab. Max. p. 345. Ed. Stepb. "And it may be taken in a moral sense, not only as the verb willies does several se times in the New Testament signifie to offend; but also as Helychius explains the 46 adverbanfaisus, by anarayeasus, without blame, or condemnation. In which fenfe 46 fome would understand the word and desert here, as it is connected with sugar ductus " to prefent them blameleffe." -- I do indeed allow, the apostle might say, that God was able and willing to keep them from falling into fin (or being deluded by those deceivers) and prefent them faultleffe, &c. if they were not wanting to themselves; that to fall into calamity was the common lot of christians at that time; -----and that a person, who fell into calamity, might still be faultlesse; which he, who fell into fin, could not. But there is another interpretation of the words, to which I very much incline. It is faid, Prov. xxiv. 16. That a just man falleth seven times, and rifeth up again; but the wicked shall fall into mischief. Upon which Bishop Patrick observes, " When good men meet with any affliction, it instructs them not 44 to despair of better days. So those words are to be understood, ver. 16. which " are commonly, not only in fermons, but in books also, applied to falling into fin. 46 And, that men may the more securely indulge themselves in their sins, and yet 46 think themselves good men, they have very cunningly added something to them. " For they are commonly cited thus, A just man falleth seven times a day, which " last words, [a day, or in a day,] are not in any translation of the Bible, (much less " in the original) but only in some corrupt editions of the vulgar Latin; which, " against the plain scope of the context, and meaning of the words, seems to under-" fland this place of falling into fin. When the word [fall] never fignifies fo, but 44 always trouble and colomity, as abundance of learned men have long ago observed.

TEXT. PARAPHRASE.

Gence of his glory with exceeding lives; and that to your exceding great An. Christian joy,

To joy 2.

Unto Nero. 14.

NOTES.

Pf. xxxiv. 19. and xxxvii. 24.

It may be further observed that for [303 Naphal] winds is used some scores of times, in the LXX. for falling in the battle; as it is likewife, Luke xxi. 24. and that it is frequently to be understood, in other places of the LXX. for falling into calamity, or death; as it is also, Ads v. 5; 10. Rom. xi. 11. and xiv. 4. 1 Cor. x. 8; 12. Heb. iii. 17. and iv. 11. James v. 12. Rev. xvii. 10. but Grotius observes that it is never used for falling into fin. And, the' [713 Nagaph] white doth, three or four times in the New Teltament, fignific [to offend;] yet it is found ten times in the LXX. and never fignifies [to offend,] but always [to fall in the battle;] as I think it fignifies, 2 Pet. i. 10. See also, 2 Maccab. xiv. 17. It fignifies [to fall into calamity,] Ecclus. xxxviii. 12. and the substantive salasopa fignifies [a calamity or plague,] I Sam. vi. 4. God hath not, in fach, kept any man intirely without fin; but he will preferre the penitent from finally folling into milery. The image in St. Jude's mind feems to have been this, " All mankind are to be presented before the judgment seat of 44 Christ, in the great day. Such as have been sincerely penitent and righteous, God se is both able and willing to keep them from falling in the judgment, or from falling 44 into final mifery, and to prefent them before the glorious tribunal to their exced-" ing great joy." The other part of the image is callly supplied, win, that as to " the unrighteous, God will not keep them from falling in the judgment; nor pre-" fent them without blemish, before the tribunal of their most glorious judge." You have the fame image in feveral texts that shall be quoted in the next note.

* Kzì vũoa zatvinin vĩ s lins àvi duipus is dyaddises, And to present you before bis glory, without blemish, with exceding great jos.] See the preceding note. By [his glory,] I understand that of our Lord Jesus Christ, before whose glorious tribunal God will present us and all mankind.——'Aponus signifies (without blemish;] see on 1 Pet. i. 19. As applied to sur Lord Jesus Christ, it signified that he was intirely see from all sin. As applied to such impersect creatures as we are, it doth not mean, that we have attained to spotlesse innocence, absolute persection, or a full measure of works; but such as have kept the commandments of God from their youth up (and those, likewise, who have repented of their vices) and who are guilty of nothing but sins of infirmity and daily incursion, are often, in scripture, called holy, persect, without repress, without spot, without blemish, and the like. Thus, "before the foundation of the world, God chose that the Gentiles should be taken into the number of his people under the Messiah, that they might be holy and without blemish before him, in love," Eph. i. 4. And, "tho' they were once assented and enemies in their minds by wicked works, he hath now reconciled them by the body of his slesh, thro' death,

TEXT

An.Christi Unto the only wise God, our Savior,

68. be glory and grandeur, power and doNero 14. minion, both now and for ever,

25. AMEN^b.

To the only wife God our S2- 25 viour, be glory and majesty, dominion and power, both now and ever. Amen.

NOTES.

to prefent them hely and without blemish, and without reproof before him," Col. i. 21, 22. And all those, who have been bely and without blemily here upon earth, i.e. all the prevailingly and habitually pious and holy, "God will establish their hearts unblameable in belineffe, before God, even our father, at the coming of our Lord Jesus Christ, with all his faints, or with all his holy angels, 1 Thest. iii. 12, with which comparc, Epb. v. 26, 27. 1 Theff. v. 23. 1 P.t. i. 6, 7. 2 Pet. iii. 11, ----14. Rev. xiv. c. and xxi. 27. As many, as have taken upon them the profession of the gofpel by baptifm, are faid to have put on Chrift. If they act as they should do, in all their words and actions they indeavor to imitate and obey Christ; " so that, to God, " now looking on them, there appears nothing but Christ. They are, as it were, ec covered all over with him, as a man is with the clothes be bath put on." See Mr. Locke on Gal. iii. 27. And that the phrase, [puting on the Lord Jesus Christ.] denotes the duty of Christians, appears more plainly, Rom. xiii. 14. where, instead of indulging to debauchery, they are exhorted " to put on the Lord Jefus Christ, and not make provision for the fielh, to gratifie the lust thereof." This is otherwise called, their being clothed in white raiment, Rev. iii. 5; 18. and it is further explained, Rev. xix. S. where the church is faid to be arrayed in fine linen, clean and white; for the fine linen is the righteousnesse of the saints, and (to name no more) Rev. in. 4. Unto the angel of the church at Sardis, Christ faith, " Thou haft a few names even in Sardis, who have not defiled their garments, they fall walk with me in white, for they are worthy." By these representations, we are not to understand that they had never been guilty of any one fin; or that God will, in that great day, present them to his son and say, they have been without fin; or that the line, they had been guilty of, were covered from the view of God, so that he took no notice of them when they fined; or that he hath lince forgot that they once transgressed. None of these things can be said with any truth or reason. Such as men have really been, during this state of trial, such will God present them before the grand tribunal. He will not impose, neither can be be imposed upon. All such as have repented of their fins, and been prevailingly and habitually holy, here upon earth, God will prefent as righteous before their judge at his coming. And that to their exceding great jay. For, in confequence thereof, they shall immediately enter into the policition of an eternal life of glory and complete felicity, John xvi. xx. 1 Pet. i. 6,-9.-Zegerus fais, that these words, [iv dyanniam with exceding great joy,] are not in some copies; but the generality of MSS, have them, and lead us to retain them. This verse is very confused in the Syriac. To the end of this verse some copies of the sulgate add these words, sat the coming of our Lord Jesus Christ.] That reading is not sufficiently supported; but it points out the true interpretation. For, at the coming of our Lord Jesus Christ, good men shall be presented before him, to their exceding great joy,

25. Mora στοῦ βιζί, σωτίξει ἡυᾶτ, δόξα τὰ μεγαλασίνει, κράτθο τὰ ἐξεσία, τὰ τὰν τὰ ἐκ πάνθες τὰς ἀιῶτας. ᾿Αμέψ. Unto the only wife God, our Savier, be glory and grandeur, power and dominion, but new and unto all ages, AMEN.] Because the adjective μόψο

NOTES.

is here made use of, I once suspected that the first words of this verse ought to have An Christi been rendered, [unto him who alone is God,] by way of opposition to the plurality of Gods, so common among the beathen. But now I apprehend the common interpre Nero. 14tation to be more just; inalmuch as it is faid, Matt. xix. 17. There is none good, but one, that is God; whereby our Savior meant that the goodnesse of God far excedes that of all other beings, or that he is the fountain of goodnesse. I Tim. vi. 15, 16. He is called the only potentate, as having universal, and underived power: - and it is faid that be alone bath immortality, that is necessarily, or in and of himself, Rev.xv. 4. it is afferted that God only is boly; to intimate that his holineffe far forpaffes that of all other beings .---- Tis reasonable, therefore, to translate the words of this text. and Rom. xvi. 27. [unto the only suife God.] The word, [copp wife,] is not in feveral antient MSS. and versions. Estim and Dr. Mill conjectured that it was brought his ther from Rom. xvi. 27. However wifdom is ascribed unto God, Dan. ii. 20. Rom. xi. 33. Epb. iii. 10. and in many other places. And the greater number of MSS. retain it here. --- 'Tho' men have wildom in some degree, and angels in a superior degree; yet they derived all their powers and faculties from God, and their wifdom is limited. Whereas God alone is wife, as his wildom is underived and infinite. As to God's being called [our Sawior,] fee note (4) I Tim. i. 1. - After the words, [our Savier, a great number of MSS. and verfins add, [thre fefus Chrift, our Lard;] Dr. Mill conjectures that these words were also taken from Rom. xvi. 27. But they are not all there. However, (whether it is expressed here, or no) it is our duty to give praise unto God, thre' Jesus Christ our Lord, Eph. v. 20. Col. iii. 17. Heb. xiii. 15. 1 Pet. ii. 5. and iv. 11 .- After [dominion,] feveral MSS, add, | before all ages,] and some MSS. and versions read, [before all ages, and now and for ever.] Dr. Mill takes this addition to have been at first a marginal note; and afterwards to have crept into the text. The fense of these additions will not be doubted; because it is supported by other texts; however there is reason to question the genuincheste of such. readings .- All the feriptural doxologies, throughout the New Testament, may be found in a note on 1 Pet iv. LL

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- IV. A fecond Differtation (annexed to 1 John) on 1 John v. 16, 17. concerning a fin unto death, and a fin not unto death.

THE

PREFACE

TO THE

SECOND VOLUME.

Have now been about twenty years ingaged in this work, and can affire the reader, that, the more I have fludied the scriptures, the more I am convinced of their truth and excellence. And I would most earnestly recommend a diligent and careful study of the scriptures to all christians; but especially to all divines.

My two very great and learned predecessors, Mr. Locke and Mr. Pewce, died before they bad sinisked *. And, though I begun more early in life than they did, I acknowlege, with the deepest gratitude, that kind providence, which has spared my life, and permitted me to sinish what I originally designed.

Mr. Locke wrote on Galatians, I and II Corinthians, Romans and Ephelians. Mr. Peirce wrote on Colossians, Philippians, and the epifle to the Hebrews, except the three last chapters. Mr. Hallett sinished the episte to the Hebrews.

In my former volume, I have wrote on Philemon, I and II Theffalonians, I Timothy, Titus, and II Timothy. This fecond volume

A 2 confifts

* Mr. Michael (in his dedication of the Epistle of St. James, p. 3.) sais, A John Locke, sormerly the glory of Britain, consecrated the three last years of a life, famous for all forts of learning, to the scriptures; and especially to the study of the epistles of Paul, the apostic of the Gentiles. Hence came his Paraphrases and Notes on the Epistles of Paul to the Romans, &c."

Mr. Peirce did not set about his Paraphrases and Notes on the Episiles to the Colossians, &c., till after the rise of the differences at Exeter; i. e. about five or fix

years before his death.

confilts of a paraphrase and notes on the seven (which are commonly called The) general, or catholic epistles. — So that all the epistles are now sinished in the manner proposed, and begun, by the justly cakbrated and sagacious Mr. Locke. And Mr. Lowman has writ, in the like manner, A Paraphrase and Notes on The Revelation.

If Popery should be permitted to overspread Europe, such fort of writings would be every where condemned. And a stop (for a while, at least) put to the liberal arts and sciences; and more especially to the free study of the sacred scriptures. But, if the British spirit of liberty spread on the continent, the liberal arts may be expected to storish, and the sludy of the boly scriptures to be more and more cultivated; till the bright beams of truth shine through the thick darknesse, which has, in many places, so very long prevailed.

The former volume is, at present, out of print. And it is boped that these Paraphrases, &c. will have a more general spread on the continent. For the learned Mr. John David Michael, one of the prosessor of Hebrew, in the university of Gottingen, in the Electorate of Hanover, has begun to translate them into Latin. He has already translated the epistle of St. James. And Mr. Sigismund James Baumgarten, another learned professor, has prefixed a recommendatory presace; in which he has given an account of several of the English commentators, and mentioned them with the greatest respect.

Mr. Michael has also translated the epistle to the Hebrews; and is proceeding to publish this whole sett of Paraphrases and Notes on all the epistles: to which he, in many places, subjoins his own remarks and observations.

When persons of different nations, seets, and parties, can thus join in carrying on the same design, unite in promoting scriptural knowlege, and agree to differ in things less clear and important, it seems to be an happy presage of a more general spread, not merely of knowlege, but of christian love and charity; that spirit of benevolence, which is the most amiable and excellent part of christianity.

As this has been a work of time, it is no wonder that I should alter my sentiments, as to some particulars, during the course of it.

A great many corrections and alterations were placed at the end of

the SECOND VOLUME.

the first volume. The reader will find some, also, at the end of this second volume.

I did not choose to presix my name to this work, till I saw what reception it met with, in the world. But now, as it has met with such a candid and savorable acceptance, that reason ceases. And, therefore, I have presixed my name to this second volume.

May every one, who studies the scriptures, bring with him candor of mind, love of truth, and a sincere desire to know and practise his duty! And then he may hope for that glorious immortality, which our Lord Jejus Christ bath so clearly brought to light in his gospel; and which he hath so expressly promised to every prevailingly righteous person, and to every sincere penitent! So wishes, so prays, his

fincere well-wisher and affectionate servant in

our common Lord,

GEORGE BENSON.

A

PREFACE

TO THE

Seven (which are commonly called the) General, or Catholic, Epistles.

THE seven following chistles, viz. one of St. James, two of St. Peter, three of St. John, and one of St. Jude, obtained, from the fourth century, the name of catholic, or general epistles, among the Greeks: and were, asterwards, among the Latins, sometimes called canonical epistles. And, as they have been frequently so called, it may not be amisse to inquire into the reason of their having such names. — Upon inquiry, I find three reasons have been alleged,

(1.) Some have supposed they might be called catholic, or general, epissles; because they were designed to be transcribed, and fent among the christian churches, that they might be perused by all. For they contain catholic, or general, destrine; which might be read with advantage, every where, by the catholic church of Christ. In like manner, they might be called canonical, as containing canons, or general rules and precepts, which concern all christians.

It is allowed that the doctrine in them is truly catholic and excellent: that they, likewife, contain general rules and directions, which concern all christians; and that the particular precepts are obligatory upon christians, in all times and places, as far as their situations and circumstances are alike.—But, then, these things are equally applicable to the other books of the New Testament. And, upon such accounts, St. Paul's epistles might as justly and properly be stiled catholic, or canonical, epistles. For the doctrine, there delivered, is as catholic

A PREFACE to the Catholic Epistles.

and excellent. They, likewise, contain many general precepts, obligatory upon all christians: and the particular precepts are binding, as far as the circumstances of christians in later ages are like those originally refered to, by that apostle.

(2.) Others think, they might be called catholic, or general, epistles; because they were not writen to one man, city, or church, like the epistles of St. Paul, but to the catholic church; i. c. to christians in general; or, at least, to all the Jewish christians, wherever dispersed over the face of the earth.

But this does not appear to be a just representation of the fact; and consequently cannot be a good reason for such an appellation. --- The episte of St. James was, indeed, writen "To the christians of the "twelve tribes of Israel, in their dispersions." But then it was not writen "To the christians in Judea; nor to any Gentile christian, "in any country whatever." -- The two epistes of St. Peter were (as I apprehend) writen "To the christians, who had been devout "Gentiles: " and consequently not to Jewith christians; nor unto such as had been converted immediately from among the idolatrous Gentiles. --- The first epistic of St. John, and the episte of St. Jude were, probably, writ "To Jewith christians out of Judea, and "chiefly to those in the western dispersion." --- But the second and third epistes of St. John appear to me to have been writen to particular persons.

(3.) The epiftles of St. Paul were received by the catholic church, or the christians in general, soon after be had wrote them. And so were the first epistle of St. Poier, and the first epistle of St. John. Whereas the epistle of St. John, and the epistle of St. Poier, the second and third of St. John, and the epistle of St. Jude, were, at first, doubted of, by some: though they have since been generally received. Now Dr. Hammond (in the conclusion of his preface to the second epistle of St. John] conjectures, that the first epistle of St. Peter and the first of St. John might be called catholic or canonical epistles, by way of opposition to the other sive, which were once doubted of; or which were not, at first, so catholicly, or universally, received. But, when the christians had examined, and found that those sive had been writen by some of the apostles of our Lord; then they, also, had the title of catholic, or canonical epistles, to denote that they belonged

VIII

A PREFACE to the Catholic Epistles.

belonged to the canon of the New Testament, and were received by the catholic church.

This appears to me to be as probable a reason for that title as any that has been assigned. — These seven were none of them called catholic, general, or canonical epistles, by the apostles themselves, or by the apostolic sethers. And it may not be very easy to assign the true grounds, or a proper reason, of every name, or expression, used by the succeding sathers. The posisferipis to St. Paul's epistles are now very little regarded. And perhaps the title of general, or catholic, or canonical epistles, as appropriated to these seven, may not deserve much more regard.

The order, in which these seven episites are placed, does not seem very material. If we could with certainty six the date of each episite, the most natural order would be to range them according to the time in which they were writen. Some have placed the three cpisites of St. John sirst; perhaps because he was the beloved disciple of our Lord. Others have placed the two cpisites of St. Peter sirst; probably because they looked upon him as prince of the apostles. Some have placed the episite of St. James last; possibly because it was later received into the canon, by the christian church in general. Others have placed the episite of St. James the sirst; as thinking, perhaps, that it was writen the surst of the seven. — I have, in all respects, followed the usual order in placing them; except only that I have placed the episite of St. Jude next to the second episite of St. Peter; because there is so remarkable a resemblance between those two epistes.

The END of the PREFACE.

A

PARAPHRASE

AND

NOTES

ON THE

First EPISTLE of St. 30HN.

The History of St. John, and of bis writing his First Epistle.

SECTION I.

John was the name of three celebrated Persons, mentioned in the New Testament, viz. John Baptist, who was the harbinger or forcruner of our Lord. John Mark, who was son to the sister of Barnabas, and who is reckoned to have been the author of the gospel commonly ascribed to St. Mark. And finally, St. John, who has been eminently distinguished by various names and titles, such as the evangelist, the elder, the divine, the beloved disciple, and the apostle of our Lord. He is the Person, whose life, character and writings, we are now to consider; and more especially the writing of the first of his episses.

St. John was the son of Zebedee and brother to James the elder (a). His father was a fisherman, whose imployment it was to fish upon the sea, or lake, of Galilee. St. John, therefore, was (most probably) borne at one of the towns, which stood upon the banks of

(a) Mat. iv. 21, & x. 2. Mark i. 19, & iii. 17. Luke v. 10.

the Lake; perhaps at Bethlaida, or Capernaum. And he was brought up to his father's businesse. As he was descended from Jewish parents, he was circumcised, and educated in the observation of the Jewish law. His parents also and other instructors would, at that time, very probably, teach him to expect that the Messiah would very shortly appear, and set up his kingdom. If he was a disciple of John Baptish, before he became a disciple of Jesus, he would thereby have his expectations of the speedy approach of the Messiah's kingdom greatly raised. Peter and Andrew, who were partners with James and John in the sithing trade, were first disciples of John Baptish, and then of Jesus (b); and there is reason to conjecture the same concerning St. John; and concerning most, if not all, of the Apostles of the circumcision.

From the time that John Baptist had pointed out Jesus as the lamb of God, who taketh away the fin of the world, it is very likely that St. John was often with him, hearing his discourses and beholding his miracles; and that he fometimes traveled from town to town with him, when he went about, proclaiming the welcome tidings, that the kingdom of God was just ready to appear, But, upon the miraculous draught of fishes (of which a particular account has been given, in the bistory before I Peter, p. 3.) not only Peter and Andrew left their nets and fiffling boat; and followed Jesus, or attended more constantly upon him; but soon after, even the same day, James and John also became his more constant attendents. They had been present and assisted in draging that miraculous draught of fishes to the shore; but not in the same boat with Andrew and Peter. After they had secured the fishes, they went to mend their nets and to prepare for going on, in their usual imployment. But Jesus (who, before they lest the boat, had called Peter and Andrew to be fishers of men) walked along the shore, till he came where Zebedee's fishing boat lay: and, finding the two Brothers very busy in preparing for going on in their work, he called them also to be his more constant companions and followers. And they, without hefitation, left their boat and net, together with Zebedee their father and the hired fervants, and chearfully complied with the call, or command of Jesus.

Some may, perhaps, think "that these disciples of Jesus acted "a very forward and precipitant part, to leave all and follow a "stranger; or to become his disciples or attendents, upon little, or no, seeming evidence." But they, who would object these things,

have

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have not sufficiently considered the matter. For Moses and the prophets had foretold the coming of the Melliab; and some of the prophets had so exactly specified the time of his appearing, that the Jews were now daily looking for him. John Baptift also had appeared in Judea, as his harbinger, or foreruner; and had not only prophelied of his coming speedily; but had also baptized multitudes of the Ferus, to prepare them for entering into the Meffiah's kingdom, which he declared was just at hand. He had, likewise, baptized Jesus himself, as the very Messiab; or the great prophet, by whom that kingdom was to be erected, and to whom it was to be in subjection. After he was baptized, Jesus himself began to preach, "that men should repent, because the kingdom of God was at hand." John Baptist was indeed, by some, mistaken for the Meshab. However, he himself was not that light, but was fent to bear witnesse of that light, or to point out Tesus as the light; that, through him, all the Jews might be led to believe him to be such. And accordingly, John bore witnesse, saying, "This is he, of whom I spoke; he, that cometh " after me, is justly preferred before me; for he was my superior." And, when the Yewish Sanbedrim sent a solemn deputation of Priesls and Levites from Jerusalem, to inquire of John Baptist, " whe-"ther he was the Christ?" he openly declared, "he was not; " but baptized with water to prepare men for the approach of the " Melliah, who would himself shortly appear and baptize men with " the holy spirit and with fire; --- who would destroy the wicked, " but reward the righteous and make them happy." Again; the next day, John faw Jefus coming towards him, and then he publicly declared that " that was the Lamb of God; who taketh away " the fin of the world." intimating that that was the very person, of whom he had fpoken the day before. And, as a confirmation of it, John said, " he had seen the spirit come down from heaven. " and remain upon him for some time; which was the token God " had reveled to him, whereby to know the Melliab, or to be " confirmed in the knowlege of him." Again; the next day, John was present, and two of his disciples with him; and seeing Fesus walking by, he pointed to him and faid (as before) Bebold the Lamb of God! Upon that, those two disciples followed Fesus to the place of his stated habitation; and tarried the whole day, to converse with him. Upon which they were satisfied themselves, and informed others, that that was the very person, of whom Moses had wrote in the law; and of whom the prophets had wrote, in their

B 2

prophesics. --- Now, if we consider all these things, and remember how universally John Baptist was looked upon, as a prophet; and that many were by him prepared for the reception of Jesus as the Messab; there is nothing wonderful, nor any thing unreasonable, in their complying with the call of Jesus to follow him, or become his disciples.

After that, Jesus turned water into wine, at a marriage scass, in Cana of Galilee: and, when he had thus manifested his mighty power, his disciples believed on him, or were confirmed in their faith in him. Then he went up to Jerusalem to celebrate the passover, and there he drove the buyers and sellers out of that court of the temple called the court of the Gentiles; and he worked other miracles, whereby he increased the number of his disciples. Having, by these things, raised the envy and zeal of the Pharifees, he lest Judea and departed again into Galilee; and the road from Judea to Galilee lay through Samaria. There, at Jacob's well, he converted the woman of Samaria, by telling her many fecret and remarkable passages of her life; such as none could have discovered but some eminent prophet. Afterwards, in the town of Sichar, he converted several other of the Samaritanes. Again; leaving Samaria, Jesus went about Galilee and taught in their synagogues, with great approbation. And, among other things, he, being at Cana, cured the noblemen's fon at Capernaum. He, likewise, cured a demoniac or epileptic person; and Peter's wive's mother, who kept her bed with a fever; and a multitude of other difeafed perions. And finally he, by his miraculous power, affifted Peter and Andrew, James and John, to catch that large draught of fishes, which has been mentioned already. And, upon that, he called them to follow bim, promising that they should be fishers of men. By this, we are not to understand, that he now called them to become his date ciples; for fuch they were long before: but he now called them to follow bim, as his more constant attendents; that, by further and more frequently hearing his discourses and beholding his miracles, they might be trained up for the apollolic office. --- Now, what was there unreasonable, or unbecoming the most wife and excellent men, in complying with fuch a call? They had many and strong reasons for what they did. And, the' they left their imployments and forfook all they had in the world, and denied themselves for the public good, it was fo much more to their honor. They deferved greater effects and gratitude from men, and shall at last have a greater and more giorious reward from God.

Accom-

Accompanied with these and other disciples, Jesus proceded to travel about the country from place to place: teaching the people, in the synagogues and essewhere, the great doctrines of the kingdom, which he was going to erect; working miracles of various kinds and in very great numbers, to rouse the attention of the whole country, and to prove his own divine mission. Having instructed his disciples, for some time, publicly with the people, and more particularly afterwards in private; having given them also sufficient opportunity to observe his pious, virtuous behavior; and to behold his many unquestionable and surprizing miracles; --- Jesus spent a night in meditation; and prayer to his father, for direction in that important affair; and then, the next morning, he chose, from among the multitude of his disciples, twelve men, whom he named and constituted Apostles (c); among whom St. John was one, and that of no small eminence and distinction.

SECTION II.

N tracing the various parts of St. John's life, it is proposed, (I.) To take notice of the disadvantageous, or lesse agreeable, parts of his behavior.

(II.) His virtuous and amiable conduct; and particularly the great and uncommon affection, which he manifested towards his great

Lord and Master.

- (III.) The peculiar affection and regard, which Jesus manifested towards St. John.
- (I.) Let us take notice of the disadvantageous, or less agreeable, parts of St. John's behavior. (1.) When our Lord had been discoursing on the great duties of mercy and forgivnesse, love and charity, which his disciples were to exercise one towards another, John answered him, saying, (d) "Master, we saw a man, some time ago, "casting out demons in your name, who was not one of the "twelve; neither did he ever sollow you in our company. Being "jealeus, therefore, of your honor, we forbade him to make use "of your name any more; because he belonged not to us. Did "we well in sorbiding him, or no?" Jesus replied, "You should not have sorbid him, or have discouraged any one who was promoting
 - (2) See The Hift, before 1 Peter, p. 3, 4. (1) Mark ix. 38, &c. Luke ix. 49, 50.

" moting the doctrine of the gospel. For, tho' perhaps he has " not the same advantages that you have, nor equal affection for " me; yet he has undoubtedly some respect for me. For it can " hadly be, that one, who casts out demons in my name, will " allow himself to speak evil of that name, by which he worketh " miracles. And, if he has any regard for me, tho' it be not for " much as to make him join with you in leaving all and following " me: nay, tho' it were only fuch as prevented him from oppol-" ing and hindering you; he ought to be incouraged; and to be " looked upon, as on our fide. For the meanest services, even the " giving you a cup of cold water, in my name, or because you are " my disciples; any the least help and incouragement in promoting " the gospel, shall not finally misse of a proportioned reward." By our Lord's rebake, it appears that St. John did not, in this case, act with fo good a disposition, as he ought. However he was not guilty in any high degree; if he had, his Lord would more feverely have reproved him.

(2.) St. Yokn manifested a spirit of persecution, or of undue zeal and refentment, against a village of the Samaritanes, which refused to let Jestes and his disciples have any entertainment there (e). ---Yester was going from Galilee, attended by his twelve apostles, to keep the feast of tabernacles, in the city Jerusalem. And, as he was to passe through Samaria, he sent James and John before him, to prepare for his reception and accommodation on the road. Now the Samaritanes and Jews had a most bitter quarrel, concerning the place of worship; i. e. whether it was to be at Jerujalem or Mount Gerizim (f). When, therefore, the Samaritanes understood that Jesus and his disciples were going to observe that feast, not on Mount Gerizim, but at Jerusalem, they would not receive him and his company into their houses, or sell them any provisions there. When James and John perceived this, they immediately resented it; and came to Jesus and said, "Lord, will you be pleased to " grant us power to command fire to come down from heaven, to " consume the Samaritanes of that village, as Elijab of old time "did, to some of the foldiers of one of the idolatrous Kings in " Ifrael?" Upon which our Lord turned about, being highly difpleased at the bad spirit of his two apostles; and reproving them, he said, "You do not consider what manner of spirit you are of: " nor how much it differs from the spirit of the gospel and the " design of my coming. For I, the son of man, came not to " destroy

⁽e) Luke ix. 51, &c. (f) See The Hift. of Christianity, Vol. I. p. 144, &c.

" destroy men's lives, but to save them." And having said so, he went away peaceably to another village, to feek entertainment there. --- It hath been observed upon this passage, " that the spirit of the " law and the spirit of the gospel are quite different." As if a spirit of party-zeal, private passion, and persecution, might have been right under the law; but would be wrong under the gospel. Whereas an immorality must be an immorality under all dispensations. And it hath been shown that what the prophet did, proceded, not from his own private passion, or resentment (g); but from a fincere regard to the general good; to which he was directed, in that particular case, by the immediate inspiration of the spirit of God. Whereas the two apostles were moved by a perfecuting, vindictive spirit, arising from their enmity to the Samaritane sect, and their resentment for being refused entertainment there, at that time. The New Testament every where condemns a persecuting spirit; and no part of the bible supports, or incourages, it.

(3.) St. John ambitionly aspired to sit next to Christ in his kingdom, or to be advanced to one of the highest posts of honor and dignity in the Meffiab's kingdom, which he then supposed would be a temporal kingdom. --- He and all the apostles were deeply tinetured with that Yewish prejudice, " that the Messiah was to be a temporal, triumphant prince and favior, who would exalt the Jetes to univerfal empire, and make them Lords of the earth." If they had not labored under very great prejudices, Jefus had faid enough to root that notion out of their minds; by telling them, " that he must go up to Ferusalem and suffer many things, and at last be put to death." When Peter manifested his dislike of such discourse, Jesus severely repremanded him. After that, Jesus was transfigured, and appeared to three of his apostles in a glorious form, upon the mount; as an emblem of that power and glory, to which he was to arrive, though not 'till after he had gone through a feene of fufferings and death. --- St. Jehn was one of them, who beheld Christ's transfiguration. And, upon coming down from the mount, Jesus repeted his discourse, concerning his own sufferings and death; adding withall, that he should rife again the third day. But still the temporal kingdom ran in their heads, and they were very unwilling to understand him literally, or to believe that ever he should suffer and

⁽g) See Mr. Morris's excellent fermion upon Elijah's calling down fire from heaven, &c., where he has very well accounted for this and feveral pallages in the Old Tollament,

and die. All the twelve, therefore, had had one dispute among themselves, "Which of them should have the highest place in Christ's approaching kindom?" For which arbitious spirit their Lord had given them a severe rebuke. And he took care, upon all proper occasions, to hold it up to the view of his apostles, that he was to suffer and die at Jerusalem, and consequently was not to be an earthly, temporal, triumphant prince in this world. He, therefore, intimated that they should count the cost, before they ingaged as his apostles. And that they could not be his disciples, on any other terms, than forfaking all, and following him through the greatest difficulties. --- The last time he had been at Yerusalem, the Yows had fought to stone him to death. And, after the resurrection of Lazarus, they again ploted how they might take away his life. And now, as Jesus was returning to Jerusalem, the disciples were amazed, and went thither with the greatest reluctance and terror. Still further to prepare them, therefore, for such an event, as his death, Jesus said, " Behold I go up to Jerusalem; and there I, the son " of man, shall be betrayed into the hands of the leading men " among the Yews; who will, by means of the Roman governor, " procure my death. And I shall be mocked, and scourged, and " crucified. But, on the third day, I shall rise again from the " dead." Presently after this discourse, James and John desired their mother to petition Jesus " that they might have the two principal posts, when he was advanced to his kingdom;" which they thought he would enter upon very shortly, and which they still vainly imagined would be a temporal kingdom. And they went to Yesus, along with their mother, that they might inforce the petition, and obtain their request. Jejus told them, they did not understand what they were asking for; and intimated that (not great places in a temporal kingdom, nor worldly honors and riches; but) great sufferings were to be the lot of his apostles. In answer to which, they let him know, that they would not refuse any sufferings, which they should be called to, provided they might obtain what they petitioned for. Jesus replied, "You shall, indeed, " drink of the bitter cup of afflictions, that I am to drink of; " and be baptized with the bloody baptism, with which I am to " be baptized. But to fit at my right and left hand, in my king-" dom of glory, is not mine to give to any other persons, but to " those, for whom it is prepared of my father."

The other ten apostles manisested, in part, the like ambitious spirit, by highly resenting the request made by James and John.

How.

However; it was a great fault in them all. And St. John, among

the rest, was guilty in this respect.

(4.) St. John fell asseep, while his Lord was in his agony, in the garden; even though he had defired him to watch with him, in that critical and trying hour. --- He, likewise, ran away at first, when Jesus was apprehended. But these were not faults peculiar to St. John. The other apostles transgressed in like manner. And, considering, all things, they were sins of surprize and infirmity, rather than great and aggravated saults. --- But enough of the soibles of this truly great and good man. Let us now turn our eyes,

II. To the more virtuous and amiable part of his conduct; and particularly the uncommon affection, which St. John manifested to-

wards his great Lord and Master.

His readily forfaking all and following Jesus, his faithfully preaching the gospel, after he had received the holy spirit, during the remaining part of his life. And his suffering, with meeknesse, patience and steddinesse, for the sake of Jesus; were great and noble parts of St. John's character. But such things were common to all the apostles. There were some peculiar excellencies in St. John's behavior, which deserve a more particular consideration.

(1.) Though, when Jesus was apprehended, all the apostles for-sook him and sled; yet St. Peter and St. John soon recovered their courage so far as to return and sollow their Master at a distance, to the house of Caiaphas the high priest, to see what the event would be. St. John, having some acquaintance with the high-priest and his samily, went into the high-priest's house. But St. Peter, having no friend or acquaintance there, was denied admittance. Then St. John went out, and spoke to the servant that kept the door, and so obtained admittance for St. Peter also. Now this was a strong and convincing proof of St. John's fortitude and great affection for his Lord, that he would not only venture in, among prosessed enemies, where he himself was well known; but likewise introduce another of Jesus's disciples, when they were contriving how to take away his Master's life.

(2.) When Jefus was not only condemned, but his enemies were executing him; and it seemed a very dangerous thing to own him, St. John went and stood by the crosse, and continued there 'till his Lord expired, and for some time after that. There Jesus took notice of him, and committed the suture care of his mother to him; of which we shall have occasion to speak more particularly hereaster. --- He heard his Lord's dying groans, and saw him bow

his

his head and breathe his last, with the same steddinesse, picty, meeknesse and becoming behavior, which he had always manifested in his life. And, after that, St. John continued near the crosse, till the soldiers had broke the legs of the two malesactors, who were crucified with Jesus. Then and there he beheld one of the soldiers run a spear into his Lord's heart; and let out blood and water; i. e. the blood out of the heart and the water out of the pericardium; which planely showed that they were both pierced.——And of this convincing proof, of his Lord's being actually dead, he was not only an eye-witnesse; but he also bore testimony of it to the world. From whence, as well as from other circumstances, his resurrection was evinced to be a real and proper resurrection from the dead.

(3.) The taking care of the virgin Mary, the mother of our Lord, and treating her as his own mother, from the time of our Lord's death, was another evident proof and instance of his peculiar affection for his Lord. --- But of this we shall say more, when we consider the peculiar regard which Jesus had for St. John.

(4.) That morning, in which Jefus arose from the dead, Mary Magdalen went with several other women very early to the sepulchre. But, when they found the sepulchre open and the body gone; Mary Magdalen went back to the city directly by herself. And, knowing where the could find the two apostles, Peter and Folm, she went and informed them " that some person had taken away the body of the Lord, out of the sepulchre; and she could not tell where they had laid it." While the was carrying this message, the other women tarried at the sepulchre; and there they faw a vision of angels, who informed them of the referrection of Jesus, and sent them away with the glad tidings, to his disciples, that he was risen from the dead. Upon Mary Magdalen's report, Peter and John ran immediately to the sepulchre, to examine things with their own eyes. And St. John, being the younger man of the two, manifested his great zeal and affection to Fefus, by out-runing St. Peter and coming up fieft to the sepulchre. But he did not then go in; he only stooped down and looked in, and faw the body was gone, and beheld the linen-clothes, in which the body of Jesus bad been wraped, lying in the sepulchre, in the very order, as it should seem, in which they had laid while the body was in them. However; after St. Peter came up, and went into the sepulchre, St. John went in also; and saw planely that the body

^{*} Vid. Erofm. Beza. and Grot. in Johan. xix. 34, 55.

body was gone; but that the linen-cloth and bandages laid there; I suppose, in the very position, in which they had laid, while the body was in them. And the napkin, which had been upon Yesus's head, was lying at a little distance; for it was a distinct thing, and had never been fastened to the linen-cloth, which covered the body; but that napkin also laid folded up, as it had been, when it covered his head (b). --- As, therefore, the body of Jesus had sliped out of his grave-clothes miraculously; and that without disturbing them; the two apostles found them all lying in the grave, in the very fame place, order, and position, in which they had laid, while the body remained in them. That planely discovered, not only that the hody had not been stolen away, sccreetly and in an hurry; but that there had been something miraculous in the case. --- And, when St. Jabn had examined all these circumstances, attentively and with great exactnesse, he began to think that Jesus must be risen from the dead. For, at that time, he did not gather the refurrection of Jesus, either from the scriptures of the Old Testament; or from any of those predictions which he had heard from Jesus himfelf. We procede,

III. To take notice of the peculiar affection and regard, which

Tefus manifested towards St. John.

(1.) OUR LORD gave to him and his brother James the furname of Beanerges, or the fons of thunder: to intimate their great zeal and fortitude in his service; or the remarkable effects, which

their preaching would have upon their hearers.

(2.) St. John was one of the three disciples, whom his Lord admitted to behold the resurrection of Jairus's daughter. Besides Jesus, there were present Jairus and his wise. And, as there was a bed in the room, on which the corpse was laid, the room (very probably) could contain no more, than Peter, James and John; to behold the miracle distinctly and at full case. And therefore not only the croud, but the other apostles also, were shut out. And they were distinguished who, in such a case, were admitted to behold so great a miracle.

(3.) St. John was one of the three apostles, who were admitted to behold our Lord's glorious transfiguration on the mount; that C 2 lively.

⁽h) What may confirm this account, is, that the evangelist twice represents the linen-clothes, i. e. the large sheet and the bandages, as lying, require: but the napkin, as wraped together, irrevery piece, i. e. folded, or made up, in a proper manner to put upon the head. Belides; Trere must have been something miraculous in it. For, upon this, it is said, St. John saw and believed; i. e. upon the sight of the grave-clothes, in that position, he concluded that Josius was risen again.

apostles.

lively emblem of the great glory, to which he was finally to arrive, notwithstanding his being in a state of humiliation, and in prospect of suffering a cruel and ignominious death.

(4.) St. John was one of the four apostles, to whom our Lord addressed himself, when he delivered that remarkable and expresse prophesic concerning the destruction of the temple, and the city Jerusalem; and the great desolation, that was coming upon the Jewish nation.

(5.) St. John was one of the two apossles, who were sent before

to prepare for Jesu's eating the last passover.

(6.) He was one of the three, whom our Lord chose more immediately to attend him in his great and amazing agony in the garden; when his sweat was like great drops of blood, falling down to the ground. --- So far was he honored among the chief of the

But there are some very particular proofs and instances of the extraordinary and peculiar regard, which Jesus had for him, above all the apostles. 1. He seems to have been the youngest of the twelve apostles, and of a most amiable, ingaging temper, and affectionate disposition of mind. And, as his temper seems most to have resembled that of his great Lord and Master, he was most beloved by him. --- Agreeably thereto, we find him, throughout his epistles, frequently recommending and inculcating love and charity, as the most amiable and distinguishing part of the christian character; and, without which, they were not to hope for the divine acceptance. Agreeably thereto, he obtained the honorable title of the disciple whom Jesus loved. He loved all his disciples, but he had a peculiar affection for this apostle.

2. Our Lord, upon the prospect of his approaching sufferings and death, was greatly troubled in mind; and, at one of his last suppers with them, he said, with some earnestnesse, in the presence of the twelve apostles, "Verily, I say unto you, that one of you is about to betray me." Some think that our Lord did then, also, whisper to Judas, and (upon his asking, whether he was the person?) intimated to him that he was (i). After that, our Lord repeted that discourse, before all the apostles; declaring, in the planest terms, that one of them was going to ingage in so ungrateful and persidious an action. None of the disciples, except Judas Iscarios, could guesse which of them could be guilty of so great

⁽i) See Le-Clere's Harmony, on John xiii. 21, &c. Mat. xxvi. 21, &c. and Dr. Clarke's Note on Mat. xxvi. 25.

and aggravated a crime. And, therefore, they earnestly looked

about, upon one another; to see (I suppose) who discovered any guilt and confusion in his countenance. But Judas was too much hardened to discover himself by his blushes. Upon this remarkable occasion, St. John laid along next to Jefus; that is, below him. And, according to the table posture of the Jews, at that time, he leaned on, or near, the bosom of Jesus. And St. Peter (impatient to know which of the twelve it was, that was going to betray their great Lord and Master) made signs to St. John, to ask him, "Who it was that was going to betray him?" Accordingly, St. John, leaning close to Jesus's bosom, and speaking softly to him, faid, LORD, which of us is it? Jesus replied, softly and so as St. John alone might hear, " He it is, to whom I shall give the sop, when I have diped it." And presently diping the sop, he gave it to Judas Iscariot the son of Simon (k). Then, Judas being fully determined to comply with the present temptation, Jesus said unto him, "What you intend to do, do it quickly." But none of the disciples then understood these word's of our Lord to signifie, " that, as the appointed time of his last sufferings was come, Judas might betray him as foon as he pleased." They imagined that, as he carried their common purse, Jesus had privately ordered him either to buy some provisions for them, or to give something to the poor. But Judas understood his Master; and yet, with the most incorrigible turn of mind, went out immediately, with a view to betray his Lord into the hands of his most implacable enemies; for a little, contemptible fum of money. So hardened was that wicked man; notwithstanding the great kindnesse, with which his Lord had treated him, and the many warnings which he had had against proceding in such shocking wickednesse and treachery! --- But what we are here principally to remark, is, that Jefus would admit St. John to lie next him, at the table, and lean on his bosom; and would particularly inform bim, who the traytor was; when he would not inform any other of the twelve apostles. 3. A little before Yesus expired, there were standing near the croffe, beholding that dreadful spectacle and bitterly lamenting his case, several women, who had been his disciples, and some of his

3. A little before Jesus expired, there were standing near the crosse, beholding that dreadful spectacle and bitterly lamenting his case, several women, who had been his disciples, and some of his relations. More particularly, his own mother was standing near St. John, the beloved disciple. Joseph, her husband, seems to have been dead, some years before the ministry of Jesus began. Therefore Jesus, pitying her desolate condition, looked down from the crosse;

crosse; and, seeing his mother standing by that disciple, whom he so peculiarly loved, he seemed for a while to forget all his own anguith and ignominy, that he might take care of his furviving mother; and show his peculiar esteem for, and confidence in, the beloved disciple, St. John. He, therefore, first looked carneslly, and with great tendernesse, upon his mother; and, turning his face towards St. John, he said, " Woman, behold your Son: Or, I re-" commend it to you hereafter to regard my beloved disciple, as " your own ion; for I am satisfied he will show you all the ten-" dernesse and affection of a wise and good son to his own mother." And then, turning his face from St. John, and directing his eye to his mother again, he said unto that favorite disciple, " Son, be-" hold your mother: i. e. I recommend it to you to treat her as " your own mother, and behave towards her, as if you were her " own fon." And accordingly, from that time, St. John received her into his own house and took care of her (1).

4. After our Lord had foretold St. Peter's martyrdom, and the very manner of his heing put to death (which was a plane intimation of his steddinesse, perseverance and fortitude, and tended to prepare him for fo confiderable a trial) St. Peter turned about; and faw St. John, that beloved disciple, whom Jesus had treated with to peculiar a regard. And, having a curiofity to know what should become of that beloved disciple, as he had just told him what should become of himself, St. Peter asked Jesus, saying, "What shall become of this man, Lord?" Jesius replied, "If I have a mind that he should tarry till I come, what is that to you? Do you follow me in suffering a violent death; which, as I have already intimated, you are to suffer." This answer of Jesus gave occasion to the spreading of an opinion among the christians, that St. John was not to die, but to continue till Christ's second coming. Whereas Jesus did not say, "He shall not die." But, " If I have a mind that he should tarry till I come, what is that to you?" Which feems to have been a check to St. Peter's curiofity, rather than a prediction of St. John's being immortal. However; several have thought that it was an obscure prophesie of St. John's continuing alive, till after the destruction of Jerujalem. Which was actually fulfilled: and, indeed, few or none of the apostles, except St. John, seem to have survived that spreading defolation.

and of his writing his First Epistle.

5. Besides his being savored with a long, laborious and useful life, and having his days prolonged, much beyond any other of the apostles of our Lord, St. John was favored with having many vilions and extraordinary revelations manifested unto him, when he was under banishment, in the Island Patmos. Which visions and revelations, he, according to divine order, committed to writing, for the benefit of christians in that and all succeding ages. And particularly to support them, when persecuted, with this glorious and animating confideration, that truth, righteoufneffe and happinesse are at last to prevail; and that, how much and how long foever antichristian tyranny shall take place, and the faithful servants of God be perfecuted and afflicted; yet they shall, at length, come out of all their great tribulations; that the enemies of truth and righteousnesse shall be punished, according to their deserts: and all holy and good men, of every age and nation, shall rejoice, and triumph, and be happy for ever.

SECTION III.

E have traced the history of St. Fabre through the four gospels. Let us now procede to consider what is said of him in the cets of the apostles. He had been chosen an apostle with the rest of the twelve. And, from that time, had generally accompanied Fefus, during his life and ministry. For, the was fent out, upon one expedition, in company (very probably) with his Brother James, thro' the towns and villages of Judea, to prepare the way for the reception of Christ; yet he soon returned from that service, to attend more constantly upon his Lord. He faw him apprehended, and crucified, and unquestionably dead. He likewise faw him afterwards alive again, heard him discourse, faw him with his own eyes, handled him with his own hands, and had all the evidences of that grand event, which the most scrupulous person could have defired. [To this he planely refers in the begining of his first epistle.] He was one of the cleven, who faw him afcend; and who, according to their Lord's order, returned from Mount Olivet to Ferufalem, there to wait for the promile of the father, i. e. the holy spirit. He was one of the hundred and twenty, who fpent their time very much in the upper foom, room, in acts of piety and devotion, from their Lord's ascention to the coming down of the spirit. He was one of those, likewise, who drew lots for a proper person, to fill up the number of the apostles of the circumcision; which was to be twelve, according to the number of the tribes in Ifrael. And St. Fobn. was one of Christ's disciples, who, on the ever-memorable day of pentecost, received the holy spirit; when the pouring down of the spirit was attended with an external glory, like a flame of fire. Afterwards, he is taken notice of, as one of the leading apostles of the circumcision. He went up with St. Peter to the temple, at three a clock in the afternoon, the time of the evening facrifice and one of the Jewish hours of prayer; and there they cured a man, who was forty years of age, and who had been lame from his birth. Upon that, a great concourse of Jewish people gathered about them; and they preached to them; charging them with the murther of Fesus, who was the Messiah, and who had given them power to work that miracle. Thereby the leading Fews were exasperated, and apprehended them in the evening, and kept them in custody that night. And, the next morning, the high-priest and his friends called Peter and Fohn before them; and examined them, concerning that mi-They boldly affirmed, before the face of those raculous cure. leading Jews, that that very Jesus, whom they had lately crucified, was the great Meffiah, and had given them power to effect that miracle; and afferted that miraculous cures could be worked in no other name. The miracle being to great and undeniable; and Peter and John so open and undaunted; the Sanbedrim were confounded, and at a losse what measures to take. However, when they had ordered the two apostles to go out of the court, they determined among themselves to do all they could to suppresse them. And accordingly, they called them in again, and commanded them to teach the people no more in the name of Jesus. But St. Peter and St. John bravely answered, "We appeal to yourselves whether " it is right to obey God, or man. But, which-ever way you, who " are only mortal men, determine; God has commanded us to " preach the gospel; and we cannot be faithful unto Gop, with-" out speaking what things we have seen and heard." Then the Sanbedrim, having renewed their charge to them not to preach to the people any more in the name of Jesus, and having threatened them if they did, dismissed them.

After that, St. John was apprehended, by the high-priest and his friends, together with all the rest of the apostles, and put into the

common prison. And, tho' an angel of God released them by night, and ordered them to go and preach, the next morning, in the court of the temple; yet there they were apprehended again, and brought before the Sanbedrim, who consulted how they might put them to death. But, their sury being mitigated by Gamaliel, they only scourged them, and so dismissed them. -- Even the being scourged is, to an ingenuous and innocent person, a great indignity: notwithstanding which, the apostles departed from the Sanbedrim, rejoicing that they were counted worthy to suffer such an insult for the sake of Jesus Christ. And they did not procede with the lesse zeal and alacrity, in preaching the gospel, even in the city Jerusalem, where their Lord had lately been crucified, and where they themselves had since been treated with so much cruelty and insamy.

About the time that St. Stephen was put to death, there arose such a perfecution against the christians, that they all in general fled from "Jerusalem, except the twelve apostles. They stood the fury of that terrible persecution; and resolutely kept together, to consult how they might best serve the emergencies of the church, in that its tender, infant and afflicted state. --- When the perfecution had drove the christians to divers places, Philip, the deacon and evangelift, went down to Samaria, and converted some of the Samaritanes. But, as the miraculous gifts of the spirit had been given hitherto to the Jewish converts in general; and this Philip, not being an apostle, could not confer the miraculous gifts; --- therefore the apostles, who were still at Jerusalem, having heard that Samaria had received the gospel, they sent unto them the two apostles, Peter and John; that, by the laying on of their hands, they might impart unto them some spiritual gifts or miraculous powers. And, accordingly, St. Peter and St. John went down and prayed and laid their hands upon them, and confered upon those Samaritane converts the miraculous gifts of the spirit. This is the last action, in the facred history, that is ascribed to St. John. But St. Paul mentions him, Gal. ii. o. as one of the leading apostles of the circumcision, to whom he had privately imparted the gospel, which he had preached among the Gentiles: and who, upon perceiving the evidences of St. Paul's apostolic mission and character, gave unto him and Barnabas the right hand of fellowship; acknowledging them for apostles of the gentile sould, as the twelve were of the Frais.

SECTION IV.

AVING taken a view of some of the most material passages in the life of St. John, let us now inquire into his writings. Eusebius sin his Ecclesiastical bistory, B. III. c. 24, 25.] fais, " that the first epistle of St. John was, without controverly, admitted as genuine, both by the christians of his own time, and by those who were more antient." Some learned men have conjectured that St. John wrote his first epistle in the year of our Lord or. I rather incline to place it in the year of our Lord 68. of Nero 14. i. c. after the fewish war was broke out, and not long before the destruction of Jerusalem. That he wrote it several years after the ascension of our Lord and the first effusion of the spirit, may appear from the introduction, where he mentions that which had been from the begining, as a thing which had now been a good while past. And from Chap. ii. 7. where he calls that, which he inculcated, no new commandment; but the old commandment which they had had from the beginning of christianity. And, Chap. ii. 13, 14. he intimates that he wrote unto the fathers, because they bad known bim [i. e. Jesus Christ,] from the beginning. He sais not so, concerning the younger christians, tho' they were firing in the faith, and the word of God dwelt in them. --- But the two things, which feem most clearly to determine the time of his writing, are, (1.) What he has faid, Chap. ii. 13, 14. where he intimates that there were several christians alive, who had seen Christ in the flesh; which was much more likely to be the case, in the year of our Lord, 68. i. e. about thirty-five years after Christ's ascension: than, in the year 91. which was almost fixty years after Christ's afcention. (2.) Another strong argument arises from what we find, Chap, ii. 18. " Lit-" the children, it is the last bour. And, as you have heard that " antichrist is coming; even so now there are many antichrists, " from whence we know that it is the last hour." --- In which words, the apostle seems planely to point to the last bour of the Jewish state; the signal time, in which his Lord and Master had prophesied that many false christ's and false prophets would arise and would deceive many. [Mat. xxiv chap.] And he assured the chriitians that that very time was now come.

As St. John was one of the apostles of the circumcision, and we have no hint in scripture of his preaching to the idolatrous gentiles,

gentiles, at least before the destruction of Jerusalem; it is most natural to suppose that he wrote this his first epistle to Jewish christians. And I reckon, Chap. ii. 2. a very considerable proof of this. For there St. John, who was of the race of the Jews, declares Jesus Christ to be the propitiation for our sons; [the sins of the Jewshitz Christians;] and not for ours only, but for the sins of the whole world, that is, of such Gentile Christians, also, as are sincerely penitent.

Some antient MSS, fay that this epiftle was writen at, or from, Ephefus *. And perhaps it might be fo. --- In the antient Italic version, the first epistle of St. Fabr had formerly this title, [The Epifle of John to the Parthians (1); which is found also in some of the Fathers. From thence some learned men have conjectured " that St. John preached the gospel in the Upper Asia; where, in " the Parthian Empire, there were a great number of Fews. That, " after the death of St. Peter and St. Paul, St. John came to the " Lower Afia; and opposed some heretics, who had corrupted the " truth and fimplicity of the gospel: and that there he wrote to "the christians in Parthia, to beware of such deceivers." --- But all this feems to be mere conjecture. I should rather imagine that the apostle wrote this epistle to the Jewish christians in Judea and Galilee; from what he has faid Chap, ii. 7. of their having had the gospel from the begining; and especially from the intimation he has given, Chap. ii. 13, 14. that the oldest of them had seen Christ in the flesh. Which but few christians, except those in Judea and Galilee, had feen.

The confideration of the time when, and the persons to whom, he wrote his second and third epistle, is descred till we come to those epistles.

It is a matter of dispute among learned men, at what time St. John was banished into the Island Patmos, and had those remarkable visions and revelations, which he afterwards committed to writing, and published for the good of the christian church. Irenews (m) expressly sais, " The revelation was seen, not a long time since; but almost in our age, in the latter end of Domitian's reign." It has accordingly been generally thought that St. John was banished into the Island Patmos, in the 14th year of Domitian †:

i. e. about the year of our Lord 94. and that he afterwards returned

^{*} Vid. Millii prolegem. 1433; 1437. (1) Ilid. § 150. (m) Vid. Iren. L. V. c. 30. Eufeb. H. E. L. III. c. 18. & L. V. c. 8. + Eufeb. Chron. Hieron. Catal.

turned to the city of Ephefus, and there wrote the book of the Revelation, about the year of our Lord 96 (n). But Sir Ifaac Newton differs from those learned men, who place it so late; and assigns several reasons for placing the banishment of St. John into Patmos, in the reign of Nero, and argues that he wrote the book of the Revelation before the destruction of Jerusalem. Sir Isaac Newton's sagacity was so surprizingly great, that a man cannot but be very cautious how he differs from him. And yet the testimony of Iraneus, who lived near the time, is so expresse, that I think it is not slightly to be rejected: especially as he had conversed with those who had seen John sace to sace, and particularly his master Polycarp.

He, that would see the genuinenesse of the book of the Revelation vindicated, may consult Dr. Mill's Prolegom. to his New Testament, § 158, &c. the first chapter of Sir Isaac Newton's observations on the apocalypse; and F. Simon's critical history of the New Testament, P. II. c. 19. Euseb. Hist. Eccles. L. III. c. 18; 20. Clerici Histor. Eccles. p. 512.--- And, as to the grand design and extensive usefulnesse of that sacred book, let him consult Mr. Lowman's excellent Presace to his Paraphrase and Notes on the Revealation.

St. John survived the destruction of Jerusalem; and lived many years after that desolation came upon his own country, and particularly upon the city Jerusalem and upon the temple. He lived to see, with his own eyes, many of those things accomplished, which he had heard his Lord foretell, concerning that signal event.——Mr. Whiston [in his Essay on the apostolic constitutions, p. 38, &c.] has offered some considerable arguments for St. John's writing his gospel so early as the year of our Lord, 63. But, as he allows the 21st chapter to have been writen not long before the death of St. John; and there is no testimony in antiquity for his writing the other twenty chapters so long before the last chapter: The more common opinion, viz. that he wrote his gospel in the city of Ephesius*, about the year of our Lord, 97. seems highly probable; especially when it is consistend by what Mr. Whiston has so very well said, in his Short view of the barmony of the four gospels, p. 115, &cc.

Euschius

⁽n) Vid. Clerici Hift. E. ad ann. 94; 96. Millii Pralegom. § 157. Vid. Iren. L. III. c. 1. Eufeb. H. E. L. V. c. 8.

Eulebius 4 sais, " that John approved of the other three gospels " and confirmed the truth thereof by his own testimony: and " that he wrote his gospel with a view to record some things con-" cerning Christ, which the others had not mentioned," Particularly, he has inlarged upon fome things concerning our Savior, at the begining of his preaching, and before John Baptist was put in prison; and those things, which the other Evangelists had related at large, he either passes over intirely, or does but just touch upon them *--- Besides what happened from the baptism of our Lord to the imprisonment of John Baptist, we may observe that the history of our Lord's curing the man that was borne blind; the hiftory of the refurrection of Lazaru; the affectionate discourse, which our Lord had with his disciples, a little before his last sufferings; and his most excellent prayer upon that occasion; together with fome other things, which need not be mentioned, all manifest that the testimony of the antients, concerning St. John's gospet being like a supplement to the other three, is rational and wellgrounded.

There are two remarkable passages in antiquity, concerning St. John, that are very agreeable to that warm spirit of love and distribute charity, which appears in his writings, and especially in this epistle. The first is recorded by Clemens Alexandrinus [in that treatise of his, Quis dives salvetur (p)? Or, who is that rich man that shall be saved?] to which I refer the learned reader.

The other passage is mentioned by Jerome, in his comment on the confile to the Galatians, c. 6. Some have doubted of the sact, founded on a testimony so long after. But it is exactly agreeable to the spirit and writings of St. John, what regard soever be paid to so late a testimony.

The story is as follows, "When St. John had tarried at Ephefus" to extreme old age, and was with difficulty carried, to the church, between the arms of some of the disciples; being unable to pronounce more words, he was wont, every time they affembled, to say nothing but this, [Little children, love one another.] At length, the disciples and brethren, who were present, being tired with always hearing the same thing, said, Sir, why do you always say this? He answered that it was a sentence "worthy

¹ Histor. Eccles. L. III. c. 24.

* See Dr. Lardner's Answer to Woolston, p. 35.

(p) Vid. Clem. A. Opera, a Poster. Vol. II. p. 958, &c. Euseb. E. H. L. III.

* 23.

" worthy of John; because it was a precept of the Lord's: and, if

" that alone was done, it was sufficient."

This was one of our Lord's most distinguishing precepts, that christians should love one another; the badge of their being his disciples, and the most satisfactory proof of their love to God. This precept is highly reasonable; because, when christians conform to the rules of the gospel, and are what they pretend to be, they are the most virtuous, and consequently the most amiable persons in the world.——And, when the christians were dividing into such a number of sects and parties, and likely to fall under the most terrible persecution from the beathers, it was highly proper to inculcate upon them that they should love one another. Indeed, it is a precept that can never be unscasonable. Would to God it were more observed among christians! However, without this, no pretences to christianity can deserve any the least regard.

St. Jobn lived till the times of Trajan. And, at the conclusion of the first century, and when he himself was about an hundred years old, that apostle departed this life, at Epbesius; and was bu-

ried there (q).

One, who had lived, during the course of so long a life, a true and steddy christian; and, in the most excellent manner; and in the midst of many trials and sufferings, acquitted himself a faithful aposite of Jesus Christ, might meet death with the greatest tranquillity of mind; and triumph in the prospect of a glorious resurrection and an happy immortality.

(q) Eufeb. Hift. Ecclef. L. Ul. c. 1; 23; 31. Iven. L. H. c. 39. & L. III. c. 3.

THE

SYNOPSIS.

" C'T. JOHN had heard the voice of Jesus, had often seen Chap. I. " his person, had handled his body, and well understood his " doctrine, particularly concerning eternal life. That same Tesus " and his doctrine, he now declared unto the christians for their " confirmation and joy. But, in order to their having communion with God and Christ, and to their obtaining that eternal life,. " he puts them in mind that holinesse is indispensably necessary. " For Gop is a pure and holy being. They, therefore, who would " have communion with him, must walk in the light, and practife " truth, --- Such, as have fined, must confesse and forsake their " fins. And then the blood of Christ, presented within the veil, " affures them of pardon, and cleanfes them from all fin. "These things he wrote, to prevent their falling into sin: Or, Chap. II. " if any of them had not intirely conquered his bad habits, yet if " he was faithfully indeavoring it, he ought not to despair; but " might depend upon being pardoned, thro' the mediation of Je-" fus Christ, who had affured all true penitents of pardon, through-" out the whole world. " To point out the necessity of an holy life, he goes on and af-" fures them, that they alone have a right notion of the nature of " christianity, who keep the commandments of Christ. In them " the love of God is complete. They imitate the example of Christ, " and they are in the divine favor .--- This (he intimates) was no " new doctrine; but the fame thing, which had been inculcated, " when the gospel was first preached, and chased away the dark-" nesse of sormer ages. But he, who did not love his christian " brother, labored under as much darknesse and ignorance, as if " he had never been favored with the light of the gospel.

"The little children, or young converts, to whom St. John

" wrote, were fincere penitents; and therefore pardoned. " old men had feen Christ in the flesh, and had continued steddy " to his religion ever fince. The young men, by their regard to "the gospel, had conquered the terrors and temptations of this " world, and that in the most dangerous part of life. - - - He cau-" tions them all against an excessive love of the riches, pleasures, " and honors of this world; which is inconsistent with the love of " God, and affords only a transient injoyment. Whereas he, who " practifes the will of God, shall have immortal felicity. He puts " them in mind that the Jewish flate was drawing towards an " end; as might be gathered from the many adversaries to Christ " and his true gospel, who then appeared. That such deceivers, " by separating themselves from the true christians, planely mani-" fested that they were not of their number. That the true christians, " by having that inspiration, which was so common in that age, had " what was sufficient to guard them against such impostors, and to " induce them to adhere to the antient doctrine. --- That denying Ye-" fus to be the Christ, after he had been most evidently proved to be so, " was in effect giving the lie both to the father and to the son .---" That such, as adhered to the truth, would appear with joy before " Christ, at his appearing as judge; if, besides retaining the truth, "they also practised righteousnesses. - - - Great is the honor and ad-" vantage of being the children of God. The world does not now " diftinguish such; but Christ will distinguish them, and make them " glorious and happy, at his second coming. The prospect of which " induces them to abltain from fin and to imitate the purity of Jesus " Christ. - - - There are two forts of persons in the world; the chil-" dren of God and the children of the devil. They may easily " be diffinguished. The children of God habitually practife righ-" teousnesse. The children of the devil are habitually wicked. "Want of love to the christian brethren is one mark of a man's be-" longing to the family of the wicked one. Cain belonged to that " family: for he murthered his own brother; because his brother " excelled in goodnesse. And a wicked world, in all ages, will hate " the righteous. It is one mark of a good man to love good men: " it is one diffinguishing mark of a bad man to hate good men. ---" Jesus Christ has, by his example, taught christians to lay down

"their lives for one another; and much more to relieve one another in want. --- A man's own conscience points out the judgment, which God will finally pronounce upon him. The faithful among

" the

Chap,

" the christians might expect all proper bleffings from God; and "they had the spirit, as the pledge of the divine favor. "As false prophets then abounded, christians were to be upon Chap. " their guard. It had been clearly proved that Jesus, who came IV. " in the flesh, was the Christ. The prophets, who confirmed this, " gave one clear proof that they were no impostors. But whoever " denied this well-established truth, manifested that they were im-" postors, who acted from worldly views, and suted their doctrine " to the tafte of the world. Well-disposed men regarded the apo-" files, who had given clear proofs of a divine mission. Ill-disposed " men followed those impostors, who were destitute of love to the " christians; whereas love to the christians was a most divine vir-" tue. God had manifested his love to them, by fending his fou " to fave them; and, in consequence, they were obliged to love " one another. If they did love one another, they might hope " for the divine favor. If they did not love one another, they in " vain pretended to love the invisible God, or to have the divine " spirit. --- One proof of their having right faith in Jesus Christ, Chap. V. " was loving the christians. Another and more extensive proof of " their love to God was keeping his commandments; which they " might cafily do, by that principle of faith in the gospel, which " inabled fuch numbers to overcome the world. --- To confirm " their faith in Jesus, as the Messiah, he points out to them three " grand evidences thereof, viz. the water, or the evidence which " attended Jesus at his baptism. The blood, or the evidence which " attended him at his death and refurrection. The spirit, or those " supernatural gifts and miraculous powers, which had been con-" fered, fince his ascension, by the most plenteous effusion of the " holy spirit. These three witnesses were one; they all agreed " in one point, carried on one defign, or conspired to prove that " one grand truth, viz. that Jesus is the Messiah, or the son of "God. --- That was the witnesse of God, superior to any testi-" mony of man. Those christians, who fincerely believed Jesus to " be the Mestiah, had received that divine testimony. They, " who rejected it, after such signal evidence, did in effect give "God the lie, and could expect no share in that eternal life which "God hath promised to the righteous. --- All these things St. " John alleged, to confirm christians in the truth of the gospel, " when impostors so much abounded. " In that age of inspiration and miracles, some of the christians, " by their irregular behavior, provoked God to inflict diseases upon

"them. Some of those diseases proved mortal; others were to " be miraculously cured. The christians, who had the power of " working miracles, had an impulse of the spirit, to intimate to "them, that whatever they should ask, in prayer, towards curing " their christian brother, God would hear and answer them. But, " if their christian brother had fined a fin unto death (or a sin, " which had brought on a discase, that was to end in death) they " had no such divine impulse. And, in that case, they were not " to attempt to work a miraculous cure. For God would not, " upon their prayer, grant life unto him that had fined a fin unto " death. And therefore they were not to offer up such a prayer " for him. Indeed, every one, who conformed to the laws of " Christ, kept himself from falling under such divine judgments. " But the world in general was subject to the wicked one; and " might draw afide fome of the leffe cautious christians. --- By the " coming of Christ, there were ample discoveries made to man-" kind of the true God, and of his fon Jesus Christ, who hath set " before men the joyful prospect of eternal life. These discoveries " were sufficient to guard christians against the idolatry and vices " of the heathen world. And he concludes with injoining them " to make that use of the gospel revelation."

It is generally reckoned that St. John had, all along, a view to the false teachers of that age, and condemned their wicked principles and practices. Irenaus and Epiphonius have given us an account of a number of beretics, with their berefies. Possibly, they might not be fully acquainted with all the tenets of the false teachers in St. John's days. And, very likely, the false teachers, in future ages, altered, or added to, the principles and practices of the impostors, which abounded, when St. John wrote this and the two following epiftles. However, they are reckoned to have borrowed some of their opinions and practices from the judaizers, and other false teachers, which arose in the days of the apolles. And, therefore, the tracing forme of their usages and featiments may throw light upon some passages in the sacred writers. Were it possible to give an history of the customs and tenets, to which St. John refers, it would illustrate his meaning more than all the commentators that ever attempted to explane his Epiflies.

A

PARAPHRASE

AND

NOTES

ON THE

First EPISTLE of St. 30 HN.

SECT. I.

CHAP. i. 1,---10.

CONTENTS.

ST. JOHN introduces this epiftle, with refering the christ-An.Christical tians to what he had formerly seen and known, concerning Christ's partaking of slesh and blood; in consequence of which he actually died and rose again. --- These facts were the foundation of Chap. L that pure gospel, which St. John preached; and which taught all men to consesse their sins and forsake them, and then assured them of mercy.

PARAPHRASE.

TEXT.

An.Christi T T is some years ago since Jesus Nero. 14 L Christ was in the world; and there are now but few persons living, who Chap. I. faw him in the fleth: and there are others rifen up of late, who deny that he had real flesh, and that he actually died and rose again. But I, John, converfed with him from the begining of his ministry. I saw, I heard, I handled him, and had full evidence of his life, his death, and refurrection, And that, which was from the begining of the gospel dispensation 4, which I myself have heard from his mouth, which I have beheld with mine own eyes, which I have curiously and attentively looked upon b; and which my very hands have handled '

THAT which was from the a begining, which we have heard, which we have feen with our eyes, which we have looked upon, and our hands have handled of the word of life;

con-

NOTES.

1. 2 Mark i. 1. Luke i. 2, 3. John xv. 27. and xvi. 4. Alle i. 21, 22, and x. 37. Phil. i. 5. and iv. 15. 2 Theff. ii. 13. 1 John ii. 7; 13, 14; 24, and iii. 11. 2 John ver. 5, 6. Clem. R. Ep. ad Gor. § 47. fee note (b) 2 Theff. ii. 13. The apostle's meaning is, "The opinions of these fastic teachers are lately spring up; our doctrine was from the begining."

The neuter gender is formetimes used concerning a person, both in the New Testament and other greek authors. But, if we attend to the literal translation of the whole verse, there will be no occasion so to interpret, in this place; — That subich was from the beginning, which we have heard, &c. concerning the word of life;

we declare unto you.

St. John (as well as the other eleven apostles) had heard Christ preach, many a time; and likewise heard the sather bear testimony to him, by an audible voice from heaven. He had seen him, with his own eyes. He had viewed him attentively and deliberately. So some understand the word is examples, as much stronger and more expressive than imparatus. The apostles hearing, seeing, and being well acquainted with, our Lord, is often and justly taken notice of, Mat. xiii. 16. Luke i. 2. John i. 14. Ass. i. 21, 22. and iv. 20. and x. 41. I Gor. xv. 5, &c. Heb. ii. 3. 2 Pet. i. 16. 1 John i. 2, 3. and iv. 14.

^e In these words, there seems to be a particular reservence to the evidences, which Christ gave his apostles, of the truth and reality of his resurrection from the dead, Luke xxiv. 39, 40. John xx. 20; 27. Alls i. 3. And St. John had, very proba-

bly,

TEXT

PARAPHRASE.

2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us) concerning the word of life d: (For An Christi Jesus Christ, who published the word 68. Nero. 14. of life to the world, was manifested; and we, his apostles, saw him; and do Chap. I. bear our testimony; and declare unto 2 you, the great author of that immortal life, which in former ages was comparatively concealed with the father; but is now clearly manifested unto us c:)

NOTES.

bly, a view to the Decetor, who arose very early in the christian church, and who would not allow that Christ was come in the sless; [fee on chap. iv. 3.] or that he had a real body, and really suffered and rose again. In opposition (as it should seem) to some such opinion, St. John here declares that he had not only seem and heard Christ in the sless, but had selt and handled his body, and had all possible evidence that he came in sleth, or had a real body.

2. * x) [for i] an hebraism, see ch. iii. 4. So [1 vau] is used Gen. xiv. 18. and

xx. 3. Ifai. lxiv. 5.

Some think that Jefus Chrift is, himself, called eternal life, chap. v. 20. The reason is assigned, John i. 4. in, or by, him was life. And again, 1 John v. 11, 12. And this is the testimony, that God hath given us eternal life; and this life is in, or by, his son; &c. Hence he was called the resurrettion and the life, John xi. 25. And the way, the truth and the life, John xiv. 6. And here, The life.

To be with the father is opposed to the being manifested unto men. And by [eternat in c.] I would here understand Jesus Chriss, as the author of eternal life; or that great and glorious person, who reveled, and will beslow, that immortal glory and telecity; which was, in former ages, comparatively concealed in the breast, or counsel, of the sather; and which Jesus Chriss so clearly manifested unto the apotition, and brought to light in the gospel, Mat. 211. 17. Ass xxvi. 22, 23. Rom. xvi. 25, 26. Ephis. iii. 5, 6. Col. i. 26, &c. 2 Tim. i. 9, 10. Fit. i. 2, 3. Heb. vii. 19. and viii. 6. and x. 1, &c. and xi. 39, 40. 1 John iii: 8. The apositios saw those evidences, which attended that doctrine of eternal life, and bore wireesse of them to the world. And it was one principal part of the apositio office io to do, John xxi. 24. Ass ii. 32. and iii. 15. and iv. 20. and v. 32. and x. 41.

All this second verse ought evidently to be read in a parenthesis,

PARAPHRASE.

TEXT.

That, which we have feen and 3

An Christi That, which we have seen and heard,
68. and of which we have had such satisfactory evidence, concerning Jesus
Chap. I. Christ and his gospel; --- That, I say,

we declare planely unto you; that you also may have communion with us, or may jointly partake with us in all the privileges and blessings of the gospel. And it is worth your while to desire and seek after it; for truly we have communion with the father and with his son Jesus Christ.

And we write these things unto you, that our joy upon your account may be complete b.

heard, declare we unto you, that ye also may have sellowship with us: and truly our sellowship is with the Father, and with his Son Jesus Christ.

And these things write we un-4

And these things write we un-4 to you, that your joy may be

full.

The

NOTES.

3. 'As the fecond verse was in 2 parenthelis, St. John here repetes what he had said, ver. 1. to show that he is reassuming his main discourse, and going on with it. See a like inflance to fee will be and many other places.

with it. See a like instance, 1 Cor. viii. 1; 4. and many other places.

According to the fcriptures, every man .who, to the best of his abilities, follows the doctrine of the apostles; and, in the main habit of his life, lives according to their precepts, is intitled to communion with every christian church, whereever be comes. But, if any part of the visible church should refuse to have communion with him, he nevertheleffs belongs to the true and invitible church of Christ, which consists of all his fincere and faithful disciples throughout the whole world. He has communion with all righteous and good men. He bar, likewife, communion with the father and with his fan, Jefus Christ; even though he is not in communion with the church of Rome. Nay, the leffe he has to do with that, or any other, corrupt church, so much the better; for so much more likely is he to have communion with Gon, and with Jefus Christ our Lord. False teachers and wicked men cut themselves off from the true church of Christ, by their wickednesse. But, though a good man may perhaps be rejected by some parties of christians here on earth, he will not be rejected by the judge of the world, but admitted to the communion of faints above. - What communion with God is, and how it may be maintained, fee on ver. b.

4. Fishs xv. 11. and xvi. 24. Instead of sum your joy, the Alexandrian and two more of the antient MSS. as well as the Vulgar, Syriac, Arabic and Ethiopic versions read, sum our joy. I am inclined to think that is the true reading; because it is the phrase made use of, by the same apostle, 2 John ver. 12. The Syriac seems to have given the true interpretation, viz. that our joy, which is upon your account, may be complete. St. John rejoiced that they had imbraced the christian re-

ligion;

TEXT.

PARAPHRASE

5 This then is the message, which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowthip with him, and walk in darkThe substance, then, of that mes-An.Christifage, which we have received from Je-68.

Sero. 14.

Substantial food is pure light, or perfectly holy; Chap. I.

and in him is no darknesse at all; not the 5

least spot, or stain, of any moral imperfection whatever i.

If, therefore, we should say, that we 6 have communion with God; and, at the same time, walk in darknesse; i. e. live in vice, or wickednesse; we are guilty

f

NOTES.

ligion; and he wrote this epiflle to keep them faithful and steddy to the pure, unmixed gospel; which would complete his joy, as a true aposse of Christ, and the affectionate sather of all his sincere converts. He had no greater jet than to find christians walking in the truth, 2 John ver. 4. 3 John ver. 3, 4. Nothing can afford higher pleasure to a faithful minister than to see truth and righteousnesse sich, especially among those committed to his care. Compare Phil, iv. 1. 1 Thess. ii. 19, 20. 1 Ger. xii. 26. and xiii. 6. Lake xv. 10.

5. Beza thinks that 2 is put for then, according to the hebrew idiom. Instead of inarjecta, which in the New Testament always signifies [a promise,] about twenty MSS, and some of the antient versions read appears the message; which reading our common English translation has preserted, and that very justly. For, in

what follows, there is no promife, but a declaration, or meffage.

From bim,] i. c. from Jefus Christ. For St. John evidently refers to what he had fold in form of the proceeding works.

had faid, in some of the preceding verses, concerning his seeing Christ in the flesh, and hearing him preach the word of life. What that apostle had beard from him, he

delivered faithfully unto the christians.

Light is, in several texts, put for knowlege, or selicity; and darknesse for ignorance, or misery. But here, Light is put for purity, or holinesse; and darknesse for moral impurity, or vice and wickednesse. See chap. ii. 11. Luke xvi. 8. John iii. 19. Ach xxvi. 18. Rom. xiii. 12. Ephes. v. 8. 1 Thess. v. 5. The epistle of Barnabas, § 18, Sc. God is a pure and spotlesse being, without any dark stain of impurity whatever. See chap. iii. 3. He is light and in him is no darknesse at all.

This phraseology, of affirming one thing, and immediately denying the contrary; or denying one thing, and affirming the contrary, was very common with the be-brews. See Ifai. xxxviii. 1. and xxxix. 4. Fer. xlii. 4. And St. John has often made use of this bebrew idiom. See ver. 6; 8; 10. and ii. 4; 7, 8; 10; 21; 27, 28. and iii. 6. and iv. 2, 3; 18. and v. 6; 12. 2 John ver. 5; 9. 3 John ver. 11. See also John i. 20. and iii, 30. and xv. 16; 19; 24. and xvi. 16; 20.

6. * By

PARAPHRASE.

TEXT

An Christiof lying, and do not act according to Nero. 14. the truth of the gospel k.

But, if we walk in the light as he Chap. I. is in the light, if we indeavor to be

holy as God is holy; then the great God and we christians have communion with each other; and the blood of Jesus Christ, his son, cleanseth and purifieth us from all our former fins 1.

ness, we lye, and do not the truth:

But if we walk in the light, 7 as he is in the light, we have fellowship one with another, and the blood of Jefus Christ his Son cleanfeth us from all fin.

H

NOTES.

6. k By [communion with God,] in this epiftle, St. John feenis to mean a partaking of the divine favor. In order to which, it is necessary that we lead an holy life. We cannot have communion with God, unleile we refemble him in purity, holinesse, and all moral persection. See chap. ii. 4. and iii. 3. Lev. xix. 2. Mat. v. 8; 48. 2 Cov. vi. 14, 15. Ephef. v. 1. Tit. i. 16. Heb. xii. 14. 1 Pet. i. 15, 16. Holinesse is preserved and increased by the habitual practice of it, and by devotion. Thus may we maintain communion with God. But, if any one, who neglects to worthip and obey God, or who practifes vice, flould pretend to communion with God, he wilfully imposes upon himself, and does not act according to to truth. --- Truth is the rule or measure of right, Prov. xii. 22. Ezek xviil. q. Mal. ii. 6. John iii. 21. though in these texts it is most likely that the truths, reveled and laid down in feripture, are more peculiarly refered to.

7. If we walk in the light; [see Ilai. ii. 5.] as he [i. c. God,] is in the light; if we refemble God in holmefic; then we have communion with each other. According to some copies, it is, Then we have communion with him, ner' were. And so King Edward's English bible has rendered the words. But, if we follow the common reading, which is best supported, the meaning will be the same. For the words, [with each other,] fignific Gad on one part, and christians on the other part; as may appear from ver. 3; 6. There are other texts where analyses denotes one person, on one side; and a number of persons, on the other side. See note (b) Titus iii. 3. When christians pay homage, submission, and obedience to God; and resemble him in all moral excellence; when they are boly as the Lord their God is bely; and God, on the other hand, graciously imparts his favor to them: --- then, God and they have communion with each other.

And the blood of Jesus Christ, his son, cleanseth [or purificth] us from all sin. From hence they might infer that Jesus Christ really shed his bleed, or really suffered and died; contrary to what the false teachers then afferted. - By cleanfing, or purifying, us from fin, is not here meant fancification, or inducing us to repent and lead an holy life. For our leading an holy life, at prefent, is here reprefented as the condition of our being cleanfed from our past fins, by the blood of Christ.

If it should be inquired, " How does the blood of Jefur Christ cleanse us from fin?" It might be answered, that the words are not to be understood literally.

Blood

TEXT

PARAPHRASE.

S If we fay that we have no fin, we deceive ourselves and the truth is not in us. It we say, that we have had no fin, no An Christian guilt, upon us; and therefore stood in no need of being purified and cleansed from our sins; we most miserably im
Chap. 1.

pose upon ourselves, and the truth is not in us m.

1f

NOTES.

Blood feems not to be a proper thing to wash out spots, and slains. Nor are we literally and actually washed in, or with, the blood of Jesus Christ. There is something very shocking in the thought. Some have therefore said, that (in allusion to the antient cultom of ratifying a covenant by facrifice) Jefus Christ, by his blood, or death, fealed, or confirmed, the new covenant, in which pardon is most expressly and clearly promifed to all the penitent; and, in that fenfe, the blood of Christ may be faed to cleanfe funcere penitents from all their fins. But St. John appears to me most evidently to allude to Lev. xvi. 30. and to represent Jesus Christ as our great high prieft, going into the most holy place, with his own blood; as the Jewith high-prieft, on the grand day of atonement, went into the holy of holies, with the blood of those beasts; which were, that day, slain in sucrifice. For, when the high pricit farinkled the blood of those victims, before the ark of the covenant, he was faid to cleanse the children of Israel from all their sins: By that emblem, affuring the penitent of pardon and acceptance with God. In like manner, Jefus Christ, our great high-priest, is here considered as going into the most holy place, above, and as it were sprinkling his own blood upon, or before, the mercy feat; and thereby affuring the fincerely penitent of pardon, or cleanfing them from all their fins, before the Lord. See ver. 9. and chap. ii. 2; 12. Mat. xxvi. 28. I Cor. vi. 11. Eph. i. 6, 7. John i. 14. Heb. ix. 7; 13, 14; 24. and x. 19, Ge. and xii. 24. and xiii. 20. 1 Pet. i. 19. Rev. i. 5. Accordingly, rasarious vuis and masie Ten aunilian vien to cleanfe you from all your fins, is the very phrase made use of, Lev. xvi. 30. See in the LXX. Pfal. li. 2; 7. Jer. xxxiii, 8. Ezek. xxxvi. 33. and in the New Testament. Heb. i. 3. and ix. 14; 22. 1 John i. 9. - The blood of the victims, under the law, cleanled from some fine; the blood of Jefus Christ cleanseth from every sin, Aits xiii. 38, 39. in moral cases, as well as ceremonial, or politive; provided we fincerely repent and amend. But the blood of Christ cleanseth from (or assureth us of the pardon of) no fins, except those, which are fincerely repented of, and furfaken.

of all lober and well-disposed persons.

PARAPHRASE.

TEXT.

An Christi

68.
Nero. 14.
Chap. I for fake them, God is faithful and just;
Chap. I fo that he will, upon our fincere repentance, undoubtedly forgive us our fins, and cleanse us from all our former unrighteousnesse.

If we confesse our sins, he is of faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Ιť

NOTES.

In many texts of scripture, and particularly in may places of this epistle, by sin, is meant (not what we call sins of infirmity, or daily incursion; but) vice, or wick-ednesse: i. e. an habit, or some flagrant act, of wickednesse. Chap. ii. I. St. John sais, that he wrote unto those christians, that they might not sin. It was possible therefore, in his sense of the words, for them not to sin. Accordingly, he declares, chap. iii. 6. Every one that abideth in him, si. e. in Jesus Christ, sineth not. Every one, that sineth, hath not seen him, nor known him. Ver. 8. He that committeeth sin is of the devil. Ver. 9. Every one, that is borne of God, doeth not commit sin; for his feed remaineth in him; and he connot sin, because he is borne of God. And, chap. v. 18. We know that every one that is borne of God, sineth not: but he, that is borne of God, keepeth himself, and the wicked one toucheth him not. See note (2) lames iv. 8.

The phrase, [to bave sin,] lignifies to labor under the guilt of former vices. See John ix. 41. and xv. 22; 24. and xix. 11. with which compare James iv. 17. Job xiii. 26. Pfal. xxv. 7. And thus St. John, by repeting (as his manner was) the same thought, in other words, has explaned his own meaning, ver. 10. If are say "that we have not fined;" i. e. formerly fined, &c. They had once, or formerly, fined. Very probably, before their conversion to christianity, they had been vicious, or wicked, persons. They, therefore, stood in need of that pardon, which was published in the New Covenant, and sealed (or confirmed) by the blood of Christ. Unlesse they acknowledged that guilt, and amended their evil ways, they grievously imposed upon themselves, showed no proper regard to truth, nor could

receive any benefit from christianity.

9. In some texts, the love or sear of God; in others, saith, or hope, or calling upon the name of the Lord, i. e. some one signal part of religion, is put for the whole. So, here, consisten of sin includes also repentance and amendment; just as, in the preceding verse [denying that they had fin] implied that they had not for sken it. Compare with this text, Ezek, xviii, 21, &c. Ast iii, 19.— That the consession, here required, is to be made to a priest,—is a Popili figment; for which there is no ground in reason, or scripture. See on James v. 10.

On the grand day of atonement, not only were the children of Ifrael to offlits their fouls, i. e. because of their fins, Lev. xvi. 29, but " the high-priest was to " lay both his hands upon the head of the scape-goat, and confesse ever him all the miniquities of the children of Israel, and all their transgressions in all their fins;

gatting **

TEXT.

PARAPHRASE.

10 If we fay that we have not finned, we make him a lyar, and If we say, that we have not for- An.Christi merly fined, when God declares us guilty upon that account; then we, in Chap. 1. effect, represent God as a liar; and Chap. 1. his gospel, his word of truth and 10 mercy,

NOTES.

reputing them upon the head of the goat; which he was to fend into the wilderreffe: and the goat was to bear away all their iniquities upon him, into a land
redefolate and uninhabited, where they should hear of him no more," Lev. xvi.
20, &c. By that emblem, they were taught that, if they not only confessed, but
for book their fins; if they sent away their fins, with the fcape-goat; and never saw
them, nor had any thing to do with them, any more; then they might depend upon
pardon from God.——And St. John, having just before taken notice of the blood
of Christ's cleansing christians from all sin, in allusion to the high-priest's cleansing
strael from all sin, on the grand day of atonement, he carries on the allusion to the
same thing; and intimates that, when their iniquities were confessed and for saken,
sent off, and parted with, for-ever; then they might be sure of mercy, on the
terms of the gospel.

The word of God contains precepts, as well as promises. And, if the precepts are not complied with, we cannot expect that the promises should be accomplished to us. But, if we confesse and forsake our sins, God is faithful and just to forgive us our sins, and to cleanly us from all unrighteousnesses. Here forgivenesse of sin, and cleanlying men from all unrighteousnesses, seem to be phrases of much the same import.

Or rather the latter denotes the discovery, or assurance, of the former.

The texts, where God has promised mercy to the penitent, are numerous and plane. After such promises are made, the veracity of God stands ingaged for the performance. Some think that Aixer is here used, as PR tradit is, sometimes, in the Old Testament to denote mercy, or benignity. So Chrysosom and others understand the word, Mar. i. 19. and so some understand dinavosin to signific mercy, Rom. iii. 25, 26. as it does signific, Exod. xxxiv. 7. I Sam. xii. 7. Pfal. exii. 9. And, in some copies, Mat. vi. 1.——We have not only the veracity or faithfulnesse of God, to depend upon, for the accomplishment of the promises of mercy, which he has made to sincere penitents; but we have also the goodnesse, or benignity, of his nature, on which to sound our hopes of mercy. And it is not the justice, but the mercy, of God, to which the scripture ascribes the forgivnesse of our sins. See the Essay for a new translation of the bible, P. II. p. 67, Sc.

But, after all that has been alleged, $Sigm_{\mathfrak{S}}$ feems here to be used in its common fignification, and to fignific [iust.] For a promise confers a right to those, to whom the promise is made. And, therefore, when God has once promised, he is not only [wish faithful,] a being of the strictest veracity; but looks upon it as just.

to fland to his ingagements.

God purifies from all unrighteenfnesse; as he assures us, by the blood of Jesus Christ his son, that the penitent shall undoubtedly find mercy.

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PARAPHRASE.

TEXT.

An Christi mercy, is not in us, or has not the his word is not in us.

Nero. 14. proper influence upon us *.

Chap. I.

NOTES.

10. See on ver. 8. — Nathanael, Zacharias and Elizabeth, Cornelius, and the like, were prevailingly righteous, or habitually holy, persons. Yet the case was generally otherwise. And God had declared that, before the coming of the gospel, Jews and gentiles were all, in general, under sin, Rom. iii. 9; 19. To deny that, therefore, was in effect to represent God as a liar. And such a wilful and injurious misrepresentation of God planely manifested that his word was not in them [see John v. 38.] or that they did not pay a due regard to the pure gospel of Christ.

SECT. II.

Снар. іі. 1,---11.

CONTENTS.

ST. JOHN wrote what is contained in the first chapter, and more especially ver. 5, 6, 7. to prevent the Jewish christians from going on, in their old habits of vice. But, if any of them had not intirely got rid of his bad habits; yet, if he was faithfully indeavoring to get rid of them, he needed not despair of the divine mercy: because, through Jesus Christ, there was mercy clearly promised to all sincere penitents, whether they had been sormerly Jews or Gentiles. --- After that, the apostle intimates, that keeping the commandments of God was the only sure proof of love to him: And that the commandment, of love to the christian brethren, was one of those, which they were more especially to observe, as a proof of their love to God, and being in the divine savor.

TEXT.

PARAPHRASE.

My little children, these things write I unto you, that ye sin not. And, if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

My little children, The things; An Christi which I have already mentioned, con- Nero. 14. cerning the holinesse of God, and the necessity of our being holy as God is Chap. It: boly, if we would have communion with him; --- These things, I say, I write unto you, that you may not live, as formerly, in vice and wickednesse (a): and to inform you that, if any man have fined, and fincerely repented, he need not despair of mercy. For we have an advocate with the father, Jesus Christ, who is a righteous and holy person himself; and who pleads the cause of all sincere penitents, so effectually; that, through him, they shall undoubtedly find mercy (b).

And

NOTES.

1. 2 St. John has, several times, called the christians, to whom he wrote, Little children, and My little children. See chap. ii. 12; 28. and iii. 7; 18. and iv. 4. and v. 21. with which compare John xiii. 33. Not that I suppose they were all his converts: though, very probably, some of them were. But he was an apostle: 2nd, as such, he looked upon himself as a father; and all christians under his care and inspection, as his children. It was a tender and affectionate appellation, denoting his paternal authority, love, and concern for them.

As to the meaning of the word [sin;] See on chap. i. 3.

If [by fin] St. John had meant those lesser failings and impersections, which are commonly called fins of infirmity and daily incursion, he would not have spoken thus dubiously [If any one bars fined;] because every man is, in this state, liable to such impersections. —— But suppose [by fin] be understood vice, or flagrant acts of wickednesse; even then there are three interpretations of this phrase. (1.) If any man have fined formerly. (2.) If any man does now sin. (3.) It any man, who has got rid of his former vices, should hereafter relapse into them. Against the second interpretation it may be objected, "It was taken for granted that christianity had wrought a reformation in them; and that it was inconsistent with their christian character and obligations, now to sin, or to continue to live a wicked life. And St. John had, in the former chapter, industriously and earnessly inculented that upon them." He cannot, therefore, be supposed to say here, "If any christian does now live a wicked life, let him take the comfort of this, that we have "an advocate with the sather, Ge." For, in such a course of life, no man ought

2

PARAPHRASE.

TEXT.

An.Christi And he, who is our advocate with Nero. 14. the father, is also a propitiatory facrifice

And he is the propitiation for 2 our fins: and not for ours only, but

NOTES.

to be comforted. - Against the third interpretation, it may very justly be obiccted, "That those, who were once throughly reformed, by the guspel; and as-46 terwards relapfed into their former vices, or fell into other vices, are always " spoken of, as in a most dangerous state; and that it was impossible, or almost " impossible, to renew them again unto repentance," Heb. vi. 4,-8. and x. 26. -31. 2 Pet. ii. 20, &c. St. John, therefore, can scarcely be supposed to write to comfort fuch persons. And, indeed, the throwing in matter of consolation beforehand, unto fuch, might possibly have been an incouragement unto them to fin. Now, as neither the fecond nor third of these interpretations seems well-grounded, it remains that we acquiefce in the first. And there are other reasons to be alleged for that interpretation. (1.) It answers exactly to the original words, which may be properly translated [If any man bave fined;] i. e. have formerly fined. For audily is not in the present, but in the second agriff, of the subjunctive mood. it falls in admirably well with the connection, " I write thefe things unto you that " you may not bereafter fin. And, if any man have formerly fined, or led a wicked 44 life; I write, likewife, to inform him, that, if he have also fincerely repented • and is reformed, he need not despair of mercy. For we have an advacate with " the father, &c.

Fefus Christ is here represented as our advocate with the father. He is sometimes also represented as our interceffor. Rom. viii. 34. Heb. vii. 25. and ix. 24. The word [interceffor,] in English, fignifies one who humbly petitions, or prays, for favor, for others. But that is a sense of the word, which seems peculiar to our language. The Latin word, [intercessor,] signifies one that intervenes, or interposes in any affair, by authority. But what principally concerns us, upon this subject, is, that the greek words έντουχάνω and ύπερεθουχάνω are of a more lax meaning; and fignific to interpose, or intervene in any way, whether by authority, petitioning, pleading, or otherwise. This may help to explane, Ram. viii. 26, 27. as well as those texts which speak of the intercession of our Lord Jesus Christ. According to the import of the greek words, an interceffor, who pleads the cause of another, is the fame with an advocate. For an advocate pleads the cause of his client, before his prince, or judge. An accuser and an advocate stand opposed to one another. The first is applied to the devil, who is called The accuser of the brethren, and who is faid to accuse them before God day and night. JESUS CHIST, on the other hand, is our advocate with the father; maintaining and pleading our cause with the governor and judge of the world; always fully patronizing us. And (if we are truly penitent) our Lord and judge, before whom he pleads, will grant us favor. --- This is another figurative manner of affuring the penitent that they shall find favor with God: as much as they do with an earthly governor, or judge; who, when they are accused, have a wife and faithful advocate to plead their cause.

Íπ

TEXT.

PARAPHRASE.

but also for the fins of the whole world.

fice for the fins of us, Jewish christi- An Christians (c): and not for our fins only; but Nero. 14.

for Chap. II.

NOTES.

In scripture, Jesus Christ alone is represented as our intercessor, or advacate, with the father. There is, therefore, no occasion, with the Papists, to have recourse to

faints and angels, as our advocates, or intercellors, with God.

St. John, having mentioned such christians, as had not intirely conquered their vicious habits, sais, We have an advocate, &c. This is like St. Paul's obliging manner; to join himself with the persons, to whom he wrote, especially when he spoke to them of their faults; though he himself was not guilty. So does St. John, in this place; though he did not live in the habit of any vice, yet he joins himself with such as did, and sais, We have an advocate with the sather, &c. St. James has also done so, James iii. 9, 10.

The word Fixage; is, in the New Testament, eight or nine times applied to Jesus Christ; and scems always to signific, that he is a righteous, or holy, person. It is, therefore, probable that St. John so used the word, in this place. And then it may denote that he, who pleads our cause in heaven, has no fault of his own, but is the dear and well-beloved son of God; and therefore must be a most acceptable advocate with the sather, and most likely to succeed in every cause which he undertakes. See

Heb. vii. 26, &c. and ix. 7.

2. CSr. John represents Fesus Christ both as on advocate and a propitiation. -The word, in ways propiniation, is used five times in the LXX, once in the Apocrypha, and twice in this epiftle of St. John. In two of those places, it answers to apple feliblab, and lignifies mercy, or forgivenesse, Plal. cocx. 4. Dan. ix. 9. (2.) It answers to DUN aftern, or FOUR afterneb, Amos viii, 14. which fignifics an oblation for fin. (3.) It answers to the word naturn Hhatarb, Ezek, xiiv, 27, and fignifies a facrifice for fin. (4) It answers to the word of the purion, Num. v. 8. i. e. propitiations, or expiations, in the plural number; though there the LXX render it ihaque, in the fingular. - As to the last of these interpretations, it may be observed, that the verb Top caphar signifies to cover; as Neal's ark was covered with pitch. And perhaps our english word [cover] is derived from thence. That same word in Pibel is De chipper, and lignifies diligently to cover, or cause to cover; and so to make expiation, or atonement, Exod. xxx. 10. and is accordingly rendered incorrected, in the LXX. For, when the high-priest, on the grand day of atonement, had offered the appointed facrifice, and sprinkled the blood; --- then the penitent Ifraelites were affused that all the fins of the last year were covered, so as not to appear any more: i. e. pardoned, or forgiven. - And, hence the lid, or covering, of the ark, which was made of pure gold, was called no copporeth, which the LXX have translated inachine the mercy feat, Exod, xxv. 17. [with which compare Hab. ix. 5.] because from thence, they had answers of peace and mercy; and were particularly afforced that, when penitent, their fins would be covered, and appear against them no more. And hence it is, that sur Lord Jefus Christ is called idashpior a mercy seat, Rom. iii. 25. 2 Maccab.

NOTES.

An Chilit 2 Microb. iil. 33. Diagues lignifies a fin-offering, or facrifice of attenument. And, 68. in this fense, it is applied to our Lord Jesus Christ, both here, and chap iv. 10. It Nevo. 14. has been very well observed that " that which, in the law, is offer, or reproduced that " that which, in the law, is offer, or reproduced that " that which, in the law, is offer, or reproduced that " that which, in the law, is offer, or reproduced that " that which, in the law, is offer, or reproduced that " that which, in the law, is offer, or reproduced that " that which, in the law, is offer, or reproduced that " that which, in the law, is offer, or reproduced that " that which, in the law, is offer, or reproduced that " that which, in the law, is offer, or reproduced that " that which, in the law, is offer, or reproduced that " that which, in the law, is offer, or reproduced that " that which, in the law, is offer, or reproduced that " that which, in the law, is offer, or reproduced that " that which, in the law, is offer, or reproduced that " that which, in the law, is offer, or reproduced that " that which, in the law, is offer, or reproduced that " the law, is offer, or reproduced that " that which, in the law, is offer, or reproduced that " the law, is offer, or reproduced the law, is offer, or reprodu

Chap. II. " to bring an atonement, or propitiation."

Under the law, not the high-priest himself, but the sacrifice which he offered, was called inacuis. And accordingly, it is called upike inacque the ram of atonemin'. Num. v. 8. Lev. vi. 5, 6 And usy & [scil. ilaque] the calf, or bulleck, of finoffering, Lev. xvi. 6; 11. wherewith the high-prieft serkeoffer was to make an atom. ment. In these two verses, Jesus Christ is considered as being himself both inhigh-prieft and the facrifice of atonement. And St. John, having represented him as our advacate with the father, or our great high-priest, gone within the well, to plead for us; ---- further intimates, that he was also the great christian facrifice, us fin-effering; and entered with his own blood, within the well, there to appear in the prefence of God for us. Under the law, the high-prieft had never periodily made the atonement, 'till he had entered within the veil, and forinkled the blood before the mercy feat. The flaving the facrifice, and offering it upon the altar were previous fleps; but the completion of that work was going within the veil, and there sprinkling the blood before the mercy seat. Thereby the high-priest made on atomiment for himself, for his houshold (the prints) and for all the congregation of livael, Lev. xvi. 17. In allufion to which, our bleffed Lord, John xvii chap, first praved for himfelf; then for his houshold (or family) the spottles; and then for all christians, or all fuch as fhould believe on him, through their word. And, in allulion thereto, he is here represented as entering into heaven, there to plead our cause with God, after he had offered himfelf on the croffe, as a facrifice for our fins. And, in this view, he is often reprefented. See Heb. ii. 17, 18, and iv. 15, 16, and vii. 25, &c. and ix. 11, -14; 24, &c. and x. 11, 12; 19, -22. - If God was not originally and in his own nature good and gracious, nothing could render him fo. But he is of himself benevolent and inclined to be prepitious to his creatures. And he both may, and does, exhibit his mercy, in that way which he fees to be most wife and proper. " Jefus Chrift, by his perfect obedience and willing fufferings es and death, has obtained of his father all power in heaven and earth: And, among es other things, power to recall wandering finers into the ways of holinesse, with er an affdrance of pardon and acceptance from God. And, upon thus reconciling « them to God, he expiates their fins. For, having rendered them meet objects " of the divine favor, he then gives them the strongest assurances that God will be or propitions, or merciful unto them. And Christ will himself be finally honored, " by bestowing upon them the blessings promised to sincere penitents, viz. deliver-" ance from death and mifery, and a glorious refurrection to endlesse life and se complete felicity. In this method, are true penitents affured of pardon from 46 God, through Jelus Christ, or cleanfed from all their fins." See on chan. i. 7. Not need we wonder that this is represented in various methods; if we consider the case of the Jews, who had been used to facrifices and other emblems. For they were taught that, now, as Christ had dyed as a facrifice, and gone into heaven as our great high-priest, they might as reafonably and certainly expect and obtain the semission of all their sins, when penitent; as they could, under the Mosaic dispenfation, hope for the pardon of their ceremonial, or political guilt; when the highpriest had offered the facrifice of atonement; and had gone and sprinkled the blood thereof, within the veil. This, therefore, was a proper way of addressing to Jewish christians, as St. John does, in the text. - And finally, it was proper also that

TEXT

PARAPHRASE.

3 And hereby we do know that we know him, if we keep his commandments. for the fins of the whole world, if they An.Christ are fincerely penitent 4.

But that sizers should repent and Nero. 14. amend, is absolutely necessary. And Chap. 11. all pretences to religion, without an 3 holy life, are vain and fruitlesse. For hereby alone we know that we have known Jesus Christ, in a right manner; and understood aright the nature and design of his religion; if we habitaally and carefully keep his commandments.

He

NOTES.

this grand truth should be expressed in various manners, and set in different lights, to impresse it more strongly upon the minds of men in general; because of that distressing dread and horror, those anxious scruples and endlesse jealousies, which guilt is apt to raise in men's minds; whenever they seriously consider the spottlesse purity and strict justice of God, and restect upon their own wicked ways.——In such various manners, the sincerely penitent are assured of pardon; because such fears and misgivings of heart are not without great difficulty allayed, or removed,

The phrase is elliptical, and ought to be filled up thus, σερί [τῶν] όλω τὰ κοσμᾶ, scil. ἀμαριῶν i. c. for the fins of the subole world. See such an ellipsis, John v. 36.

Rom. vi. 5. Heb. xi. 4. and xii. 24. See also note (g) 1 Pet. i. 7.

By [the world] is meant the Gentiles, or persons of all other nations besides the Jews. So the Jews commonly used the phrase. See Lightseas's Works, Vol. I. p. 214. and Vol. II. p. 534, &c. And the scriptures of the New Testament, in this, as well as in many other particulars, follow their language. See John iii. 16, 17. 2 Cor. v. 19. I John iv. 14. and v. 19. and many other places. St. John is here writing to Jewish thristians; and therefore joins himself with them, and sais, "That Jesus Christ is the propitiation for our sins, si. e. for the sins of us, Jewish christians] and not for our sins only; but also for the sins of the whole world; or of all such of the Gentile world, as sincerely repent and accept of his mercy." John iv. 42. and x. 16. and xi. 51, 52, and xvii. 20, 21, 22. A John iv. 14. In other words, God has laid no bar in the way to the salvation of any man, whether formerly Jew or Gentile; provided he repent of his sins, and for the suture keep the commandments of God.

That fins, committed after baptism, may be forgiven, when sincerely repented of, and sorsaken, see Mat. xviii. 15. 1 Cor. v. 1, &c. compared with 2 Cor. ii. 1, &c. 1 Cor. x. 123 14. 1 Thess. v. 14. 2 Thess. iii. 6; 14, 15. Heb. xii. 13. 2 P.t. iii. 17.

3. By [him,] is meant Jesus Christ, who is spoken of, in the preceding verses. And Jesus Christ is here, as often elswhere, put for the christian religion.

7•

PARAPHRASE.

TEXT.

An. Christi He, that saith, "I have known 68. Christ, and I understand the nature and Naro. 14. design of his religion very well;" and Chap. II. yet keepeth not his commandments;

4 he is a liar, and the truth is not in him '.

But whosoever keepeth his word, verily the love of God in him is carried on to perfection, or completely answers its proper end. And, by this constant regard He that faith, I know him, 4 and keepeth not his commandments, is a lyar, and the truth is not in him.

But whose keepeth his word, 5 in him verily is the love of God ner-

NOTES.

To know Christ, to leve him, to have him, to be in him, and to abide in him, are, in this epistle, used as synonymous terms, or very nearly so: and significe to be, or to continue to be, a true christian. ——St. John had, in the former chapter, intimated, if that no man can have communion with God, unlesse he walk in the light, as God is in the light; or indeavor to be holy, as God is holy. Here he asserts that no man can have any benefit from Christ's being an advocate with the sather, or a propitiation for the sins of men; unlesse, to his knowledge of God and of the gospel of Christ, he adds an holy practice, or keeps the commandments of Christ. This

feems to be the connection between this and the preceding verfes.

The knowlege of God and Christ does not consist in mere opinion, or barren speculation; much leffe in mysterious and unintelligible notions of their nature and effence; but in that practical knowlege, which leads to the love of God and Chrift, and keeping the divine commandments. -- It has been observed that there was a set of men, which role up in the christian church, even in the days of the apostles; who so far perverted the doctrine of St. Paul, concerning justification by faith, without the works of the law, as to pretend that they, who knew the truth and had a found faith, were under no necessity of leading an holy life. All the seven cathelic spiffles been to have been leveled against that most dangerous error: and this text is a direct confutation of that opinion. [See the note (1) 2 Pet. 1. 9.] Practical errors are the most dangerous errors. And, unlesse knowlege is carried into practice, and faith influences to right temper and conduct, our knowlege is vain and our faith is also vain, John xiv. 15. Rom, i. 21. Gal. v. 6. Eph. iv. 20, &c. Tit. i. 16. 1 John i 6. and ii. 4. and iv. 20. and v. 3. But the knowlege of God and Christ which influences to a right practice, will end in eternal life, John xvii, 3. with which compare Ifai, litt, 11. Epb. i, 17. Col. ii. 2.

4. I see the note on the preceding verle ---- As to expressing the same thought

affirmatively and negatively, fee on chap. i. 5.

5 * By [bis word] understand the word of Jesus Christ. And [bis word,] in this verse, lignifies the same with bis commondments, in the preceding verse.

The love of God is, sometimes, put for that love, which God bears to us. But, as the fear of God lignifies out sear of offending the divine being; and the faith of Christ signifies

TEXT.

PARAPHRASE.

perfected: hereby know we that we are in him,

6 He that faith he abideth in him, ought himself also so to walk, even as he walked. regard to his word, we know that we An Christian are in Christ, or continue his sincere 68.

And faithful disciples. There is no other Nero. 14. certain test of our being true christi- Chap. II. ans b.

He who faith, he abideth in Christ; 6 as Christ hath walked, so ought he also to walk; constantly setting Christ's example before his eyes, and treading in his steps.

My

NOTES.

fignifies our believing in him; so the love of God fignifies that love, which good men bear unto God, and which all men ought to bear to that most amiable being. See Luke xi. 42. John v. 42. and xiv. 21; 23. I John ii. 15. and iv. 12; 17. And in this last sense [the love of God] is to be understood in this text. — When a man obeys the rules of the gospel, then is the love of God in him carried to its per-

fection, or has completely attained its great end and defign upon him.

There is no occasion to join these words [By this we know that we are in him] to the begining of ver. 6. For Being in Christ, or remaining in him, means the same with knowing him. [See on ver. 3.] And the words [in Ting your nouse by this we know,] ver. 3. are repeted here, towards the conclusion of the paragraph; as they were prefixed to the begining of it; to intimate to us that the apositie was all along speaking of the same thing: viz. "By this we know that we know Christ aright, are in him, and abide in him, if our love to God be such as to lead us to keep his commandments." The manner of expression differs, ver. 6. and contains a plane precept; but is not laid down, as a mark of trial, like this, ver.

6. See on ver. 5. Both [àdle bim, and izee be] refer to Jesus Christ, who is so often spoken of, in the soregoing verses. — Abiding in Christ is the same with continuing to be a true christian. It sometimes is an allusion to a man's abiding in the same house, or continuing to dwell in the same habitation; by way of opposition to a pilgrim, or stranger, who tarrieth but for a night. See John i. 39. and v. 38. and xiv. 23. I John iv. 12, 13. Sometimes it is an allusion to the branches abiding in the vine, in order to their bearing sruit, John xv. 1, &cc.

Every professed christian should so walk, even as Christ also walked. While Jefus Christ was here upon earth, he walked about, clothed with an animal body, and
subject to the trials and temptations of the present state; and yet he was perfectly
pious and virtuous. This is the grand example, or pattern, after which his followers
should copy. And, if we do not imitate his example, we in vain wear the christian
name. See Jahn xiii. 15. and xv. 10. Rsm. viii. 9. 1 Pet. ii. 21. I John
iii. 16.

Here the apolle fums up all he had faid, ver. 3, -- 6.

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PARAPHRASE.

TEXT

An Christi My beloved bretirren, I do not write Nero. 14. a new commandment unto you; but I repete the old commandment, which Chap. II. you have had from the begining of 7 your being christians. By the old com-

mandment, I mean no other than the word which you have heard from the

begining k.

Have I called it an old commandment? I may again, and upon fome other accounts, fay, that I am writing a new commandment unto you it and that the thing commanded is verified in Christ and in you; i. e. exhibited in his example and in your practice

Brethren, I write no new com- 7 mandment unto you, but an old commandment which ye had from the begining: the old commandment is the word which ye have heard from the begining.

Again, a new commandment & I write unto you, which thing is true in him and in you: be-

n l'he

NOTES,

7. By [the old commandment,] We may understand, that which is mentioned, ver. 9, 10, 11. viz. " That christians should love one another; i. e. as Christ also " had loved them." This had been injoined by Christ himself; and inculcated upon christians, from the begining, unto that time. And the contrary was an innovation of the faile teachers, who then abounded. q. d. 46 I am going to recom-" mend to you the example of Christ; and particularly that you should love one another, as he has loved you. - Some may, perhaps, fay that this is Christ's * new commandment, and object against it as an innovation. In answer to such, I 45 would observe, it is an old commandment, as old as the pospel itself. —— But yet 16 I will not deny but that it is Christ's new commandment, proposed and exemplified " by him, and made by him the test of our being his disciples. And, as such, I " recommend it unto you." This is St. John's own interpretation, John xiii. 1 John iii, 11. 2 John ver, 5, 6.

8. I Hais Again, or On the other hand.] The apostie as it were corrects himself for what he had faid, ver. 7. See the like use of the word [wan ogain,] Matt. iv. 7. — The fame commandment may, upon different accounts or in different respecies, be called both old and new. For instance; The commandment sthat chrisflians should love one another, as Christ had loved them, might, when St. John wrote this epiltle, be called an old commandment; as having now been inculcated for a long. time, or from the begining. And yet it was, neverthelesse, Christ's new commandment; first proposed and injoined by him, and made the badge of distinction between his disciples and the rest of the world, John xiii. 34, 35. He laid down his life for his disciples. And this is his new commandment, " that we should love one another, even as he has loved us;" i. e. be ready, when proper occasions call for it, to lay down our lives for the christian brethren. See chap. iii, 16. and John xv. 12, 13.

TEXT.

PARAPHRASE.

cause the darkness is past, and the true light now shineth.

 He that faith he is in the light, and hateth his brother, is in darkness also. For the darknesse of your for- An Chissi mer Jewish state is passing away, and Nero. 14: the true light, the light of the gospel, Chap. II.

He that faith, he is in the light of 9 the gospel, and yet hateth his christian brother, he is, to this very hour, in as great

NOTES.

In The thing injoined, in this new commandment of Christ's, had been verified, or exemplified in Christ himself. He had most intensely loved his disciples, and had even laid down his life for them. ——It had been also verified, or exemplified, at least in part, in the practice of the christians, to whom St. John wrote. And the Jews and heathens used, afterwards, to observe of the primitive christians, Behold how these christians love one another! St. John commends the christians for their love to one another, in order to incourage them to persevere, and abound therein more and more.

" The goftel had very muc! inlightened the world. The darkneffe of former difpensations was passing away, Rom, xiii. 12. 1 Theff. v. 5; 8. Acts xvii, 30. And the true light now shone; see chap. i. 6, 7. John i. 9. and viii. 12. and xii. 35, 36; 46. Ephel. v. 8. Some have taken thele words [The darkneffe is possing away, and the true light new [hineth,] for the new commandment, refered to, in the begining of this verse. But they do not feem to contain any commandment at all, They may more properly be understood as a reason, why those christians did pragtife Christ's new commandment, and manifest the most intense love one to another, That, which was verified in Christ, and exemplified by him, was also verified in them; because their state of Jewish darknesse and bigotry was passing away, and the light of the gospel had some among them. — The Alexandrian MS. reads [oxia the shadow,] instead of [oxilia the darknesse.]. That would have suted the thatowy, obscure dispensation of the law, very well. But it is not supported by other MSS or versions, and seems to have been purely a blunder of the transcriber. - For audia the darkneffe is apposed to our the light; and outling is also repeted again, veri 9 --- The bright, thining light of the gospel chased away, not only the mosse darknesse of idolatry, but also the shadowy and more obscure discoveries of the divice will, under the Jewish dispensation. And this opened the minds of the prejudiced Jews, who were averie to men of other nations, and excessively fond of their own. In the law, it was faid, "Thou shalt love thy neighbor [or, as it is interpreted. Lev xix. 17, 18. thy brother] as thyself." The Jews understood the word [neighbor, or brether,] of their own countrymen only. But, when the light of the gospei thone upon them, it taught them to love all christians, whether they had been Jews or Gentiles; and to have charity for all mankind.

11

PARAPHRASE.

TEXT.

An Christigreat darknesse, as if the gospel had never thone upon him ".

Nero. 14 He, who loveth his christian bro-Chap. II. ther, abideth in the light of the gol-

10 pel; and there is no danger of his

stumbling in that light?

Whereas he, who hateth his christian brother, is in thick darknesse; and, like a man in a dark night, walketh in darknesse; and knoweth not whither he is going, or into what mifery he may fall; because that darknesse hath blinded his eyes, fo as to indanger his plunging into utter destruction 4.

ness even until now.

He that loveth his brother to abideth in the light, and there is none occasion of stumbling in him.

But he, that hateth his brother, 1 g is in darknefs, and walketb in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

NOTES.

9. ° 1 Cor. xiii. 2. 2 Pet. i. 9. 1 John iii. 14, 15. Very likely, the false teachers, then rifen up in the christian church, behaved with fiercenesse and hatred towards those christians, who differed from them, and paid no regard to Christ's new commandment, that christians should love one another. They behaved as they did, in their flate of darkneffe, before the light of the golpel had thone upon

10. ? See on ver. 9. and 11. Confult also what is quoted from Jerome, in the History prefixed to this epiftle, p. 21. and Clerici Hist. Eccles. p. 517, &c.,

There is no flumbling block in him.] See the LXX. Pfal. cxix. 165. By this expression, is not meant, that such a man lays no stumbling block in the way of others; but that there is no flumbling block lies in his way. He walks in the light; and therefore avoids all flumbling blocks, and fees his way planely before him, "John

"Various explications have been given of this passage. But, as all interpreters ै refer के केंग्रिक to the person, they seem rather to offer at the sense than explane the " words; except Grotius, who fais is abundat. But there will not, as I appre-" hend, be any occasion to admit of this inaccuracy, if விற be refered to வி. the " last anrecedent. For then the sense will be, And there is no flumbling-block, (or " hazard of stumbling) in that, i. e. in the light, or while a man fees his way be-44 fore him. And this will very well agree with the following verse: in which the " flate of a man in the durk is represented, in opposition to what is here said of his " being in the light."

11. See Wifd. ii. 21. John xii. 35. and the notes on ver. 9, 10. Here is all along an evident allusion to one person's walking in the open day-light; and another's walking in a very dark night. The one walks fecurely, avoids rocks, ponds,

Livers.

NOTES.

rivers, precipices and flumbling blocks; and fees his way clearly before him. The An.Christ other, like a blind man, is in danger every step he takes; cannot tell which way he 68. is going, whether in the right road, or no; nor is he sensible of the eminent dan-Nero. 14. ger, which may be near at hand. Just so, the benevolent christian has his eyes open, walks in broad day-light, and is safe and secure. Whereas the uncharitable, Chap. II. contentious, or malicious person is involved in thick darknesse; and his sin and danger are greater than if the light of the gospel had never appeared.

SECT. III.

Снав. п. 12, 13, 14.

CONTENTS

In this Section, here is an affectionate and particular addresse tochristians of various ages, or standings in the church; viz. tochildren, or young converts; to young men, or those who hadbeen christians a longer time, and were more established in the faith; and to the fathers, or those who had seen Christ in thesessed, and were the oldest and most confirmed christians.

TEXT.

An Christi I write unto you, Little children,

68.
Nero. 14. or young converts, to guard you against
the delusions of faise teachers; inas
Chap. II. much as your fins have been forgiven
you, because of your taking on you the
name of Christ, or sincerely imbracing his gospel.

I write unto you, little chil-12 dren, because your fins are forgiven you for his names sake.

.1 write

NOTES.

72. I look upon what is faid in this Section, as a caution to christians of the feveral ages of life, to guard against the deceivers, who were then sprung up in the Church; and against all their delusions, refered to, throughout the episte. By, reavise children, some understand here all the christians, to whom St. John was writing. Others understand thereby young christians only. It is true that, by rune children, St. John, in some passages of this epistic, meant all the christians, to whom he was writing, [see on ver. 1.] And that he called all the christians, by the name of wastia infants, or little children. See ver. 18. and chap. v. 21. And so our blessed Lord called his apostles, John xxi. 5. However, I incline to think that, by regular here, we are to understand the younger christians, who are afterwards, in this very fection, called maisia infants, or little children. Six MSS. read here was fix instead of review. But I lay no stresse upon that. My reasons for interpreting revola of young persons, are, (1.) That little children stand, here, opposed to young men and fathers. (2.) That, then, christians of all ages will be twice addressed, in this section. Whereas, if we understand the 12th verse, of christians in general, then the youngest converts are but once addressed, though the old and young men are twice addressed. For which difference, I imagine, no reaion can be alligned.

Again; By [childrin, or little children,] in this place, it seems highly probable that St. John meant those, who were under twenty years of age; young converts, who are elsewhere called novices, or new converts; and who were as yet only children in the school of Christ. See I Car. iii. 1, 2. Epb. iv. 13, 14. I Tim. iii. 6. Heb. v. 13, 14. As they had been lately converted to the christian faith, St. John here, with the greatest propriety, takes notice of their fins having been forgiven them, because of his name. They had been lately brought over from the Jewish to the christian religion. Upon their believing, or first taking upon them the name of christ, all their past sins had been forgiven them, or their sommer sins were washed away, when they were baptized, Asis xxii. 16. That was their first justification, which was by faith, See Mr. Taylor's key to the apestolic writings, p. 86; 96, &c.

For his name's fake, or because of his name.] By his name, some understand the name of God; others, the name of Christ. And see has been variously interpreted. Some contending that it signifies [through,] as it does sometimes, the very rarely, with an accusative case. Others interpret it here, as it usually signifies with an accusative case, [because of, or far the sake of.] — [auxi his.] The relative does sometimes refer to the remote antecedent; and [his] might accordingly refer to God, in

*hi

PARAPHRASE.

13 I write unto you, fathers, because ye have known him that is from the begining. I write unto you I write unto you, Fathers, or the An.Christi oldest christian converts, because you 68. have seen Christ in the stell, or known him from the begining. This I men-Chap.II. tion to your honor, and am persuaded 13 that the salse teachers cannot impose upon you h.

I write

NOTES.

this place; if there were no other reason against that interpretation. It is true, in the Old Testament, God is very often said to do this, or that, for his name's sake; i. e. for the manisestation of his glorious persections, and particularly of his truth and goodnesse, Psal. xxiii. 3. and xxv. 7; 11. and lxxix. 9. and evi. 8. and eix. 21. and exliii. 11. Isai. xliii. 25. But, in all these texts, it is not sid, but every or every, in the LXX. Had it been, every where, sid re outset because of his name; I should have thought that God had been here intended; because there is no other passage of scripture, where mens sins are said to have been forgiven, because of the name of Christ.— We have, indeed, translated, Eph. iv. 32.—
rven as God, for Christ's sake, bath forgiven you. But, in the greek, it is so xps &

" even as God, in Christ, hath forgiven you."

The name of Christ does, in the New Testament, sometimes denote his authority, or power. See Mat. vii. 22. Mark ix. 39. and xvi. 17. Luke x. 17. Asts iv. 10. Phil. ii. 9, 10. and several other places. But the name of Christ so frequently signifies the gospel, or religion, of Christ; that there is no occasion to refer to particular places. And to some for his name's sake, or because of his name, is, in the New Testament, constantly applied to Jesus Christ; and always signifies, for the sake of his gospel, or because of the profession of the christian religion. See Mat. x. 22. and xxiv. 9. Mark xiii. 13. Luke xxi. 17. John xv. 21. Rov. ii. 3. We may, therefore, properly consider [assi bis,] as refering to Jesus Christ, spoken of, in several of the preceding verses. And, by bis name, understand his religion, or gospel. And then the sense will be, "that those young converts had had their sins forgiven them, when they first took on them the name of Christ, or upon their sincere profession of his religion."—Thereby it was infinuated that, if they would not have that pardon cancelled, but desired the final justification, at the great day, they must not hearken to the deceivers, who were indeavoring to corrupt them. See chap. v. 13.

13. b As to that phrase, [from the begining,] see on chap. i. 1. By fathers, I understand here the oldest Christians, such (for inflance) as were above fifty years of age. And the apostle mentions a remarkable circumstance concerning them, viz. that they had known him [i. e. Jesus Christ] from the begining. By which I understand that they had been converted to christianity, during our Lord's abode upon earth; and that they had, with their own eyes, seen Christ in the stefn, or before his ascension into heaven; and had professed his religion ever since. Thate were some of the distance evertures and the most venerable elders in the christian church.

And

TEXT.

An.Christi I write unto you, young men; be68.
Nero. 14. cause, in the most dangerous part of
life, you have conquered the temptations, which the false teachers have laid
in your way, and which arise from
sensual pleasures; as well as those which
arise from persecution, or opposition to
the gospel.

you, young men, because ye have overcome the wicked one.

I write

I have

NOTES.

And St. John has very justly mentioned their long and steddy adherence to the christian religion, to their honor; and thereby infinuates what a shame and scandal it would be for them to be led away by the deceivers. See note (e) ver. 14. From this passage, we have attempted to fix the date of this epistle, and supposed that it was wrote to Jewish christians in Judea and Galilee. See the hist, before this epistle,

p. 18, 19.

The LXX have used the word, marience young men, for those who were able to beat arms, or go out to war, 2 Chron. xi. 1. and xxxvi. 17. Jerem. xi. 22. and xviii. 21. with which compare Mark xiv. 51. and other places. So Ramana Juventus, the Raman youth, was put for the Roman army. -- I would, therefore, underfland by little children, in point of age, such as were under twenty; who, among the Jews, were looked upon, as too young to bear arms. By the young men, such as were from twenty to fifty, men able to go out to war. And, by fathers, the emeriti, or such as were above fifty; who, by reason of their advanced age, were excused from going out to war any more. That the Jewish youth were to bear arms from twenty years of age and upwards, is very evident, Num. i. 3; 20. and xxvi, 2. 2 Chron, xxv. 5. I have not indeed, as yet, found any passage in the Old Tellament that determines the age when the Jews should be excused from serving in war any longer. But the Levites were discharged at fifty. Num. iv. 3; 23; 35; 39. And, the they originally entered into the service at thirty. Yet afterwards they were registered, and did the service of the tabernacle, from twenty years old and . upwards, 1 Chron. xxiii. 24; 27. 2 Chron. xxxi. 17. Ezra iii. 8. From thence I conjecture that the military age among the Jews was from twenty to fifty, and that St. John, in writing to Jewish christians, alluded thereto. His intimating that the young men had conquered their grand enemy, is a confirmation of the Apossle's having the military diffinction of ages in view. ---- As to the conquering their grand enemy, the wicked one; and the propriety of the apostle's addresse to persons of different ages, the reader is referred to the notes on ver. 14. more particularly note (f).

PARAPHRASE.

14 I write unto you, little children, because ye have known the Father.

I have

I have writen unto you, Little chil- An Chiffi dren, to guard you against false teachers: because, as children know their carthly father, and are delighted with the kind notice, which he takes of them; fo you have known your heavenly father, and have experienced his parental tendernesse, in pardoning your sins: and therefore you will take great care not to offend him 4.

I have

NOTES.

14. 4 Here I choole to begin the 14th verse as the Sprine and Ethiopic versions do; because I think the apostle does here begin to go over his addresse to each of these

fort of persons, a second time.

Dr. Mill has taken notice of eleven MSS, of which the Alexandrian is one, that for [ypana I write] read [typena I bave writen.] The Syrine and Ethiopic vertions, some copies of the vulgate, and some of the fathets, also, follow that reading. And Dr. Mill looked upon that to be the true reading. [Vid. prolegom. 985.] And, as St. John has a second time addressed the old and young men; and, in both cases, begun the second addresse with [typena I have writen unto you,] it is most likely that he addressed the children, or young converts, a second time, and introduced

his addresse to them, in the like manner.

Little Children take pleafure in diffinguishing their own father. They shelter themselves under his protection, live upon his smiles, are assaid of his displeasure, but highly delighted with his approbation. And, when they have offended and show marks of a sincere repentance, they commonly find an easy pardon.—St. John scens to have had these things in view. And, having called the young converts [little children] he carries on the allusion, in his addresse to them, and that with great propriety. They had not seen Christ in the stesh; but they had known their heavenly sather, whose savor they had experienced, and in whose approbation they were highly delighted. They had known him, as the God and Sather of our Level Joseph Christ; and thro' him, as their father. And his savor had been signally manifested to them; in that he had readily and freely forgiven their sins, upon their taking on them the name of Christ, or imbracing his religion. Hence the two phrases, [of their sons having been forgiven them, for his name's lake,] and [their having known the father,] will appear to signific the same, or almost the same, thing.

TEXT.

An Christi I have writen unto you, Fathers;

68.
Nero. 14.
flesh, or known him from the beginChap. II. ing, and have hitherto continued true
and steddy to him. This I have mentioned to your honor, and am persuaded
that the salse teachers will never be

able to impose upon you '.

I have writen unto you, Young men, and cannot but appland your steddinesse and fortitude. For, as young men commonly glory in their strength, and think it their highest honor to fignalize themselves in battle: so you ought to be commended; because you are strong and behave valiantly in the spiritual warfare; and, by the influence which the gospel has upon your hearts, you have hitherto overcome the wicked one, and all temptations to apostasy or to vice. And, notwithstanding the attacks of the false teachers, or the perfecution and opposition to the gospel from the unbelieving world, I hope I have written unto you, fathers, because ye have known him that is from the begining. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and

NOTES.

"See note (b) ver. 13: It is faid, Job xii. 12. With the antient is wifden and in length of days understanding. The propriety of St. John's addresse to the aged christians, consists in this, that old persons commonly know and remember what happened many years ago. Their age brings experience and wisdom. And, as no knowlege or remembrance of former things could excel their knowlege of Christ; nor any thing be more to their honor, than having seen Christ in the sess, and having continued true to him ever since: therefore St. John points at these things; as hoping their wisdom and long experience had so established them, that the salie teachers could make no impression upon them.

PARAPHRASE.

and ye have overcome the wick-

you will persevere and come off con-An.Christi querors at last f. Nero. 14.

Chap. II.

NOTES.

f See note (c) ver. 13.— The most celebrated of the Greek and Latin Poets, who are rekented to have understood human life as well as most men, have very frequently taken notice of the strength and valor of young men. And what was a propriety in them, must be no lesse so, in St. John. There is, therefore, this poetical beauty, in his saying to the young men [you are strong, and bave got the

villary, &c.

The christian life is, in many texts, compared to a warfare: Satan is represented as at the head of the grand apostaly from God; and our Lord Yesus Christ as head, or chieftain, of God's faithful fobjects. Chap, iii. 8. He, that committeth fin, is of the devil: For the Devil hath continued to fin from the begining. For this purpose was the fon of God manifested, that he might destroy the works of the devil. See on chap. iii. 8. See also chap. iv. 4. Eph. vi. 10, &c. I Pet. v. 8, 9, 10. Wicked men, by perfecuting the righteous, promote the kingdom of Satan, Rom. xvi. 20. 1 Theff. ii. 18. 1 Pet. v. 8. And seducers, by spreading corrupt doctrine, and inticing to vice, and particularly to fenfual pleasure. See ver. 15, 16, 17., James iv. 7, &c. ... Whoever therefore, relifts the temptations, which arise from worldly discouragements; or grandeur, possessions, or sensual gratifications; and perseveres in the practice of virtue and piety, he conquers the wicked one. So our bleffed Lord himself conquered the world, John xvi. 33. And so he has taught his disciples to do. These young men were considered as warriors under Christ, the captain of their falvation. And, as young men glory in their firength, and valor; and count it their highest ambition to distinguish themselves in the field of battle, and obtain the victory over the enemies of their country: So here, St. 7sbn alludes thereto, and applauds these young christians, as, in their full strength, signalizing themselves in fighting the spiritual warfare, and gaining the victory over the grand enemy.

The word of God abideth in you.] The falle teachers indeavored to take the pure word of God from them; and to impose their corrupt and immoral doctrine, instead of it. But the apossle intimates the vast advantage of the true christian principles. Thereby they had obtained the victory. And, if they would go on conquering and to conquer, they must not hearken to the seducers, who would have taken from them the pure word of God.——How much are they to blame, who would hinder the people from reading the scripture; who would take that spiritual weapon out of their hands; and leave them naked and desencelesse, to be conquered in this important warfare? And, how greatly was it to the glory of these young men; that, when their passions and appetites were in their full strength and vigor; and they saw the world around them gratifying their lusts, and opposing the gospel; yet they conquered the temptations arising from sensible objects, and were not discouraged by the contempt and opposition which the gospel met with? Such was the applause bellowed upon them by the aposse, that he might animate and incourage

them to perfevere to the end.

NOTES.

An.Christi St. John goes over his addresse, to these three sorts of persons, a second time, to 68. make the deeper and more lasting impression upon their minds. And, if we consider Nero. 14. the unwearied zeal and industry of the salie teachers, we shall easily perceive that there was occasion for it.

SECT. IV.

CHAP. ii. 15, 16, 17.

CONTENTS.

HE apostle cautions christians against the love of this world, and inforces the caution with three arguments.. (1.) The love of God and the love of this world are inconsistent. (2.) This world will soon passe away. (3.) The rewards of sincere piety will be eternal.

PARAPHRASE.

TEXT

15 Love not this world inordinately, nor the things that are in the world.

Love not the world, neither 15 the things that are in the world.

NOTES.

Ιf

15. * To connect these with the preceding words, Some think that, as the young men were mentioned last, therefore this text is a caution to them alone. And, to confirm this, it may be observed, that old men have done with the world; and children are not yet come to the love of it. — But some old men are covetous, and others ambitious: and persons of all ages, who are come to the use of reason, have more or lesse need of such a caution as this. — Again; others have supposed that, here and ver. 16. three things are condemned, of which persons in the three different stages of life are most in danger, i. e. young men are guarded against the lust of the slesh, old men against covetousnesse, and children against the pride of

PARAPHRASE

If any man love the world, the love of the Father is not in him.

If any man inordinately love this world, An Christi the love of God, our father, is not Nero. 14. in c Chap. II.

NOTES.

life. Two of these are, indeed, most commonly, the vices of two of the stages of life. But, by the pride of life, is generally understood ambition, or an excessive love of worldly honor; which is commonly a stronger temptation to persons of a middle age, or more advanced life, than to children, ---- I, therefore, suppose that all the Jewish christians are addressed. Perhaps they had not, all of them, intirely got rid of a Jewith, or worldly temper: and the apostle might see this caution to be peculiarly feafonable; especially as worldly-mindednesse would render them a more casy prey to falle prophets and deceivers. - Or, if we must understand that the three things condemned were deligned to fute persons in the three different stages of life, then I should think that children, or the youngest converts, were cautioned against indulging the lufts of the fielh; old men against covetousnesse; and young men, or

persons of middle age, against ambition, or the pride of life.

It may be proper to inquire, what is to be understood by [the world, and the things that are in the world?] Some love of this world is lawful and unavoidable. We could not regard and perfue temporal things, as far as it is our duty, unlesse we had fome love for them. — By the world is fometimes meant the whole creation; fometimes the visible part of it: more commonly this carthly globe with its appendages. Sometimes the world includes this animal life; together with the place of our present abode, and the things which support this life, or render it agreeable. viz. this earth, inlightened with the fun, moon and flars; furrounded with vital air; watered by the dew of heaven, or kindly refreshing showers; divided into sea and dry-land; and diverlified with fountains, rivers, lakes, feas, oceans, woods, mountains, hills, valleys, fruitful fields, and wild, extended defects; stocked with a variety of metals and ntinerals, plants and animals; but, above all, with the human species, men like ourselves, created for mutual help and comfort; and fited, with speech and other powers, for the ravishing joys of society. --- Who, that has an animal body, and fuch affections and appetites, as we now have, can forbear loving, in some measure, such a world as this? The love of such a state is then only cuiminal, when it is exorbitant, and disproportioned to the worth and value thereo; when it is regarded as the chief good of man, and a due regard to God and religion, to virtue and a better world, thereby neglected. And, as the many fet too great a value on prefent and fensible things, they are called The world, John vii. 7. and xii. 31. and xiv. 17; 30. and xv. 18, and xvi. 8; 11. and in feveral other places of his writings.

If it should be objected, "That we ought to love the wicked, and all mankind." The affwer is obvious, We ought to love all mankind with a love of benevolence, or good-will. But we ought not to love a wicked world with a love of complacency, or delight. We should thun their company as much as we can; lest we be tainted by their cufloms, and corrupted by their had examples. Rom. xii, 2.

v. 9, &c. 2 Ger. vi. 14. 2 Pet. ii. 8. Rev. ii. 2.

TEXT.

An. Christi in him b. For none of the inordinate

68. love of the things, which are in the world, (and which may be summed world, (and which may be summed the flesh; the lust of the eyes, that is, covetousnesse; and the pride of life) does procede from the love of God, but from a worldly disposition of mind c.

For all that is in the world in (the luft of the sless, and the lust of the eyes, and the pride of life) is not of the Father, but is of the world.

And

NOTES.

By [the things which are in the world,] I understand the good things, or the injoyments, thereof. The inordinate love of which is, in the next verse, reduced

to three heads, and all very juffly condemned.

b God is considered as the creator and father all men, but more especially of christians, who has amply manifested his paternal affection for them. —— An inordinate love of earthly things is inconsistent with that love, which we owe our heavenly father. When conscience governs; and the passions, affections and appetites are regulated thereby; when the rules of the gospel are our guide, that is the government of God over us. But, when a worldly disposition governs us, and the passions and appetites bear sway, the love of the father is not in us; nor do we behave as his obedient children. Mat. vi. 24, &c. Luke xiv. 33. and xvi. 13. I Cor. vii. 31. Gol. i. 4; 10. Tit. ii. 12. James i. 21. and iv. 4. Hence is was that the primitive christians, in baptism, renounced the world; i. e. the unlawful persuit, or love, of riches and honor; the slebs; i. e. all sensual impurity, or criminal pleasures; and the devil; i. e. idolatry and all the vices which it supported, or incouraged. And christians are still under the same obligations. For the love of these things is inconsistent with the love of God.

16. St. John did, by no means, intend to fay, that the natural world, and every thing in it, is confusion and deformity: or that among mankind there is nothing but vice and wickednesse; nothing in the buman frame amiable and excellent. If so; How could we, from the make and constitution of the world, infer a God

and a providence?

The first head of human vices is [The lust of the step.] The stell of itself has no lusts; no passions, appetites, desires or inclinations whatever. But, when the human body is united to a rational spirit, and they mutually influence one another; then it appears that certain passions, appetites and inclinations are planted in man; and that the stell is the chief seat of several of them. Or that a human soul would have no such appetites, unlesse it were united to such an animal body. Reason, or conscience, is placed in us, to controul and direct these appetites and propensions. But, when they are indulged in a wrong kind, or manner; or beyond proper bounds; then they become vices, and are condemned as stelly lusts, which war against the soul, Mat. v. 27, &c. Ran. viii. 7. Gal. v. 16, &c. Eph. v. 3, &c. 1 Pet. ii. 11. 2 Pet.

17

TEXT.

PARAPHRASE.

17 And the world paffeth away, and the luft thereof: but he that And confider further, that this world An. Christis passing away very swiftly and the G8.

defire Chap. II.

NOTES.

2 Pet. ii. 10; 12, 13. Jude ver. 10, 11, 12, 13; 19; 23 - By the luft of the

figh, expolitors in general understand gluttony, drunkennesse and lewdocise. Covetous defires are excited by the eye, and fleal that way into the heart, Ecclef. ii. 8, 9, 10. And, if, by [the luft of the eyes,] we understand coveroufneffe; then this second head will not interfere either with the lust of the flesh, or the pride of tife. And, what is flill more, it is agreeable to the Jewish phraseclogy, by the luft of the eyes, to understand covetousnesse. Dr. Lightfort, in explaning those words, Mat. vi. 23. [If thine eye be evil.] lath the following remarks; [fee his works, Val. II. p. 162.] "That the businesse here is about a coverous, or a not c vecous, mind, " may be gathered, (1.) From the context on either hand. For, ver. 20, 21, the " discourse is concerning treasures, either earthly or heavenly. And, ver. 24. " concerning ferving either God or Mammon. (2.) From a very usual manner of " speech of the [Yewish] nation. For a good eye, among the Yews, is the same " with a bountiful mind; and an evil eye is the same with a countous mind. [Trumeth. " cap. 4. hal. 3.] This is the measure of the Truma (or of the oblation yielded to " the Priests) a good eye yieldeth one out of forty, i. c. the fortyeth part. The school ce of Shammai faith, One out of thirty. A midling eye, one out of fifty. An evil " eye, one out of fixty. [Hierof. Bava Bathra, fol. 14. 4.] He, that giveth a gift, " let him give with a good eye: and he, that dedicateth any thing, let him dedicate it " with a good eye. See Mat. xx. 15. Hence covetoufneffe is called the luft of the " eyes, 1 John ii. 16. And our Savior thews, Mat. vi. 23. with how great darkse nelle the mind is clouded and dimed by covetousnelle and too much care of " worldly things."

There are other texts of scripture, which consists Dr. Lightson's observations, or may be explaned thereby. For, Eccles. iv. 8. The wise man represents it as one great part of the miser's curse, that his eye is not satisfied with riches. And, Eccles. v. 10, 11. He intimates that the covetous man has no use of his riches, save the beholding of them with his eyes. Prov. xxvii. 20. As hell [or the grave,] and destruction are never full, so the eyes of man are never satisfied. And in the Apacrypha, Ecclus. xiv. 9, 10. A covetous man's eye is not satisfied with his portion; and the iniquity of the wicked drieth up his soul. A wicked eye envieth his bread, and he is a niggard at his table. And, finally, The Roman Peet has much the same images when he represents a miser at Athens, as saying, "The people hisse at me; but I

" blelle myfelf at home, when I take a view of my money in my cheft."

.--- Populus me fibilat, at mibi plaudo Ipfe donii, fimul ac nummos contemplor in area.

Hor. Serm. L. 1. S. 1. I. 66.

After which he tells the flory of Tantalus, who was fet in water, up to the chin, and had beautiful apples hanging before his eyes; and yet was flarving with hunger and parched with thirth: and then applies it to the covetous man, who has no ule

TEXT

An.Christi desire thereof. Whereas he, who ha68.
Nero. 14. bitually and prevailingly doeth the will
Chap. II.

of God, has another and a better world
in

that doeth the will of God, abideth

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of his riches, but the beholding of them with his eyes, ---- Some dying milers have fixed their eyes upon their gold, as the last object, and from which they parted with the strongest reluctance. --- Covetousnesse is condemned, Luke xii. 15, &cc. and xxi. 24. 1 Cor. vi, 10. Phil. iv. 5, 6. 1 Tim. vi. 5, -11. Heb. xiii. 5 Tho' Bid fometimes lignifies life itself; fometimes, worldly substance, or a provision for life; yet we need not restrict the meaning of the phrase, [the pride of life,] to mens being proud of their riches. For ambition, an undue afpiring to places of power or preferment, high titles and great grandeur; the pomp and glory of this world: or placing too great an efteem on ourfelves, and despiting others, upon these or any other account, may be justly called the pride of life. A superior capacity or education, dreffe, furniture, house, pedigree, bodily strength and health, height, shape and beauty, horfes, chariots, equipage and attendents, are the frequent occasion of mens unduly valuing themselves and contemning their neighbors: And such a temper and behavior may be justly condemned as the pride of life. To feek for power and authority, honor and dignity, in order to have more weight and be more extensively useful. To be defirous of excelling in piety and virtue, in true honor and integrity, in humility, beneficence and charity, does not expose a man to the condemnation of pride, nor to the punishment thereof.

These words [the lust of the fiesh, the lust of the eyes, and the pride of life,] ought to be read in a parenthesis. And then the rest of the verse, without the parenthesis, will run thus: For nothing, that is in the world,——is of the father, but of the world.] with nothing. See on 2 Pet. i. 20. A thing, or person, is said to be of God, when it is conformed to the divine will. John viii. 47. That is of the world, which procedes from a worldly temper, or disposition. The man, who has that disposition, is said to be of the world. He, who has it not, is said not to be of the world. Luke xvi. 8. John viii. 23. and xv. 19. and xvii. 14; 16. with which compare a Cor. ii. 12. No vice is of God, but of the world. God himself is a pure and spotlesse being, and loves holinesse in all his intelligent creatures. He has made men right; but they have found out stafful inventions. He neither commands, nor forces, nor intices men to sin. James i. 13. Nor does he approve of vice; but now condemns and forbids, and will at last punish, it. Falling in with the wicked customs and vices of the world does not procede from the love of God and true goodnesse, but from a wicked and worldly disposition of mind.

The luft of the flesh, the luft of the eyes, and the pride of life, are the three idols of the world, which some have wittily called The world's trinity. St. John mentions these as all that are in the world. It may, therefore, be inquired, "Whether he intended, under these three heads, to rank all the vices of the world?" Answer. It is certain, there are several vices, which are not here particularly named. But it would be no very difficult matter to show how other particular vices may either be reduced under these three heads, or are closely connected with them.——How luft,

covetoul-

into

TEXT.

PARAPHRASE.

abideth for-ever.

in prospect, and his life and happinesse An Christithere will indure for-ever d.

Chap. 11.

NOTES.

covetousnesse and pride lead men to private injustice and injustice, or to public murder, rebellion and crucky; to hatred, envy and revenge; to trample upon all laws, human or divine. These are the common vices of a wicked world. And, upon that account, this division of the vices of mankind might be defended. But St. John seems to have had his eye upon the grand temptation, which seduced our general mother, Eve, Gen. iii. 6. "The woman saw that the tree was good for food; [That was the lust of the steps;] and that it was pleasant to the eye; [that was the lust of the eyes;] and a tree to be defired to make one wise; [i. e. to exalt men to the rank of Gods: see Gen. iii. 5. That was the pride of life."] And Dr. Lightstot thinks that the three great temptations, with which Satan assaulted our Lord, may be reduced under the same heads.

17. The short continuance of this life is here alleged, as another reason against worldly-mindednesse. — M. Antoninus often compares this short life to a rapid river, or violent torrent, which swiftly glides away. See the images, by which the scripture represents the transient nature of the present state, Pfal. xc. 9, 10. and ciii. 15, 16. Ifai. xl. 6, 7. I Cor. vi. 13. and vii. 31. James i. 10, 11. and iv. 14. What an excellent admonition does M. Antoninus give us, L. II. § 4. There is a certain time appointed for you; which, if you do not imploy in making all calm and serene within you [i. e. by the steady practice of virtue and true goodnesse;] it will passe away, and you along with it; and never more return?

Some have apprehended that by [the passing away of the world,] St. Jahn designed to intimate that the destruction of Jerusalem was then just at hand. And I acknowlede that, as in the next sentence he declared, it was the last bour, he might here intimate how soon the unbelieving and wicked Jews would passe away. But I do not apprehend that that was all which he intended. He seems rather to point out the short duration of the present world. Plat. xxxvii. 36. This world itself is at last to passe away, or to be destroyed by fire, 2 Pet. iii. 7. But death puts an end to this world, much sooner, with respect to us and mankind in general.

In these three verses there is an antithesis, which helps to fix the sense. This world is opposed to the future state. The inordinate love of the world, to doing the will of God. The springs of action, in good and bad men, are also set in opposition; the one is of God, the other is of the world. And, finally, we are presented with their different ends;——this world and its injoyments, together with the desires thereof, soon passe away; the injoyments of the good man will indure for ever.——The good man, as well as the bad, must pay the great debt of nature. But he, that now doeth the will of God, is to be raised to a glorious immortality; and then abide in that happy state for ever. Mat. xxii. 30. Mark xii. 25. Luke xx. 35, 36. John xi. 25, 26. 1 Thess. iv. 17, 18. 2 Pet. i. 23, 24, 25. What a vast difference will there be, at last, between the good man and the wicked! When one, after a short, ignoble injoyment, passes away, and sinks

NOTES.

An. Christi into destruction! The other is advanced to perfect glory and endlesse joy! The 68. eternity of God is the good man's security for that transcendent and durable happinero. 14. nesse. Some of the antient sathers read the words, thus, [He, who doet the will of God, indureth for-ever; as God also indureth for-ever.] But that is their inter-Chap. II. pretation, not the original reading.

SECT. V.

Снар. іі. 18,---- 28.

CONTENTS.

T. John here cautions the christians against those deceivers, who then appeared in great numbers: and points out to them the many advantages, which they had, for knowing the truth; and the many obligations, which they were under, to adhere to it, and to practise accordingly.

TEXT

PARAPHRASE.

time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

I would have you take particular An.Christinotice that this is the last hour of the Jewish state and constitution. And, as you have heard that the antichrist is Chap. II. to come; even so now, at this very time, many professed christians have become antichrists; i. e. corruptors of the gospel of Christ, and opposers of its purity and simplicity. From whence we know that it is the last hour of the Jewish state and constitution.

Thefe

NOTES.

18. If these words are to be connected with the context, then we may consider them either as connected with the immediately preceding verses, and as containing a reason why those christians were not to love the world and the things that are in the world; viz. that it is was the last bour; and therefore the injoyments thereof would continue but a little while. See on James v. 3.——Or this verse may be connected with all that went before. And then the connection will fland thus; "The apostle, having laid before the christians some of the principal doctrines and duties of christianity, takes care that the salle teachers might not impose upon them, and draw them off from a steddy adherence to those doctrines, and the faithful practice of those duties, which he had been recommending." As to that tender and affectionate appellation [Little children,] (see on ver. 1, and 12. I take

it here to comprehend all the christians to whom this epiftle was wrote.

That the last bour should include the whole gospel dispensation, or the long period of time from Christ's afcension till his coming to the final judgment, --- seems altogether improbable. "Nor are the words ever used in that sense. That phrase [the luft day, or the last bour, as applied to the world in general, has one fignification; as applied to the Jewish state and constitution, or to the approaching period of Daniel's seventy weeks, it has quite another lightfication. Or, in other words, it denotes the end of very different periods, or different things.— If St. Yohn had faid, " that the last day, or hour, of the world was then just at hand;" he had said what was not true. We know that almost 1700 years have run out fince, and that the last hour of the world is not yet come. --- That the apostles did not expect the end of this world, and Christ's coming to the last judgment, before their death; see on 2 Pat. iii. 8. --- That this epiffle was writ before the destruction of Jerusalem; see the history prefixed to it, p. 18, &c. Indeed, I suppose that the Jewish wars were broke out, and that the Roman army was now actually in Judea. And St. John, knowing thefe things, affured them that it was not only the last day, but even the last bour, of Jerusalem and the Jewish flate and constitution. See on James v. 3, and B. and on 1 Pet. iv. 7. See also Mede's works, p. 663, &c.

And, as you have heard that the antichrift cometh, or will come; even to now many bove

become

TEXT.

An Christi These antichrists, these opposers of

Nero. 14
Chap. II. But, before they left us, they were

not really of us; they were not, even
then, sincere christians. For, if they

They went out from us, but 19 they were not of us; for if they had

NOTES.

had

become antichrists.] The Syriac, Arabic, and Ethiopic have translated the word [will come if And it is plain that lextlas is put for adevortes, or the prefent for the suture tense, both here and chap. iv. 3 ---- e is put for true even fo, to answer to nables as. So z is to be interpreted, Luke vi. 31. John vi. 57. and xv. 9. So is Vau some-Those antichrists did not arise from among the unbelieving Jews or heathens; see ver. 19. Alls xx. 30. Gal. ii. 4. - As to the marks of antichrist, see on ver. 22. and iv. 3. -- It will here be proper to explane the word antichrist, and to show how they had heard of his coming. The word [antichriff] is in scripture, no where to be found, but in this and the second epittle of St. John. Some underfland by it a falfe Christ, or one who unjustly assumed the character of the Messiah. Others take it to fignifie an opposer of Christ. All those false prophets and corrupt teachers, who arose before the destruction of Jerusalem, did not pretend to be, themselves, the Messiah, or Christ. Any person, who opposes Fesus Christ, or corrupts the gospel, may be called an antichrift. See a description of such, 2 Cor. xi. 13, 14, 15. The persons, whom St. John had his eye more particularly upon, denied that Jesus, who came in the sesh, was the Christ. See ver. 22. Chap. iv. 3. 2 Fobs ver. 7. I take them to have been of the number of the Dueta, who held that Christ only seemed to have sligh and to suffer.

The same thing is meant by the autichrist, and many antichrists. When the salie teachers were spoken of collectively; they were, in the singular number, called The antichrist; when distributively, in the plural, they were called many antichrists.——In support of this interpretation, it may be alleged, (1.) That the article is sometimes redundant, (2.) That St. John has made use of the article, ver. 22. Chap. iv. 3. 2 John ver. 7. and said The antichrist; when he is evidently speaking of the many salie teachers, who were then sprung up in the church. (3.) The apostle's argument will thus appear strong and conclusive. But of this more hereaster, when

we come to explane the last words of this verse.

The Jewish christians bad beard that many antichrists, or many false prophets and corrupt teachers, would appear, a little before the destruction of Jerusalem. I reckon the apostles mentioned it to their converts, generally speaking, where-ever they came. But the most famous prediction of that kind was delivered by our Lord himself, Mat. xxiv. 1, &c. Mark xiii. 1, &c. Lake xxi. 5, &c. who had expressly said, Mat. xxiv. 5. "Many will come in my name, saying, I am Christ; and will deceive many." And, ver. 11. "Many false prophets will arise and will deceive many." And again, ver. 24. "And there will arise salse Christs and salse prophets;

PARAPHRASE.

had been of us, they would no doubt have continued with us: but they went out, that they might had been of us, they would have re-An.Christi mained with us unto this day, and ad-Nero. 14hered to the truth as we do. But, by Chap. 14their going out from us, they have Chap. 11.

NOTES.

prophets; and they will show great signs and wonders; so as (if possible) to deceive even the elect." And, having, in a most lively manner, described the destructions of the temple, city and nation, and the inexpressible casamities that were coming upon that people, he assured his disciples, that " that generation should not passe away till all these things were suffilled." And, upon such and such tokens, they might know that " the grand event was nigh, even at the doors." For " then would to take the end be," Mas. xxiv. 14. Upon which our Lord gave them this caution, Take beed; behold I have foretold you all these things.—Now Daniel's 17.5, The consummation, Dan. ix. 27, and our Lord's to take end, Mat. xxiv, 6; 14. And St. Peter's saying, [The end of all things is at hand,] I Pet. iv. 7. all amount to the same thing with St. Johu's saying, [This is the last have.] And St. John's puting them in mind, that they had heard of these things, was, in effect, saying, "Take heed, and beware, by attending to the admonitions which have been given you." See 2 John ver. 7, 8.

They were Jewish christians (very probably, in Judea) to whom St. John was now writing. He himself was one of the four apostles, who sate upon mount Olivet, within fight of the temple, and heard his Lord deliver that signal prophely, concerning the destruction of the temple, city and nation; and mention that circumstance, that many false Christs and false prophets would then appear.——St. John had, without, question, related these things to the christians, once and again, in his conversation and discourses. And he now hints at them, in an epistle, wherein he purstiem in mind of what they had already heard. Our Savior's foretelling these things, so planely and some years before-hand, would greatly confirm his million and doctrine, when the event exactly corresponded. It would also tend to deseat the actempts of such impostors upon true and faithful christians; and to prepare them to leave Jerusalem and Judea, when that desolation drew near. And, finally, it must needs have been a great consolation to true christians, to think, that there was a prospect that they should then escape, and their most violent persecutions and molestations would shortly, in a great measure, cease.

From whence we know that it is the last hour.] The strength of the argument lies here, "Our Savior had prophesied that, just before the destruction of Jerusalem, "antichrist would appear. A number of antichrists had accordingly appeared. From hence they might conclude that it was the last hour; or that the desolation

46 tion of the Jewish temple, city, and nation was just at hand."

TEXT

An Christimade it manifest that they were not

Nero. 14. But as to you, I hope these faile Chap. II. teachers will not be able to draw you afide; because you have received the anointing oil, or the miraculous gifts οť be made manifelt, that they were not all of us.

But ye have an unction from 20 the

NOTES.

19. Sec Deut, xiii. 13. Pfal. xli. 9. John x. 26, &c. There were fome Judaizing christians, who went down from Judea to Antioch in Syria; and assured the gentile christians there, " that, unlesse they were circumcifed, according to the law of Moses, they could not be saved." And the aposities, elders and brethren, writing to the gentile converts concerning those deceivers, say, Alls xv. 24. 15 huis EFEARGERS " they went out from us, and have troubled you with their doctrine; but we fent them not." Whether the false teachers, against whom St. John is here warning the christians, went out, pretending a commission from the apostles, does not appear. But St. John writes to obviate fuch difficulties as these, " What! "Does the christian church breed such pests? or, Does she nourish them in her es bosom? Did not these men learn their christianity from the apostles and true chrisstians? Did they not frequent their company, and communicate with them? And, " as fuch, may not we hearken to them?" To fuch difficulties, St. John answers, "Yes, they went out from us; but, before they forfook us, they were not of the number of true christians. If they had been so, they would have remained with But their forfaking us has had this good confequence, viz. to make it manifest to you, and to all the world, that they do not, any of them, belong to us. This will free us from the reproach, which the unbelieving Jews and heathens might cast upon us, because of the behavior of these false teachers; and ought to prevent your paying any regard to them."

Possibly, some of those false teachers might, at first, have held the true faith sincerely, and lived for a time becoming the rules of the gospel. But, for some time before they forfook the true christians, they had falken away; and therefore, in procelle of time, they threw off the mask, and discovered what they were, John vi. 66. Alls xx. 30. - iva that] does not here denote the defign of those falle teachers in separating themselves from the true christians; but merely the event, or the consequence of such a separation. God permits evil in the world; that they, who are

faithful, may diffinguish themselves, 1 Cor. xi. 18, 19.

The church of Rome would gladly represent the heretics (as they call them) i. e. the protestants, in going out from them, to be as criminal as the false teachers were, in going out from the apostles and true christians. But the two cases are, by no means, parallel. For the protestants left the Church of Rome; because that corrupt church had forfaken the apostles, departed from the scriptures, and lest the pure doctrine of the gospel, to which the protestants have returned.

PARAPHRASE.

the holy One, and ye know all things.

of the fpirit, from Jesus Christ, that An Christi holy person; and you have known all 68. things relating to the pure gospel of Chap. II.

I have

NOTES.

20. See on ver. 27. — The Syriac, Vulgate and other vertions have rendered x [but.] So Vau in hebrew fignifies, Gen. ii. 6; 16. and iii. 3. and iv. 5. and vi. 3. and xvii. 5; 21. and in many other places. So x may be interpreted, ver. 27. and Alls x. 28. I John iii. 5. - uping is here put absolutely, after the hebrew manner, and fignifies [as to you.] See Ifai. lix. 21. I Chron. xxviii. 2. Rev. iii. 12. The word xpiqua is here used, which fignifies ointment; and not xpique which fignifics unction, or the being aminted. Here is an allufion (not to the anointing of wreftlers, before they entered into the combate; but) to the anointing of prophets, priests and Kings, when they were initiated into their high office and dignity. See The History of the first planting the christian religion, Vol. I. p. 37. The christians, to whom St. John wrote this epiftle, would scarcely have been said to have bad the ancieting oil; merely because they had been taught by the apostles, who had miraculous gifts and powers. But, as the disciples of Jesus, in general, wherever any apostle came, seem to have had the miraculous gifts, in some degree; so these christians, in particular, had the spirit. See chap. iv. 13. And hence they are faid to bave had an sintment from the bely one .--- By the boly one, here, fome understand God; others, Christ; and others the hely spirit. It is not very material which of these interpretations we follow. For God gave unto Christ all power both in heaven and earth. And he, by the bely spirit, confered upon his disciples the miraculous gifts, John xiv. 26. and xvi. 13, 14, 15. The Jews used to call Gon, the hely one, by way of emphasis; as he is sometimes called in the Old and New Testament. The spirit is most commonly called the boly spirit. And Jesus Christ is called the holy one, Dan. ix. 24. Luke i. 35. Acts iv. 27. The spirit is also called the spirit of the Lord, 2 Cor. iii. 17. and the spirit of Christ, Phil. i. 19. I Pet. i. 11. After his ascension, Christ poured out the spirit upon his apostles. And they, in his name, or by power derived from him, imparted the spirit unto other christians. For these reasons, by the boly one, may here, perhaps, be meant our Lard Jesus Christ.

And you have known all things.] Deut. xxx. 11, &c. Jer. xxxi. 33, 34. Heb. viii. 10, 11. Rom. x. 6, &c. The apostles and prophets, who had the greatest abundance of the miraculous gifts, knew only in part, I Cor. xiii. 9. The words [all things,] therefore, must be understood with great limitation. [See on 1 Pet. iv. 7.] And that limitation must be taken from the connection. By all things, here, we may understand all things relating to the pure gospe), as far as was necessary to salvation; or to guard against the delusions of those false teachers, who were then

rifen up, or got in, among them.

It may be inquired, "How did the christians, to whom St. John wrote, know all these things? Had they the whole plan of the gospel communicated to them, by inspiration? Or, did they receive the gospel from the aposites; and the mina
"culous

TEXT.

An.Christi I have wrote unto you, accordingly,
68. not because you are ignorant of the
Nero. 14. truth; but because you are acquainted
Chap. II. with it; and are sensible that no false
21 doctrine can procede from the truth,
or be consistent with it 4.

I have not writen unto you, 22 because ye know not the truth: but because ye know it, and that no lye is of the truth.

Who

NOTES.

"culous gifts of the spirit strengthen their memories to retain what the apostles had taught them?" Anjuar. The apostles alone seem to have had the whole plan of the gospel communicated to them by immediate revelation. [See The Appendix to 1 Tim.] And to them alone, our Lord seems to have immediately imparted the prophely, concerning the coming of salse teachers, just before the destruction of ferufalem. These christians, therefore, must have learned these things from the apostles, and have known them for some time. They had also the extraordinary gifts of the spirit, which brought to their remembrance what they had been sormerly taught. And indeed, before the books of the New Testament were all committed to writing and spread among the churches, such miraculous gifts were necessary; or, at least, highly proper.—This interpretation is confirmed by what is said, ver. 7; 18; 24. Where it planely appears that they had learned the gospel, by hearing others preach it, and not by immediate inspiration. And, ver. 27. St. John intimates that, is they had had such instructions formerly, and still had the sintment of the spirit, they had no occasion that any one should teach them, &c.

If the antichrists, or false teachers, had ever received the spirit; they had, by their apostaly, quenched it. But the christians, to whom St. John wrote, had not yet been drawn aside by them; and therefore they continued to have the spirit. He commends them, in order to induce them to behave well for the suture. That was

like St. Paul's obliging manner, Rom. xv. 14. Heb. vi. 9. and x. 39.

21. Though St. John uses the word [bypa-la I have writen,] He speaks of what he was now writing. For there is no reason to think that he wrote one epistle to these christians, before this. [See on I Peter v. 12.] And his using the Arrist is very well accounted for, by Beza, viz. that he refers to the time when the epistle would be read. Which manner of speaking is used by the Latins, as well as Greeks.

The persons, here addressed, would perhaps have objected "that they had been taught by aposties and prophets, and had themselves some of the miraculous gists of the spirit; and therefore there could be no necessity for teaching them," Heb. v. 12, &c. The apostle obviates such a plea, and sais, "I bave writen unto you, not because you are ignorant of the truth, but to put you in mind of what you do know." Even persons, who had the miraculous gists, wanted repeted cautions and admonitions from the apostles.—By the truth, understand the pure gospel; see on James v. 19.] by the lye, saise doctrine; and particularly that of the antichrists and deceivers, then sprung up in the church. See ver. 22.—He, that is acquainted with the truth, will of course be able to judge of the salshood of every thing which evidently contradicts, or opposes, that truth.

22. The

PARAPHRASE.

22 Who is a lyar, but he that denieth that Jefus is the Christ? he is antichrist, that denieth the Father and the Son.

23 Wholoever denieth the Son, the fame bath not the Father: [but] Who is an impostor, if he be not, An Christi who denies that Jesus is the Messiah *? 68.

He, that denies this, is the antichrist. Nero. 14.

And, in denying this fundamental ar- Chap. II. ticle of christianity, he in effect denies 22 both the father and the son s.

Those Judaizing salse teachers will perhaps pretend that they believe in God, the father, and pay a proper regard to him; the they acknowlege not the son. Whereas every one, who denieth the son, doeth in effect deny the father also; by resuling to pay a proper

NOTES.

22. The Greeks to a negative verb add a negative particle, by which they deny any thing more vehemently. See Luke xx. 27. and xxii. 34. and many other places. The Hebrews also used that form of speaking. What their opinion was, who

then denied Jesus to be the Messiah, or Christ, sec on chap. iv. 3.

See on the next verse.——The Church of Rome denies both the father and the son; hy throwing off the government of God, and of his Christ, over the christian church; setting up a pretended, infallible head; reversing the laws of Christ, laid down in the New Testament; and making other laws, at pleasure, to bind the confecences of all christians. The Pope, therefore, the head of that church, may properly enough be called antichrist.

It has, indeed, very often been inquired, Whether the Pope be antichrift? This feemed so probable to the samous Lord Batan, that, being asked, by King James the first, "Whether he thought the Pope so to be?" he wittily answered, "That, if "an hue and cry should come after antichrist, which should describe him by those characters, by which he is decyphered in the Bible, he should certainly appressing the Pope for him." [See the episte dedicatory prefixed to Poole's nutlity of

the Romish faith, p. 2.]

I am well persuaded that the Church of Rome, and the Pope, as the head thereof, is an enemy to Christ; and, as such, prophesied of, 2 Thess. ii. 1, &c. where he is described as the man of sin; and be, whose coming it after the working of Satan. And, by this apostle, Rev. chap. 17. in characters no less evident. Though I cannot find that, in scripture, he is any where expressly called by the name of anti-christ. And, in this place, St. John does not seem to have been prophesying of that corrupt church; but describing the salse teachers, who were then sprung up in the church.

К 2

TEXT.

An Christi per regard to the evidences, which he Nero. 14. hath given to the fon 8.

Let that, therefore, which you have Chap. II. heard from the begining of your chris-²⁴ tianity, remain in you h. If that, which [but] he, that acknowlegeth the Son, bath the Father alfo.

Let that therefore abide in 24 you, which ye have heard fromthe begining. If that, which ve

NOTES.

27. 2 Several antient MSS. versions and fathers have the following sentence, at the end of this veric. [But he, who acknowlegeth the fon, the fame hath the father alfo.] As to which, some think that it was lest out of several copies, because the two fentences end alike; which has often occasioned the transcribers to leave out fome intervening words, in other places. Others apprehend that it was at first a marginal note, and afterwards crept into the text. To me it appears to be one of the many various readings, which may be retained, or rejected, without making any great alteration in the fense: For what it expresses, seems to be implied in the

preceding fentence.

It may here be inquired, " Whether the Jews and others might not hold the true God, the father; tho' they denied the fon; or denied Jesus to be the Mcshah?" Answer. The apostle was here speaking of professed christians, who pretended to acknowlege the true God; tho' they denied Jesus to be the Christ. And he lets them know, that denying the fon was in effect denying the father also: --- Not denying that there was a God; but denying him a due regard, in not acknowleging fefus to be the Meffiah, after the many and clear evidences which God had given of that truth, Deut. xviii. 18, 19. Mat. xi. 27. John i. 18. and iii. 33, &c. and v. 27; 36, &c. and vi. 27. and viii. 19; 42; 54. and xiii. 3. and xiv. 6,-11; 23, 24. and xv. 23, &c. and xvi. 3. and xvii. 3. Ads iii. 13, 14, 15. and vii. 37; 52, 2 Cor. iv. 4. Col. i. 15. 2 Pet, i. 17. 1 John iv. 15. and v. 1; 10. 2 John, ver. 9. And whoever rejects Jesus, or denies him to be the Messiah, when the evidences are fairly laid before him; he in effect denies Gon, the father, in rejecting that ample tellimony, which he hath given to his fon: ----just as he, who despited the apostles, despited both Christ and God, who had sent them, Luke x. 16.

24. b We must either understand inche to be put absolutely, after the hebrew manner; and to fignific [as to you:] fee on ver. 20. Or there is a trajection in the words, and their grammatical order is 8 av outer harmals. [av therefore] is not in some of the antient MSS, and vertions. But the greatest number of MSS, and vertions re-And it must be understood, if it is not expressed. For this verse contains an inference from what had been faid before; viz. " As they, who received the " doctrine of the faife teachers, did in effect hold neither the father nor the fon; so therefore the true christians were to hold fast the pure, primitive, and apostolic doctrine, which they had heard from their first conversion to christianity, and " not regard the faife teachers."

The pure doctrine of the gospel is that, which was from the beginning; that, which was preached by the apostles and evangelists; and which is, with certainty, to be

TEXT

PARAPHRASE.

have heard from the begining, shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise, that he hath promifed us, even eternal life.

which you have heard from the begin-An, Christi ing, stedfastly remain in you; then Nero. 14. you will remain in the fon and in the father, or continue to be true and faith. Chap. II. ful to both 4.

And there is motive fufficient to induce you to remain true to Christ: For this is the promise, which he hath promised us, who remain in him, viz. that glorious and happy life, which will be everlasting k.

Thefr

NOTES.

found in their writings; and no where elfe. Christians have, very often, been refered to fystems and traditions; to the antient fathers, or antient creeds; to the decrees of Popes or councils; or to human formularies, articles, and confessions of faith; as holding forth the truth. But, by fuch means, many have been led altrav. Whereas the feriptures, carefully studied, will teach us that which was from the begining, i. e. the pure, genuine, uncorrupted golpel of Christ. Accordingly, Irenaus fais (L. 3. c. 1.) "The apostles preached the gospel: And, after that, by the " will of God, delivered it unto us, in the scriptures, which should be the founda-" tion and pillar of our faith."

* See John vi. 56. and viii. 31, 32. and xv. 4,—11. 1 John ii. 3,—6. and iv. 15, 16. 2 John ver. 6,—9. Jude ver. 21. In confequence of their remaining true both to the father and to the fon, they would remain in the favor of both; and, as fuch, receive the transcendent blefling promised in the next verse.

25. 4 Occumenius thought that [x] and] was put for [et. because.] And it is evident that the apostle here mentions the promise of eternal life, as a motive to induce them to retain the true gospel, and remain faithful to Christ.

down this.] Glaffins has taken notice of it, as a peculiar phrasoology in St. John, that he has frequently made use of the demonstrative pronoun, for the sake of evidence or certainty. For instance, John i. 19. This is the testimony. Ver. 30. This is he, of robom I spake. John iii. 19. This is the condemnation, &c. John vi. 29. This is the work of God. Ver. 40. This is the will of him who fent me. Ver. 50. This is the bread, which came down from beaven. John xvii. 3. This is life eternal, to know thee, the only true God; and John Christ, whom thou buft feet. I John iii, 22. This is his commandment. I John v. 3. This is the love of God. Ver. 6. This is be, who came by water and blood. Ver. 14. This is the confidence, which we have in him. And here, in the text, This is the promise. - To promise a premise, was a common form of expression, both with the Gracks and Latins. - The premife is put for the thing promifed, as in other texts of feripture, The

26

PARAPHRASE.

TEXT

These things I have writen unto An Christi you, concerning the persons who are Nero. 14, now attempting to deceive you !. Chap. II.

These things have I writen 26 unto you, concerning them that teques you.

But

NOTES.

The Law promised life unto those that perfectly kept it. The grand promise of the gospel is that of a persectly happy and everlatting life, unto those who have transgreffed; provided they funcerely repent: and, after that, remain true and faithful, See John iii. 16. and v. 25,-29. and vi. 27,-58. and xvii. 3. 1 Pet. i. 3, 4. I John v. 11, 12, 13. By [aurds be,] the apolile feems to have meant Christ, both here and ver. 27. -- The Years expected that the Messiah would free them from the Roman yoke, and beflow upon them a temporal kingdom, and great riches and honors in this world. And the judaizing, falle teachers might perhaps luggest that these were the blessings promised under the Messiah. Whereas St. John assured the christians, that this is the promise, which the true Messiah has promifed his faithful followers, viz. an everlafting life of perfect glory and felicity in heaven.

One would think that the last words in this verse should, in the Greek, be, is Last is dients, and not put in the acculative cale, as all copies read them. Various have been the methods of accounting for this. See Erafmus, Gratin, Glassius, and others. But the Control didnor feems to be put exegetically, or by way of appolition, after έπαγγελία», which is understood after έκ.

20. By [these things,] some understand all that is said from ver. 18. to this place.

Others understand this whole epistle.

If some of the christians, to whom St. John wrote, had been seduced; then, by [you,] in this verse, the apostle might mean, some of you. But I rather think that by [those who deceive you,] he meant these who indeavor to deceive you. For persons are often represented as doing what they attempt, or indeavor, to do. Accordingly, God is faid, by his goodneffe, to lead wicked men to repentance, Rom. ii. 4. And to be the Savior of all men, I Tim. iv. 10. And Jefus Christ is called, The true light, which inlighteneth every man, John i. 9. and it is said of him, likewise, that he was to taste death for every man, Heb. ii. 9. And the Devil is said to deceive the whole world, Rev. xii. q. In the fame fenfe, the antichrists, or falle teachers, might be faid to feduce the christians, to whom St. John wrote. For they zealously indeavored to do fo. But it is an argument with me that they had not succeeded in their attempts; viz. that these christians still had the spirit, see ver. 20; 27. Whereas those, who were seduced and apostatized, did (I suppose) quench the spirit, and the miraculous gifts were taken from them.

St. Jahn thought it a possible thing for them to be deceived and fall away; and therefore he wrote, to prevent the impostors from succeeding in their attempts. —— It is the part of good pastors not only to gather together their flocks at night, but to prevent their going aftray by day; and not only to feed them in good paftures, but to drive away the wolves. They are to teach the people the pure doctrine of Christ, and likewise to guard them against the errors, arts, and delusions of false

teachers.

PARAPHRASE.

27 But the anointing, which ye have received of him, abideth in you: and ye need not that any man teach you: But, as the same anointing teacheth you of all things, and is truth, and is no lye: and even as it hath taught you, ye shall abide in him.

But as to you, the holy ointment, An.Christical or the supernatural gift of the spirit, Nero. 14. which you have received from Christ, Nero. 14. which you have received from Christ, Nero. 14. Chap II. 27. that any man should teach you any thing new, or different from what you have been taught already. But, as that same ointment [or inspiration] now teacheth you, concerning all the great truths of the gospel, (and is infallibly true, and without any mixture of salf-hood) and as it hath sormerly taught you that you should remain in Christ, I am persuaded you will remain in him ...

Now.

NOTES.

27. The greatest part of this verse is explained in the note on ver. 20 .-St. John intimates that, " inalmuch as they had the spirit, there was no need that any one should teach them." Hence some have contended, " that immediate, supernatural revelation is common to christians, in all ages; and therefore there is no need of particular pattors, or teachers, in the church." ---- But furely they, who had been taught by apostles; and had themselves some of the supernatural gifts of the spirit, to firengthen their memories and confirm those truths which they had learned from the apolities, could have no occasion for any instructions, which they could have from those false prophets, Gal. i. 8, q. However, persons, who had the gifts of the spirit, had occasion for instructions and admonitions from others, as well as diligence in studying and reading the scriptures themselves. See 1 Tim. iv. 13, 14. with which compare Jer. xxxi. 33, 34. Heb. viii. 10, 11. John vi. 45. 1 Cor. i. 6, 7; 10. Col. iii. 16. 1 Theff. iv. 9, 10. St. Jehn wrote this epiftle, partly to instruct, partly to confirm, those christians, who had the gifts of the spirit. And, without doubt, the true christians often assembled together for public worthin, read the (criptures, and inftructed and admonifhed one another. And, if christians, who had the miraculous gifts, had need of repeted inflructions and admonitions, muchmore have christians now-a-days, when the (gifts of the spirit, or the) miraculous gifts are intirely cealed.

The substantive Let A. is put for the adjective Listus, Hom. II. B. 349. So daifeed is put for daifus, 2 Cor. vii. 14. The fulshood, here principally aimed at, and condemned, was saying that Jesus was not the Christ. The suse method them astray in that particular; but the spirit would lead them to hold the truth. The proper fruit, or effect, of the spirit's abiding in them was their abiding in

Christ. See on ver. 24.

28. 2 Luke

TEXT.

An Christi Now, therefore, my little children,

68. Let me intreat you to remain in him;
Nero. 14. continue true and steddy to the pure

Chap. II. gospel of Christ; that, when he shall

II. gospel of Christ; that, when he shall appear as universal judge, we may have a firm and intrepid state of mind; and not be ashamed and consounded before him, at his appearance. And now, little children, abide 28 in him; that, when he shall appear, we may have confidence, and not be alhamed before him at his coming.

NOTES.

28. Luke xxi. 36. Rev. vi. 16, 17. - 3 therefore, as Chap. i. 5. - ror

now, is here a particle of befeeching, answering to [Na] in hebrew.

By [bim] seems evidently to be meant Jesus Christ. For the father judgeth no man; but hath committed all judgment unto the son. And, accordingly, Christ is to appear, at the last day, as universal judge.——The courage of good men, and the shame and confusion of the wicked, in the last day, stand here opposed to one another.

St. John sais, "Do you abide in him, that we may not be ashamed, &c." Which change of persons may be accounted for, thus; wiz. "Do you continue true and saithful christians, that we, your apostles and teachers, may not be ashamed of our converts, as persons who have lost their labor," Don. xii. 2, 3. 1 Thess. ii. 19, 20. Heb. xiii. 17. 2 John ver. 8. Or thus, "Do you remain stedsast, as we do; that we may all appear with courage before our judge; and not be confounded before him, at his second coming."

Ver. 20, of this chapter ought to be prefixed to the beginning of Chap, III.

SECT. VI.

Снар. ії. 29. --- Chap. ії. 1,--9.

CONTENTS.

ST. John represents it as the honor and privilege of the disciples of Christ, that they are the sons of God, and intitled to suture happinesse. But withall lets them know that the way to prepare for that suture selicity, is, by purity of heart and life: that the practice of righteousnesse is the only sure proof that we are borne of God and are true Christians; as vice is an unquestionable proof of a man's belonging to the wicked one.

TEXT.

PARAPHRASE.

If ye know that he is righteous, ye know that every one that doeth righteouthers, is born of him.

If you know that God is righteous, An.Christi you know that every one, who practifeth righteousnesses, is borne of him, and is Chap. 14. Chap. II.

Behold! 29

NOTES.

29. 2 It is the usual phraseology of scripture to describe good men as the sons of God, and borne of him; but they are not commonly called The sons of Christ, or said to be borne of him. I, therefore, suppose that God is here spoken of. This aposses of other makes very quick transitions from God to Christ, and from Christ to God; but the connection does, in most places, easily determine which is intended. See chap. i. 5, 6, 7. and ii. 3; 5, 6; 13, 14, 15; 24, 25. and iii. 1, 2; 6, 7; 9; 16. and iv. 16, 17; 19. and v. 13, 14; 20. Good and evil are diffined things. The divine understanding, in all cases, clearly perceives the difference between them. The divine will, having no bias upon it, always refuses the evil and chooses the good. Things are not good, because he chooses them; but he chooses them, because they are antecedently wise and good. The righteous Lord loveth rightcous nesses, and he is, therefore, called a righteous being.

In baptism, persons are represented as borne again, or borne of God. They are then taken into his church, or family, under Christ. However, a righteous God will acknowlege none for his children, but such as love and practise righteousnesse. Other marks of conversion and regeneration have, sometimes, been proposed; but imitating the divine holinesse is the only sure proof of our being borne of God,

A/25

TEXT

An.Christi Behold! what an aftenishing proof

68.
Nero. 14. flowed upon us, Christians; that we
Chap.III. should have a just and full title to the

exalted character of the sons of God b?

Behold, what manner of love t the Father hath bestowed upon us, that we should be called the sons

For

.

NOTES.

Mott. v. last. Epb. v. 1, &c. 1 Pet. i. 14, 15, 16. I John iii. 7; 10. That this Section is levelled against the Judaizing Christians, who perverted the doctrine of justification by faith; see on 2 Pet. i. 9.

This verse ought to have been placed at the begining of chap, iii. as being a most

evident introduction to what follows.

1. In Torum's properly lignifies quantity. When it denotes quality, it is some eminent fort, or high degree, of the kind. In either sense, it will sute this place. I

should prefer the latter.

The persons, who, in the last verse, are said to have been berne of God, are here called The sons of God. And Christians are called The sons, or children, of God, under the New Testament, just as the Jews were under the Old Testament; being adopted into God's family, to injoy superior privileges for knowlege and piety. This is their great honor, as well as advantage. And St. John was willing to make the Jewish Christians sensible of the happinesse of being continued in the samily of God, when the unbelieving Jews were cast out. —— If the child of the poorest man upon earth was adopted by the greatest monarch, it would not be such an honor, exaltation, and selicity, as being one of the sons of God. —— In the sorm of the expression the

apostle is thought to allude to Hos. i. 10.

PARAPHRASE.

of God! therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the fons of God, and it doeth not yet appear what we shall be: but we know, that, when he shall appear, we shall be like him; for we shall see him as he is, For this reason, indeed, the unbe-An.Christi lieving world does not know and acknowlege us to be the sons of God;
because it did not know and acknow-Chap.III.
lege Jesus Christ to be the son of God;
who gave many more, and much stronger, evidences thereof.

Beloved, we are, even now and in 2 this world, amidst all the contempt and persecution we meet with, really and truly the sons of God: although it doeth not yet appear how glorious and happy we shall be. But, when it shall appear, we shall be like Jesus Christ, his son; happy, glorious, and immortal. For we shall see him as he is, i. e. in all his glory; and, as his beloved brethren, partake of immortal glory and felicity with him 4.

This

NOTES.

The two members of this argument are transposed; — Because the world knew him not, therefore it knows as not. Or the truth is first laid down, and then the reason of it assigned.

True Christians are separated from the world, to be holy unto the Lord; and they differ from the world in their principles, profession, and conversation; it is no wonder, therefore, that the world despites and hates them, I Pet. iv. 3, 4, I John iii. 13. Compare with this text, John v. 42. and viii. 55. and xv. 18,

-23. and xvi. 1, 2, 3. and xvii. 25.

2.4 That phrase, [The fons of Gad,] has been explaned in the preceding note.—
V. I. The Apostle sais, The world knew them not. Here he intimates, that they themselves did not fully comprehend what glory and selicity was implied in their being sons of God, and heirs of the eternal inheritance. See Wifd. v. 1,—5. Rom. viii. 14,—25. 2 Cor. iv. 17, 18. and v. 7.—23 in Greek does sometimes signific [although,] as Vau does in Hebrew. See Mark vi. 26. Luke viii. 7. John iii. 11; 32. and xiv. 24; 30. and xvi. 32. Acts vii. 5. and xiii. 28. Rom. i. 13. 1 Cor. iii. 1. and other places. Las is here properly translated [when.] See the LXX, Judg. vi. 3. and xxi. 21. 1 Kings xiii. 31. Job vii. 4. Pf. cxxxviii. 7. Prov. iii. 24. and iv. 12. See also John xii. 32. and xiv. 3. and xvi. 7. 2 Cor. v. 1.

T E X T

An, Christi

This prospect is not to incourage us

68.

Nero. 14.

vigilance in the work now committed

Chap, III. to us. And every man, who retains

this hope, is obliged to abstain from all

vice and wickednesse, and to imitate the

And every man, that hath this 3 hope in him, purifieth himself, even as he is pure,

NOTES.

exam-

In our common English translation, the words are [when he shall appear.] The old English version both rendered the words [when it shall appear.] The reasons, which induced our translators to render the words [when be fhall appear] might be, (1.) That fome others had so translated; and particularly Beza, whom they generally followed. (2.) Beza was for supplying the word [he, or Chrift,] and takes notice that there is a much harder ellipsis, Pf. lxxxvii. 1. (3.) The word squarpoon is made use of, concerning the appearing of Jesus Christ, Col. iii. 3, 4. I John ii. 28. and iii, 5; 8, and that is the word made use of, in this place. (4.) God is represented as invisible; as dwelling in light inaccessible, full of glory, and which no man can approach; whom no man hath feen, neither can fee. Whereas Jehu Christ is the visible image of the invisible God: who was once, as we now arc, visible upon earth; in a state of trial and affliction, clothed with stells and blood, without any external glory. But now he is exalted to the right hand of God, made perfectly happy, and clothed with ineffable splendor and glory. And, though he is, at prefent, hid from our view: though the heavens have received him, and must retain him, until the time of the restitution of all things; yet, then, he will appear in all his glory, Matt. xvi. 27. 1 Tim. vi. 14, 15, 16. And, when he fball thus appear, we fball be like bim; as well as fee bim as be is, John xvii. 24. 1 Cor. Av. 47; 49. Pbil. iii. 21. Col. iii, 2, 3, 4.

Now, as to these reasons, which may be alleged in savor of our common translation, I acknowlege that Jesus Christ is the person, whom we shall be like, in glory and happinesse, at the last day; and that we shall see him in all the glory and splender of universal judge. I own, likewise, that a few instances may be found, in Greek and Latin authors, where the same verb is used, both personally and impersonally, in the same sentence. Thus Juvenal, Sat. XI. 199.

Sponfio, quos cultæ decet affedissæ puellæ.

But that is so unusual, that one would not so interpret any passage of the antients, without necessity. When, therefore, St. John sais two topographs sit does not yet appear:] and then immediately adds, todayer It to save that, when it does I incline to understand him as designing to say [But we know that, when it does to shall, appear:] and suppose that, if he had meant [when he shall appear,] he would have added [durds, also be, Christ.] or some other word, to denote that he was passing on, from speaking of a thing to speaking of a person.

PARAPHRASE.

Wholoever committeth fin, transgreiseth also the law: for example of Jesus Christ, or to purish An Christi himself even as he is pure . 68. Nero. 14.

Every man, who practifeth vice or chap. III. which is a breach of the divine law. 4
For vice, or wickednesse, is a breach of that law; and, in consequence, exposes a man

NOTES.

3. Sec on the preceding verse. - & xes fignifies [he that keepeth, holdeth, or retaineth,] Rom. i. 28. and xiv. 22. and 15. 4. 1 Theff. iii. 6. 1 Tim. i. 19. and iii. q. Heb. ix. 4. and xii. 28. I John ii. 23. and v. 12. 2 John, ver. q. [He purifies bimfelf,] confequently he is not like a stock or stone; or like a machine, that is intirely passive, and only worked upon. God has given him some power; and this is the use, which he is obliged to make of it, 2 Cor. vii. 1. - There are feveral texts, where men are reprefented as doing what they are obliged to do, Mal. i. 6: A fon bonoreth [i. e. is obliged to honor] his father. See other like in-Stances, Matt. v. 13. Rom. ii. 4. and vi. 2; 11. 1 Cor. v. 7. 2 Cor. iii. 18. and xiii. 3. Heb. xiii. 14. 1 John ii. 12,-15. and iii. 9. and v. 4; 18. [Confult also Mr. Taylor's key to the apostolic writings, p. 95. first edition.] As the Ifraelites were to keep themselves from all ceremonial impurity, Christians are to keep themselves from all moral impurity. Sin is what defiles the mind of man; and, by imitating the divine holinesse, he is purified. - It is not faid that he purifies himfelf, as Jesus Christ purifies bimfelf. No; Jesus Christ was never polluted with any immorality; he therefore has no occasion to purific himfelf. He is absolutely pure, without fpot or blemish, the standard of all moral excellence and perfection. And they, who would fee him, and be like him, in immortal glory and felicity hereafter, must be like him in holinesse here, otherwise they cannot be happy in him.

The good Christian purifies bimfelf, i, e, he was not purified formerly, and all at once; but he now continues to purifie himself. His holinesse is not instantaneous, but

progressive, Prov. iv. 18. 2 Pet. iii. 18. Again;

This purifying ourselves, even as Jesus Christ is pure, denotes not an absolute equality to his purity (for that no man can attain to) but a likeneile, or resemblance.

We may, finally, observe, that the sacred scriptures do not propose to us a Muhametan paradise of sensual injoyments, as our eternal portion; the very prospect of which is enough to incourage men in debauchery and sensuality. But seeing Christ, and being like that pure and holy person (i. e. the purest and most spiritual, refined injoyments) are proposed to us, as our everlasting reward. The hope of such things has the most direct tendency to excite us to purise ourselves even as God and his Christ are pure; or to indeavor to be holy as the Lord our God is holy. Lev. xi. 44, and xix. 2. and xx. 7. Matt. v. 8; 48. 1 Thess. iv. 3. Heb. xii. 14. James i. 27. and iv. 8. 1 Pet. i. 14, 15, 16; 22. See also the Note on 2 Pet. i. 9. How excellent must that religion be, which proposes the premoting virtue, as its grand and ultimate view!

TEXT

An.Christia man to the punishment threatened

68.
Nero. 14. therein f.

But you know that Jesus Christ ap-Chap. III. peared in the world, that he might pardon us, who are sincerely penitent, or take away the guilt of our sins: and that in him there is no sin s. fin is the transgression of the law.

And ye know that he was ma-5
nisested to take away our fins;
and in him is no fin.

No

NOTES.

4. The latter x ignifies [for,] as Vau does sometimes in Heb. see on chap. i. 2.

auarriz generally signifies vice, or wickedness. See on chap. i. 8. douls here stands for such a breach of the Christian law, either by falling short of consormity to it, or by transgressing against the probibitions of it, as exposes a man to the punishment of the suture state. St. John's design, in this verse, was not to explane the meaning of the word [fin;] but to assure the christians that fin exposed a man to punishment. And then the connection is clear and evident, were 3. He, that hopes for the heavenly selicity, purifies himself even as Christ is puze, ver. 4. He, who desileth himself with vice, or wickednesse, must be miserable. For wickednesse will expose a man to punishment, ver. 5. For this great and gracious purpose was Jesus Christ manifested, viz. that he, who had no san of his own, might take away our sin, and free us from the punishment of the wicked and impenitent."

As to his saying that all unrighteousnesse is sin, chap. v. 17. see the Note on that

place.

5. \$ \(\frac{1}{2} \) but,] an hebraism. See on chap, ii. 20. Jesus Christ is an extension was manifested, by appearing on earth and proving that he had a just claim to the character of the Messiah, or prophet and savior of the world, John i. 31. I Tim. iii. 16. 1 Pet. i. 20.

The phrase, [to take away fin,] has, here, been generally interpreted in two senses, viz. (1.) To reform wicked men. (2.) To pardon them. And many have contended for taking in both senses. But (1.) the following verses were planely deligned to show, that none but the fincerely penitent and habitually holy can receive any benefit, from what Christ has done, or suffered, to take away fin. (2.) In all the places where, even in our English version, the phrase for taking away the iniquity, or fin, of any person,] is mentioned, it constantly fignifies that their fin was forgiven. See 2 Sam. xii. 13. and xxiv. 10. If. vi. 7. and xxvii. 9. Rom. xi. 27. Heb. x. (3.) What may put the meaning out of all doubt, is, the phrase, THOM NOT apen apapriar to take away fm, does, in scripture, always lignifie, to pardon fin, to take away guilt, or to free men from the punishment of fin. LXX, we find these words, I Sam. xv. 25. 2 mir apor sh 70 apapranca pu. And now pardon my fin. I Sam. xxv. 28. apop Si to disjunge the Sans ou I pray thee, forgive the trespasse of thine handmaid. John i. 29. John Baptist faw Jesus coming to him, and faid, Behold the lamb of God i diper the duapties to mous which taketh away the fin of the world. Now, in what sense could a lamb take away sin; but by being oftered

PARAPHRASE.

6 Whosoever abideth in him, fineth not: whosoever fineth, hath not feen him, neither known him.

Little children, let no man deceive you: he that doeth rightNo man, who continueth to be his An.Christi true and faithful disciple, doeth live a wicked life. No man, who liveth a wicked life, hath attended to, or been throughly acquainted with, the nature of his religion, which condemns all vice and wickednesse, and requires the greatest purity of mind, and life h.

There are, perhaps, some false teachers, who would persuade you that you
may be righteous in some other way.
But, my dear children, let no man deceive you in so plane and important a
case. For, as, by the practice of righteousnesses.

NOTES.

ferred as a factifice, or making expiation? How Jefus Christ took away the fins of the penitent, cleanfed them from their fins, or was the propitiation for their fins; see on chap. i. 7. and ii. 2. Compare also, with this place, If liii. 4, &cc. Rom. viii. 3, 4. 1 Tim. i. 15. Tit. ii. 14. Heb. i. 3. and ix. 26; 28. and x. 8, 9. i John iii. 16. and iv. 9, 10.

And in him is no fin. St. John does not feem here to mention the perfect innocence of our Lord, in order to propose his example to our imitation (though that he had done, chap, ii. 6. And ver. 3. of this chapter) but to intimate, that he suffered, not for any fin of his own; but intirely for our sing. St. Paul has expressed the same thing in other words, 2 Cor. v. 21. For he hath made him, who knew no sin, a sineffering for us; that we might be made the right consuled of God in him. See to the same purpose, Heb. iv. 15. and vii, 26, &c., 1 Pet. ii. 22; 24.

In the last sentence of this verse, not only vice, but every act of wickednesse, and every kind and degree of what is criminal, is denied of our Lord Josus Christ. Though the word, [fin,] in this epistle, when applied to mere men, is commonly used for an habit of vice, or some notorious act of wickednesse.

6. h Abiding in Christ fignisses continuing to be a true Christian. See on chap. ii. 6. By [sining] is meant living in an habit of vice, or being guilty of some notoriously wicked actions. See on chap. i. 8. By [bim] is meant Jesus Christian, who is here, as in many other places, put for the christian religion. A Christian, who can allow himself to live wickedly, and yet planty that he is a true christian; and, as such, shall finally be happy; knows nothing of the nature of christianity, nor of the gospel terms of salvation by Christ Jesus. See chap. i. 5, 6, 7, and ii. 4, 5, 6, and iii. 3; 7; 9, and iv. 8, 3 John, ver. 11. Why St. John has so often inculcated this; see on 2 Pet. i. 9.

TEXT

An.Christi ousnesse, Jesus Christ is righteous:

Nero. 14
Chap. III. is righteous i.

righteoulnels, is righteous, even as he is righteous:

He,

NOTES.

7. See on ver. 6. and confult also Ezek. xviii. 5,-18. - As to the appellation of [Little children,] see on chap. ii. 1.

The scriptures represent him as the righteous man, that habitually practiseth righteousnesse; or who is prevailingly pious and virtuous. See my sermon on Lake v. 31, 32.

While our Lord was upon earth, clothed with an animal body, and furrounded with the temptations of this state of trial, he always avoided every thing finful, or criminal, and practised every thing that was wise and good; which planely manifested that he was a rightesus person. Luke exiii. 47. He has also ever since practised righteousnesses, and is now a righteous person. We are not, indeed, innocent, as he is. But if we be prevailingly, or in our measure and degree, pious and virtuous;

then, and then alone, shall we be righteous, even as he is righteous.

This text overthrows, (1.) "The doctrine of imputed righteousnesse." For Christ was righteous, not by imputed righteousnesse; but by his own personal holinesse. And it is not the righteousnesse of another, imputed to us; but our own practice of righteousnesse, that must finally denominate us righteous. (2.) The opinion of those, who hold "that right, orthodox knowlege, or faith, alone, without good works, is sufficient to justifie and save men." See the Dissertation annexed to St. James, and the note on 2 Pet. i. 9. (3.) The doctrine of those who affert that good works are in no sense necessary to salvation; year rather hurtful and pernicious to men: "—— Which seems to have been part of the doctrine, taught by the false prophets, in the apostless days. (4.) Hence learn, "That a purpose, or desire, to practice righteousnesse, the saying or boasting that we are righteous, "the trusting to our baptism or christian profession, —— are none of them sufficient." Nothing but the actual practice of righteousnesse can render a man righteous, in the sight of God; who sees things just as they are, and cannot be imposed upon, by any presences whatever.

Aristotle (as quoted by Le-Clerc on this place) or Andronicus, his Paraphrast, has a passage much to the same purpose with this of St. John's. "Then shall a man be righteous, (1.) If he does the things which are righteous, and knows what he does. (2.) If he does them freely, or out of choice. (3.) If he continues firmly

" and constantly in that course of action."

By introducing this passage, with these words [Let no man deceive you,] St. John intimated that the matter was of importance; and there was danger of their being deceived, by the salse teachers, in this particular. — He has, therefore, inculcated the same truth, chap. ii. 1; 6; 26; 28, 29. and iii. 3; 9, 10; 18. and in other places. See also Exek, xviii. 24; 26. Rev. ii. 10. and xxii. 11; 14.

TEXT

PARAPHRASE.

He that committeth fin, is of the devil; for the devil fineth from the begining. For this purpole

He that lives a wicked life, is a child An Christi of the devil. For the devil introduced Nero. 14. fin, almost from the beginning of this world; and he still continues at the Chap. III. head of the grand apostaly from God and goodnesse k. But for this purpose

NOTES.

8. The feale of beings below us rifes in fuch easy and continued gradations, that there is the greatest reason to conclude that it rises also, in the same manner, above us; and that there are many ranks and orders of creatures superior to man. tome of the superior orders of intelligent beings should transgresse the laws of God, is not improbable; if we consider them as free agents. Accordingly, the feripture informs us that there are various ranks and orders of angels: that fome of them have fined, and others preferved their innocence.

There is only one wicked spirit called The Devil, Satan, the old Serpent or Dragen: Apollyon or the Destroyer; but there are numbers belides, which are called his angels. - The Devil is not, like the evil Ged of the Manichees, eternal, felf-existent, almighty, and independent; though he is the author, or introducer, of evil. He was the creature of God, of an high tank among angels; created right, but voluntarily abused his powers and faculties; and both fined himself, and drew others into fin, 2 Pet. ii. 4. Jude, ver. 6. His tempting our first parents has, by some, been thought to have been the first overt-act of his apostasy. He could not force them to fin; but he tempted them and prevailed. That feems to be here intended, by his fining from the beginning. The verb [auaslaue be fineth,] is in the present tense. But St. John might thereby intend to say, "He then fined, and ever fince continues to " fin." So ist, John xv. 27. fignifies " You both have been with me from the " begining, and now are with me." 2 Tim. i. 3. " I thank God whom Astronia "I ferue from my fore-fathers;" i. e. whom I bave hitherto ferved, as my forefathers did, and do fill lerve.

He, that was at the head of any thing, or introduced it, was, among the Hebrews, called [Father;] and such as therein imitated him, [bis children.] John viii. 39. Accordingly, he is called the child of God, who imitates the divine holinelle; fee chap. ii. 29. and iii. 1, 2; 9, 10. and iv. 6. and v. 4; 18, 19. and 3 Juhn, ver. 11. and a child of the Devil, who imitates his wickednesse. So here [He, that committeth fin, is of the Devil,] i. e. a child of the Devil: fee verses 10; 12. Matt. xiii, 38. John viii. 44. Acis xiii. 10. 1 Tim. v. 15. such an one is not the offfpring of the Devil, or his natural descendent. The Devil did not create him, or produce either his foul or body; but, as Jeroboam made Ifrael to fin, long after he was dead, by introducing idolatry among them; fo the Devil, by introducing fin, is represented as the father, and they who imitate him, as his children. Just, in the same sense, " Jabal was called The father of such as dwell in tents and keep cattle; and Jubal the father of all fuch as handle the harp and organ, Gen. iv. 20, 21. For one

of them introduced the shepherd's trade; and the other, the art of music.

1 Here

TEXT.

Mn. Chimii pose the son of God appeared among 68.

Nero. 14. of the Devil 1.

Chap. III. Every man, who is borne of God,

9 or devoted unto him in baptism, if he
behaves as he ought to do, does not
live a wicked life. For the word of
God, that seed of an holy and divine
life, remaineth in him; and he cannot,
consistently with his obligations, live a
wicked life; because he is borne of God,
or initiated into his family by baptism;
and, as such, is obliged to renonnce
wick-

purpose the son of God was manifested, that he might destroy the works of the devil.

Whosever is born of God, 92 doeth not commit fin; for his feed remaineth in him: and he can-

NOTES.

I blose seems to be an allusion to Gen. iii. 19. — The works of the devil were son, in consequence thereof, misery and death. By restoring piety and virtue, our Lord destroyed the first, Most. xiii. 27. Lake x. 18. John xii. 21, 32. and xvi. 11. By the resurrection and perfect happinesse of the righteous, he will abolish the last also, 1 Cor. xv. 24, 25, 26. — By the manifestation of the son of God, we may understand his being borne, and all that he did and suffered on earth, for which he is now rewarded; having the government of the world committed that him, and having power to raise the dead and make the righteous happy for ever.

To that question, " What advantage have we by Jefus Christ?" Mr. Locke, among other things, answers, " We know little of this visible, and nothing at all of •• the flate of that intellectual world; wherein are infinite numbers and dogress of ** fpirits, out of the reach of our ken, or guelle. And, therefore, know not what " transactions there were between God and our Savior, in reference to his king-"dem. We know not what need there was to fer up an head and chieftain, in Toppolition to the Prince of this world, the Prince of the power of the air, &c. whereof there are more than obscure intimations in scripture." [See Locke's Reafondbleneft of Christianity, Vol. II. p. 572. of his works, in Polio, 4th edition.] This text seems to be one of the principal intimations of that kind. " The Devil intro-"duced fin; but, for this purpose was the son of God manifested, that he might destroy the works of the devil." See note (f) chap. il. 14. The contest between those two chiefs is not, at present, a contest of power with power; but of knowlege and holinesse with ignorance and wickednesse. However, power will at last be exerted on the fide of truth and holineffe. For the fon of God must reign, till he hath deftroyed all the works of the devil; or put down all adverse rule, authority and power; till be that tread on the necks of his enemies, or his fees become his foothool, Matt. xii. 29. 3 Cer. xv. 24. &c. Then shall all wicked men have

PARAPHRASE.

God.

cannot fin, because he is born of wickednesse, and to keep the holy will An Christi and commandments of God all the days Nero. 14. of his life ". Chap_III.

NOTES.

their portion with their father, the devil, and with his fallen angels, 187/d. ii. 23, 24.

Matt. xiii. 38, &c. and xxv. 41.

The inference, which St. John intended, is, " that professed christians should not " take part with the devil, as all wicked men do: that they should not build up " again what Jelus Christ came to destroy. But that they should practife righteous-" nelle, which is falling in with the design of Christ's appearing. And then they " will finally be made glorious and happy by him."

g. * Compare with this ver. 6; 8. and v. 18.

That being borne of Gold fignifies their having fincerely taken on them the profesfion of the christian religion by baptism, see the Notes on Tit. iii. 5. 1 Pet. i. 23. 1 John ii. 29. By [fin] is meant vice or wickednesse. See on and ii. 2.

chap. i. 8.

By [bis feed,] understand the gospel, or word, of God. For that is often compared to feed fown in the ground. And, when that is fown and takes root in a man's heart, it will grow up, with proper care and culture; and bring forth the fruit of an holy life. Pf. exix. 9; 11. Matt. xiii. 8; 23. Mart iv. 8; 14; 20. Luke vill. 5; 8; 11; 15. John Xvil. 17.. Epbef. v. 26. James i. 18; 21. See also t Pet. i. 23; 25, and the notes there.

And he cannot fin, because he is borne of God.] If it had been absolutely impossible for them to have fined, St. John and the other apollies of our Lord needed not to have taken so much pains to guard them against sining; to have condemned, forbid and threatened; or to have exhorted, commanded, and promifed. These things planely supposed, not only the possibility, but the danger there was, of true christians falling away. Whoever would fee the possibility of the faints falling away, proved at

large, may confult Episcopius on this place.

By [cannot] we may here understand, either " that he will not, he does not " choose to live wickedly. It is contrary to his principles, and the fetled bent and " habit of his temper and life." ---- Or rather, " that he cannot confiftently with " his obligations, as a child of God, as one borne of God in baptifm, and thereby " bound to renounce the world, the flesh and the devil, i. c. idolatry and all vice, " and to keep the holy will and commandments of God, as long as he lives," So we fay, " a wife man cannot do fuch a foolish thing. A good man cannot act fuch a " bale and wicked part." See bow the word, [cannot,] is used in scripture. Gen. xix. 22. and xxiv. 50. and xxxiv. 14. and xxxvii. 4. and xxxix. 6. and xliv. 22; 26. Ruth iv. 6. Jer. xiii. 23. Matt. ix. 15. and xii. 34. Mark vi. 5, 6. Luke xi. 7. John v. 44. and vii. 7. and xii. 39. and xiv. 17. Ads iv. 20. Rom. viii. 7, 8. 1 Cor. ii. 14. and iii. 1; 11. and x. 21. Rev. ii. 2. See also in the Hebreto and LXX. Gen. xliii. 32. Deut. xvi. 5. 2 Sam. xvii, 17.

SECT. VII.

Снар. ії. 10, ---- 24.

CONTENTS.

It is very likely that the false teachers of that age were greatly desective in many parts of the christian life, and particularly in their love to the christians. St. John, therefore, having insisted upon it that the practice of righteousnesses in general is absolutely necessary to denominate us the children of God, he here declares that, among the other parts of the christian life, love to christians is of the greatest importance; which love ought to be manifested by kind and beneficent actions towards our christian brethren; and, if occasion be, willing and cheerful sufferings for them, and that even unto death.

PARAPHRASE.

are manifest, and the children of God are manifest, and the children of the devil: Wholoever doeth not righteousness, is not of God, neither he that loveth not his brother.

For this is the meffage that ye heard from the begining, that we should love one another. By this the children of God may be An.Chriñ easily and manifestly distinguished from the children of the devil; viz. Every man, who doeth not live a righteous, Chap. III. holy life, is not a child of God, but of the devil. And particularly; he is not a child of God, but of the devil, who is destitute of love to his christian brother.

And this is none other than the message, which we brought to you from Christ, and which you have heard from your first imbracing the gospel; viz. that we christians should love one another b.

And

NOTES.

10. 2 Sec on chap. ii. 20. and iv. 8. That the practice of righteousnesse is necessary to salvation, as well as faith. See the Essay annexed to St. James, and the note on 2 Pet. i. 9. — The salse teachers, in the early ages of the Church, who denied that Christ had a real body, and really suffered, died, and rose again, were notoriously descrive in the virtues of an holy, christian life. Vid. Iron. L. 1. c. 23. — [iv τότφ by this,] was a common phrase with St. John. See John xv. 8. 1 John ii. 5. and iii. 16; 19; 24. and iv. 2; 9, 10; 13; 17. and v. 2.

Being of God, and the children of God, are parallel phrases. See on ver. 8. God himself always does what is righteous and holy, just and good, as well as abstains from all evil. His children should indeavor to imitate him therein. The neglecting to practite righteousnesse, or line of omission (as well as sins of commission) will denominate us the children of the devil, and finally expose us to be punished with him and his angels, Matt. xxv. 41, &c. Habitually to neglect one's duty is, in effect, to live wickedly. All men are either the children of God, or of the devil. Here is the rule to distinguish the one from the other; —— not by boasting that we are the elect people of God; not by a set of notions, or barren speculations, but by our own present and personal practice of righteousnesse, and particularly by our love to all christians. —— These are the marks of a true christian! By these, true christians are distinguished from the salie! How glorious and excellent must that religion be, which to much promotes benevolence and universal righteousnesse!

11. b See what is quoted from Jerome; &c. p. 21. of the history prefixed to this epistle; and the notes on chap. ii. 7, 8, 9. See likewise John xiii. 15; 34, 35. and xv. 12. 1 Theff. iv. 9. 1 Pet. i. 22. and iv. 8. 1 Jehn ii. 7,—11.

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TEXX

And not behave like Coin. No: An Christi Nero. 14. God forbid! He was a child of the de-Chap.III. thered his own brother, Abel. And for and his brother's actions were righte-

vil; and, as a terbimony thereof, morwhat cause did he murther him ? Even because his own actions were wicked, ous .

Do not, therefore, my brethren, 13 wonder at it, as a thing new and strange. if the unbelieving and wicked world hate and perfecute you : For good men have.

Not as Cain, subs was of that 12 wicked one, and flew his brother: And wherefore flew he bine? Because his own works were evil, and his brothers righteous.

Marvel not, my brethren, if 13

NOTES.

and iii. 12,-18; 23. and iv. 7,-12; 16,-21. and v. 1. 2 John, ver. 5, 6.

and the note on 1 Pet. ii. 17.

For appeals the message, some copies read in appeals the promise, as chap. i. 5. which is, in both places, evidently a mistake of the transcribers. And for these words, [that we love another,] some MSS, and vertions read [that ye love one another] which makes no alteration in Christ's commandment, of Christians loving one another. - I mention thefe, not to illustrate this text; but to thow the English reader of what nature many of the various readings are, about which the infidels have made fuch an outery of late. Would any fine composition of the antients be rejected, because of such various readings? Or have not the scriptures a right to the same candor and equity with other antient writings?

In this verse, we have St. John's first reason, why christians should love one ano-

ther; viz. it is the mellage, or command, of God in Christ.

12. Gen. iv. 1, &c. The pronoun relative [whe, or which,] is often wanting, both in the Hebrew of the Old Testament and the Greek of the New. But there is no occasion to supply it here. The expression seems more strong and forcible without it. [Not like Cain. He was of the withhed one and overthered his brother.] God forbid, therefore, that we should be like him !

To be of the wicked one, is the same thing with being a child of the devil. See on ver. 8. —— In this verse, St. John affigns a fecond reason why christians should love one another, viz. that otherwise they will be like Cain, and children of the devil.

Upon the fingle authority of the Ethiopic version, Dr. Mill [Prologom, 12:8.] would leave out the following words, [And wherefore flew be him?] But, as they very well fall in with the fense and connection, and are supported by all the antient MSS, and all the other antient versions, there does not appear to be any just reason for rejecting them. - Before xapre, xard is understood.

It has been thought that God darted down fire from heaven, and confumed the facrifice of Abel, because he was a righteous man. See Lev. ix. 24. Judges vi. 21.

1 Kings

14

TEXT

PARAPHRASE.

the world hate you.

B4 We know that we have paffed from death unto life, because we love the brethren: he, that loveth not his brother, abideth in death.

have, from the begining, been hated An Christ and perfecuted by the bad 4. Nero. 14.

But let us not be discouraged by the hatred of the world, as we have such Chap. HIS. glorious things in prospect. For we know that we have passed over, from that state, in which we were liable to the fecond death, into the state, in which we have a well-grounded title to immortal life; because we love the He, that loveth christian brethren. not his christian brother, still remainethliable to the second death.

And:

NOTES.

1 Kings xviii. 38. 2 Chron. vii. 1. Servius ad 12. Eneider, v. 200. Apud majores ara non incendebantur; fed ignem divinum precibus eliciebant, qui incendebat altaria, - But Gest would not manifest that regard to Guin and to his oblation, because be knew him to be a wicked man. So many have understood, Gen. iv. 4,-7. Hib. xi. 4. Ebereby God testified that Abel's works were righteous and his brother's wicked. That provoked Caim to hatted and envy, and induced him to murther his own brother, who was a most holy or righteous person.

a a . By the world understand the unbelieving fews and Gentiles, especially the latter, as being by far the majority. The world is here fet in opposition to the chrif-

tian brothres.

This week contains an inference from what had been faid in the preceding verfe; "There has all along been enmity between the feed of the woman and the feed of 44 the ferpenic. Our, bitd men have envised, hated, and perfecuted the good, from " the begining: Therefore, the christians, to whom St. John wrote, were not to * be surprized at it; as a thing new and unusual, if the world hated them." See Prov. mxix. 27. Wift. ii. 12, &c. Matt. v. 14, 12, and x. 22: and xxiv. 9. 7 mm vii. g. and xv. 17,-21. and xvii. 14. Gal. iv. 29. 2 Tim. iii. 12. Heb. ai. 36, &c. a Pet. iv. 4; 12. 1 John ii. 15. and iii. 1, and v. 19. See alio on chap, ii. 15, 16. and iii. 1. The more the world bates them, the more thould chriftians units, and love one another.

14. When a wicked Jaw or heathen came over to christianity, and fincerely took upon him the profession of it by baptism, he was faid to wash away his sim, and to be translated out of the kingdom of Satur, or of darkness, into the kingdom of light, or of God's dear fan, Acts xxii. 16, and xxvi. 18, 2 Cor. iv. 4. Eph. iv. 17, 18, and v. 8; 11. Cal. i. 13. 1 Theft. v. 4, 5. 1 Pet. ii. 9. The names of such were no longer registered in the city of death; but struck out there, and involled

Racms

TEXT

An.Christi And do not wonder that I say, he

68.
Nero. 14.
For every one, who hateth his christian

Chap.III. brother, is, in his disposition, a mur
15 therer. And you know very well that
no murtherer hath a title to eternal
life f.

Who foever hateth his brother, 15 is a murdeter: and ye know that no murderer hath eternal life abiding in him.

Ву

NOTES.

among the citizens of the heavenly Jerusalem, or in the book of life. Rev. xx. 15.

and xxi. 27. and xxii. 19.

We have passed from death to life.] They were no longer subject to the second death; but had so sure a ticle to immortal life, that they are often spoken of, as if they were already in possession of it, John v. 24. I Cor. xv. 57. compared with Rom. viii. 24, 25. I John ii. 9, 10, 11. Here is a third reason assigned for loving the christian brethren, viz. that love to christians was a sure mark, or evidence, that they were freed from the danger of the second death, and intitled to immortal life, John xiii. 35. [He that seveth not his brother [Christian] abideth in death.] Though he had been baptized and visibly, or in appearance, taken into the church; yet he was not a true christian, and therefore no more translated into the kingdom and savor of God's dear son, than an unbelieving sew or heathen. But, if he continued impenitently in that want of love to christians, he would be as much exposed to the second death (or the punishment of the suture state) as the unbelieving and wicked world.

This may be justly looked upon, as a fourth reason, for their loving the christian brethren, viz. that, without such love, their christianity was vain. They were, in effect, in the same state as they were before they became christians; or as the world, which hated the christians; and should finally be punished with such as made

no profession of christianity.

15. See chap. ii. 9; 11. Lev. xix. 17. Wifd. ii. 12, &c. By hating his brother, St. John means the fame thing with not loving him; 2nd, by abiding in death, with not baving eternal life remaining in him. See on ver. 14. Every one, that bateth his brother, is a murtherer, J i. e. in the temper and disposition of his mind. Or hatred is one step towards murther. See Matt. v. 21, 22; 27, 28; 44. In the sixth commandment, murther is forbiden. But the commandments are so to be interpreted, that every tendency towards the crime condemned, is, in its proportion, sorbiden, as one step towards the crime, or one degree of it. — Murther, under the law of Moses, was condemned to death. Under the gospel, murtherers are condemned to the second death, Matt. xxv. 41, &c. 1 Cor. xiii. 1, &c. Gal. v. 21. Rev. xx. 14, 15. and xxi. 8. and xxii. 15. Not but, upon deep humiliation, and hearty, unseigned repentance, murtherers may obtain mercy; witnesse the case of King David. But the impenitent murtherer hath no title to eternal life.

TEXT

PARAPHRASE.

56 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. By this we know the kind and de-An, Christigree of love, which is required of us, 68. Christians, one towards another; viz. Nero. 14. that, as Jesus Christ, our great Lord and Chap. III. Master, has laid down his life for us, we 10 ought, in imitation of his example and obedience to his commandment, when occasion requires, to lay down our lives for the christian brethren 5.

And,

NOTES.

If by [eternal life,] we understand a principle of holinesse, and particularly of love, which is the very temper of heaven; then they may be said to have eternal life abiding in them, who have that as their habitual and prevailing temper. For that is the seed, or beginning, of eternal life. But, as I apprehend, the phrase [abiding in death,] ver. 14. signifies being liable to the second death; so the net having eternal life abiding in them, seems to mean their having no title to eternal life.

Here is a fifth reason for their cultivating love to the christian brethren; viz. that hatred of them, or want of love to them, was one degree of murther, or one step towards it. And who would not be shocked at the thought of being a murtherer?

16. * Some few copies and versions read [the love of God.] If that reading were retained, even then [in is be] must refer to our Lord Jesus Christ. For St. John sometimes, by the relative, refers to a distant antecedent. But the sense and connection directs how to interpret what he sais: as it does most evidently, in this place. For God cannot die, or lay down his life, upon any account. We might also observe, that it is a suggested thing in scripture, to extend the love of God, in giving his son to die for us, John iii. 16. Rom. iv. 24, 25. and v. 6, 7, 8. and viii. 32. I John iv. 9. 10. This may teach us how to interpret Alls xx. 28. suppose the words [of God] were there the true reading.

But, in this text, the generality of antient MSS, and versions, and even printed copies of the Greek Testament, have not the words [of God,] nor are they in our jold English vertion: neither is there any reason for their being retained in our common version.

The Ethiopic reads [his love,] and the generality of interpreters understand it of the love of Christ towards us. Whereas I am inclined to think that St. Jehn intended it of the love, which we ought to hear to our fellow-christians. The literal translation is, By this we have known that love [i. e. which we christians ought to hear to one another:] because he [i. e. Jesus Christ,] bath laid down his life for us, we also ought to lay down our lives for the brethren.

Christ's real, cheerful and voluntary laying down his life for us, or our everlasting benefit, is often spoken of, as a signal proof and instance of his love, John x. 11, 12; 15; 18. and is proposed to our imitation, John xiii. 34, 35; 37. and xv. 13. Eph. v. 2; 25. 1 Pet. i. 22. and ii. 21. And this is another reason,

er motive, for their cultivating love to the christian brethren.

Tertullian

TEXT.

An.Christi And, if we ought to lay down our 68.
Nero. 14. lives for the christian brethren, much more ought we to perform all inferior Chap. III. instances of kindnesse to them. But he, who

But whoso hath this world's 17 good, and feeth his brother have need,

NOTES.

Tertullian. [de præseript. c. 46.] sais, Bastides held that Christ had not real seems flesh, nor really suffered and died." From whence he insered, that christians were not to believe on him that was crucified; neither needed they to suffer martyrdom. He, also, violently opposed the doctrine of the resurrection of the slesh,

"denying that falvation was promifed to our bodies."

Ignatius (in his epiffle to the Trallians, c. 9, 10.) has the same errors in view, and sais, "That Jesus Christ — was truly borne, and did cat and drink; was "truly persecuted under Pantius Pilate, was truly crucified and dead; and was, "likewise, truly raised from the dead, by his father; as he will also raise up us, "who believe in him, by Christ Jesus. But is, as some — affirm, he only seemed to suffer; — why then am I in bonds"? &c. Those Dacetæ would have set aside the force of Christ's example; and would have avoided sufferings, and the ignominy of the cross, by pretending that Christ suffered in appearance only. But St. John has taught us a different doctrine.

2. "If my christian brother is obliged to lay down his life for me, and I am obliged to lay down my life for him. Then we may, perhaps, both of us, lose our lives, and yet not save one another's life thereby. Now, which of us, in that

" case, is obliged to die, in order to save the other?"

Answer. St. John seems to be here speaking, not of preserving the temporal life of our christian brother, but of conducing to his everlasting salvation: neither does he speak of dying for one christian, but for the brethren. The apostles and martyrs laid down their lives for the christian brethren; when they would not betray saith and a good conscience, even to preserve their own lives: but manifested their linearity and the power of religion, and set an example of patience, stediatinesse, and fortitude, to confirm others; and to animate them to like behavior, if there should be occasion, Rev. xii. 11. Those, who have hazarded their lives, for the good of christians, when no more has been required of them, have complied with this injunction. See Rem. xvi. 3, 4. Phil. ii. 30.

Some have thought that St. Paul, Rom. ix. 3. " wished himself accursed dad' $\chi_{ES} = \alpha_{ES} = \alpha_{ES}$ after the example of Christ, for the unbelieving Jews, his brethren and kinstenen according to the fiesh: " i. e. that he could have wished to have died for them, as Christ died for mankind, or as christians are here required to die for one

another.

I will not suppresse the critical remarks of a learned and worthy friend on that difficult text. " Rem. ix. x. xi, chapters. St. Paul represents the design of God " to reject the Jews, as a nation, from being any longer his people, because of their " contempt of the gospel; and to receive the believing Gentiles, in their stead. " And, in order to show his great concern for them, he declares that he could wish

PARAPHRASE.

need, and shuteth up his bowels
of compossion from him, how
dwell-

who hath plenty of the possessions of An Christithis world, and seeth his christian brother in want, and yet shuteth up his Nero. 14.
bowels of compassion, so as to turn Chap. III.
away

NOTES.

" to give up his own life as a facrifice; and become, in that sense, an Anathema,

" in order to prevent it.

"The word anathema is often used in the LXX, either for a person or thing devoted to destruction. See Deut. vii. 26. and xx. 17. Josh. vii. 12, &c. In
which sense it is likewise used by St. Paul, 1 Cor. xvi. 22. Gal. i. 8, 9. And
Suidas sais, 'Λυάθεμα χ' τὸ ἀναττθέμετον τὰ θεὰ, χ' τὸ ἐις ἀφαποριὰν ἐσόμενω, ἀμφότερα σημαίνω.

" It was antiently the custom of several nations, in case of a pestilence, or any public calamity, to avert the anger of their deities (as they imagined) by human facrifices; and, for that end, they sometimes made choice of persons the most forsor and despicable. To this custom St. Paul is supposed to alinde, a Cor. iv.

13. when he sais, We are made as the fifth of the world and the off-securing of all things. Where the words σερικαθάρμα and σερίψημα are what other authors use

for persons so devoted, in a way of substitution.

"And thus some understand the words of Moses, Exod. xxxii. 32. i. e. If thou will not forgive, without instituting some punishment, destroy me instead of them. And this sense seems to be savored by the sollowing verse. And we have several antient histories of princes and other great men, who thus gave up themselves for the sake of their country.

" Now, if we understand St. Paul in this sense, the meaning will be, that his se affection for his country-men was fuch, that he would gladly be made a victim, se or piaculum, by Christ, in their stead; if, by that mean, their rejection from 66 being any longer the people of God might be prevented. —— He uses that expres-" fron, accurfed by Christ; because all power was then put into his hands, and it " was he who would reject, or cut off, the Jews from being any longer a nation. " Our version, indeed, has it, accurfed from Christ, or separated from Christ, as er referring to the apossile's suture state. But the preposition and is used several times in the New Testament to denote the agent, Mark viii. 31. rejected and of [or by] the " elders and chief-priefts. Acts x. 21. The men fent and from [ar by] Cornelius. [Sec " also Matt. xvi. 21. Luke vii. 35. and ix. 22. and xii. 57. and xvii. 25. and se xxi. 30. Alls ii. 22. James i. 13. Rev. xii. 6.] And, if it be so taken, « Rom. ix. 2. the fense is obvious, and what St. Paul fais, with respect to the Jews, " is this, That he should be very glad to avert the divine displeasure against them, for se rejecting the gospel, at the expense of his own life. In which he imitated Moses, " in a former case. And this he might be led to say, in order to shew his great as-" fection and concern for them. Nor, if the words are so taken, is there any occasion to have recourse to an hyperbole, an impossible supposition, or any other Afrained figure: fince any good man might with he might die, if his death would 44 answer any valuable end. But it does not appear evident to me, that any one can 46 justifiably with his own eternal destruction, upon any consideration whatever. N 2

TEXT

An Christi away from him, without contributing dwelleth the love of God in him? to the supply of his wants, how can it Nero. 14 be thought that the love of God re-Chap.III. maineth in that man? h

Мy

NOTES.

"Nay, it feems to me abfurd, to suppose it possible for any one seriously to do it; it " being contrary to the first principle of every rational being, which is to with its own happinesse. And the same apostle sais elsewhere, No man ever yet based his

" own flesh, Eph. v. 29.

"Nor is there any affinity between this paffage, taken in that fenfe, and that of our 46 Savior, by which some have indeavored to support it, when he sais, Father, if it be 45 possible, let this cup depart from me. For certainly there is no similitude between se deprecating an impending evil, with a fubmission to the divine will; and impre-

cating the greatest, because perpetual and remedilesse."

To die for one's country, or to fave the life of a more ufeful person, were virtues celebrated among the heathens, especially the former. The glory of God, the advancement of true religion, the public good of mankind, or of one's country, or of the christian church, may justly oblige us to lay down our lives. And, in such cases, we should willingly bazard, or lay them down. In this sense may we understand that injunction in the epille of Barnabas, c. 19. Thou fhalt love thy neighbour above thine own foul, [or life;] and he fais " that he verily thought he to loved the " christians, to whom he wrote, chap, i. 4, and chap, vi. " Indeed, I could be content to die for your fakes," In what fense the primitive Christians understood this injunction, may appear from what the world is reported to have faid concerning them, [Tertuil. Apoil. c. 39.] Hebold, fay they, bow they love one another; - and bow ready they are to die for one another. And from what is faid in Eufebius's Eccl. Hiff. B. VII. c. 22. When the christians visited one another, in the time of a great plague; and not only hazarded life, but actually his their own lives, out of their zeal to preferve the lives of others. — However, prudence ought to be made use of, in this, as well as in every other case. For we are not masters of our own lives, to hazard them, or to lay them down, rathly or lightly. If any of the primitive christians courted perfecution, ran themselves needlessly into danger, or were ambitious of martyrdom, we are not obliged to follow such examples. Our blessed ·Lord never needlessly exposed himself. This duty, of dying for the christian brethren, does not oblige at all times, and in all places and circumftances; but only when occasion requires. We are placed in our present station, by the great Governor of all; and we ought not to defert our post till he commands us. Our lives are not at our own disposals. And to throw them away, without some good reason, would be felf-murther, which is a very great crime. The principle of felf-prefervation will deter most men from parting with life, without some very great reason; but forme have need of this caution.

I scarce need to add, that a man should have well-grounded hope of suture happinesse, before he offers himself to die for the christian brethren; otherwise he runs too great an bazard as to himfelf.

Besides, what has been said here, consult Mr. Taylor on Rom. v. 7.

17. Perhaps the false teachers and their party were covetous and hard-hearted,

PARAPHRASE.

18 My little children, let us not love in word, neither in tongue, but in deed, and in truth.

My little children, Let us not think An. Christi to manifest our love to the christian brethren, by mere pretences, or by kind words only; but let us love one another Chap. III. in sincerity and truth: and manifest it by kind and generous actions towards each other, when in distresse; or by a readinesse to suffer one for the sake of another, if occasion so require.

And

NOTES.

as well as herce and uncharitable: but kindnesse and liberality is our duty, Deut; xv. 7. Job 1. 14. Pf. xvi. 2, 3. Prov. iii. 27, 28. and xix. 7. Matt. xxv. 35, &c. Luke iii. 11. and xvi. 19, &c. 1 Gor. xii. 26. and xvi. 1, 2. 2 Gor. chap. viii, ix. 1 Tim. vi. 17, 18. James ii. 15, 16.

The common tignification of the word sis is life: but it is used also for riches, or worldly subtittance, i. e. for that which is a provision for life, or the support of it.

The heart and bruels are part for the busin affection; because they are moved and affected, when we are touched with love, pity, compassion, &c. and men are represented as opening, or shuting, their hand, or heart, or bowels, as they are merciful and liberal, or otherwise, Deut. xv. 7. 8. 1 Kings iii. 26. Matt. ix. 36. Luse i. 78. 2 Cor. vi. 12. and vii. 15. Phil. i. 8. Cel. iii. 12. Philem. ver. 12; 22. It is not deficient to selvation, that a man desire to do good; but he, who has power, must actually do good. —— As to that phrase [the love of God.] see on chap. ii. 5; 15.

As God has commanded us to love, and do good to, our christian brethren, he cannot love God, who neglects to obey this command, Matt. xxii. 37, 38, 39. 1 Yohn iv. 20, 21, 2nd v. 1, 2.

18. 1 Luke iii. 11. Rom. xii. 9, 10. Gal. v. 13. 1 Tim. i. 5. Heb. xiii.

16. James ii. 15, 16. 1 Pet. i. 22.

All hypocritical pretences to love, where there is none in the heart, are very justly condemned and absorred. But rough language, and an open profession of harred, or dislike, though sincere, are not amiable and excellent. St. John recommends sincerity, and does not prohibit our professing love to our fellow Christians, or speaking to them in kind and obliging words; but he does not forget to put us in mind that more is required of us.——Some are for connecting this with ver. 16. others, with ver. 17. I incline to think that St. John deligned to connect it with both, and to incimate that kind words and profession of love to christians is not all that is required of us. We mult willingly lay down our lives, when the good of the christian church so requires; and much more ought we cheerfully to relieve our fellow-christian in indigent circumstances. For, by such willing sufferings, and generous, beneficent actions, we shall planely manifest that we love, not in word and in tongue only, but in deed and in truth.

19. Light

TEXT.

An.Christi And, by this fincerity in loving one 68.

Nero. 14.

true christians, and shall have thorough Chap. III. fatisfaction in our own minds; when

19 we stand before him, as our great and

righteous judge *.

But, if we are wicked or infincere, we cannot have thorough fatisfaction in our own minds, when we stand before our judge; because, if our own heart condemn us, much more will God, who is greater than our heart and knoweth all things; even all those crimes of ours.

And hereby we know that we rg are of the truth, and shall affure our hearts before him.

For if our heart condemn ut, 20 God is greater than our heart, and

NOTES.

19. * Eight MSS. the Arabic version and Clem. Alex. read your spell we shall know; of which reading Dr. Mill approved. Vid. prolegom. 639. This seems confirmed by [mémous we shall persuade] being in the suture tense.

En Tis adultias sons, or children, of the truth: [see on ver. 8, 9. and on 1 Pet. i. 14.] i. e. true to what they prosessed, or true christians, John xviii. 37. the same

phrase seems to import lovers of truth and righteoufnesse.

The heart is here put for the confidence, or the understanding imployed about moral or religious matters. And [before him] does not seem to denote, in the presence of God, during this life; but before his tribunal, at the tast day; when he will come to try our characters, and to render unto us according to our deeds. Then the hypocrite will tremble, and the upright have thorough satisfaction and tranquillity before his judge

The apossile here speaks of that satisfaction of mind, which arose from the sincerity of their love to the christians: but he supposed that they were, in all other respects, prevailingly pious and virtuous. For acceptance with God, at the great day, is not promised to one single virtue, separated from the other parts of the chris-

tian life.

Here is another argument for their cultivating sincere love to christians, contained in this and ver. 20, 21. viz. " that it was an evidence of their being true christians, and would free them from the horror of the hypocrite, and of all guilty and impenitent persons, in the last day," 2 Cor. i. 12. Gal. vi. 4. 2 Thest. iii. 13. 1 John ii. 28. and iii. 14.

TEXT

PARAPHRASE.

and knoweth all things.

Beloved, if our heart condemn us not, then have we confidence towards God.

ours, which we did never attend to, or An. Christina have now forgot!

Beloved, let us therefore indeavor Nero. 14always to have a good conscience. For, Chap.III. if our own (heart, or) conscience con- 21 demn us not, then we have good grounds to hope for acceptance with God m.

And

NOTES.

20. I Sam. xvi. 7. I Kings viii. 39. I Chron. xxviii. 9. Job xxxiv: 21, 22. and xlii. 2. Pf. vii. 9, 10, 11, 12. and xix. 12. and xxxiii. 14, 15. and xl. 12. and xliv. 20, 21. and xciv. 9, 10, 11. and cxxxix. 1, &c. Prov. xv. 11. and xvi. 2. and xxiv. 12. Wifd. i. 6. John xiii. 17. Acts i. 24. and xv. 8. Rom. ii. 14, 15; 18,—23. I Cor. iv. 3, 4. Gai. vi. 7. I Theff. ii. 4. Heb. x. 27; 31.

Rev. ii. 23.

There have been various ways of accounting for the latter 571, in this verse. Gratius was for leaving it out. And he had the authority of the Alex, and one more MS. several versions have not expressed it. God is greater than our hearts:] more powerful, say some, and consequently more able to condemn and punish; but greater in theories, say others. And the following words [and knoweth all things] haver this interpretation. A criminal may have some hopes of escaping, when he stands before an earthly judge, though his own conscience condemn him; but God knows us more exactly than we do ourselves; and those, whose consciences condemn them, must expect that God will ratifie the sentence of conscience, and concern them also.

21. " John xvi. 19. Eccluf. xiv. 2. Matt. vi. 4. John xxi. 16, &c. 1 Cor. iv. 5. 2 Cor. i. 12. Heb. x. 22. James ii. 13. 1 Pet. iii. 21. 1 John iv. 17.

By attending to the dictates of the light of nature, and to those discoveries which God has been pleased to make by revelation, we may be informed what is our duty; and our conscience will excite us to the practice of it, take notice of our behavior, and bear testimony to what we actually do; put us in mind of the reward of well-doing, and forbode the punishment of vice and wickednesse. Conscience is active, its dictates are often like a stash of lightning, come with great swiftnesse and force. It is a constant companion; and, if attended to, a most faithful and kind friend; but the most formidable enemy, if slighted and opposed. It accuses us, when we do wrong; but applauds us, when we do well. And God will ratise the sentence of conscience.

— Hie murus abencus efts, Nit confeire fili, mata pathefeere culpa.

Hon. L. I. Er. 1. 1.60.

7 E X T.

An Christi And, then, whatever we pray for, Nero, 14, that is truly proper and good for us, we shall receive of God; because we Chap, III. keep 22

And whatfoever we alk, we 22 receive of him, because we keep

NOTES.

Objection. " Are there not some debauched and voluntuous persons, whose conse sciences are past feeling, who commit all iniquity with greedinesse? Who seem to s have flifled the upbraidings of confcience, and to go on undiffurbed in the most 46 Shocking vices? Does not the scripture speak of persons, who should have con-6 sciences seared as with an hot iron ? 1 Tim. iv. 2. and of persons who thought " their flate good, when it was the reverse? Rev. ii. 9. and iii. 1, 2; 17. Was 45 not St. Paul once a blasphemer and perfecutor, and did it ignorantly and in un-" belief ? 1 Tim. i. 13. Does he not declare that he once thought himself obliged " to do many things contrary to the name (or religion) of Jefus of Nazareth? Acts " xxvi. q. And our Savior prophetied of perfons, who, when they murthered his " disciples, would think they were doing an acceptable service unto God, John " xvi. 2. The unbelieving Jews, heathers, Mahometans and other infidels applaud 66 themselves for rejecting the gospel. And the church of Rome, which has in the se most flagrant manner corrupted christianity, and used some of the best christians es with the greatest cruelty, applauds herfelf as the only true church upon earth; " and declares that the does all for the glory of God, the advancement of true reli-" gion, and the falvation of fouls." How then can the observation in our text be made good? " For their own hearts condemn them not; and yet they have, there-" upon, no grounds to hope for divine acceptance."

Answer. As to voluptuous and debauched persons, who have had a good education, it does not feem an eafy matter for them to contract an utter hardneffe and infensibility of heart; or intirely to stille the upbraidings of conscience. (Though long continuance in great vices may harden mens hearts to an amazing degree.) And, till fuch throughly reform, they can have no well-grounded hope towards God. —-As to others, mens conficiences cannot be bound by a law, of which they are invincibly ignorant, Rom. ii. 12. And, for a wrong education and ftrong prejudices, great allowances will be made. The confciousnesse of prevailing integrity will, in all cases, afford great satisfaction. However; men should remember, it is their duty to examine what is right, as well as to follow the prefent fense of their own minds. In the text, though the expression is negative, it must imply somewhat positive; viz. that conscience should, upon examination, acquit us. —— And, St. John is speaking, not of Jews, heathens, Mahometans, or vicious persons; but of himfelf and other christians, who were acquainted with the pure gospel, and might easily examine their hearts and lives thereby. If such, upon a careful examination, find a prevailing conformity to the rules of the gospel in their tempers and lives, though mixed with many human frailties and imperfections, they may be fatisfied that their present state is good, they may have confidence towards God. And, if they perfevere, they may with pleasure expect Christ's second coming.

PARAPHRASE.

his commandments, and do those things that are pleasing in his fight.

23 And this is his commandment, that we should believe on the name of his Son Jesus Christ, and keep his commandments, and do those An Christithings which are pleasing in his fight . Nero. 14.

And this is one of the commandments of God, that we should continue Chap.IIL to believe the pure gospel of his son Jesus Christ: and a second is, that we should

NOTES.

"The philosophers have disputed much about tranquillity of mind. But there is nothing that can more truly render our minds quite easy and satisfied, than a just persuasion of the love of God towards us, and that he will bestow upon us eter-

" nal life." See Grotius on ver. 19.

22. " Whatever we ofk, we shall receive, &c.] There are four conditions, on which men may expect to have their prayers heard. (1.) If they pray for things agreeable to the will of God, i. e. for things in themselves truly good and proper, Folm xiv. 13, 14. and xv. 7; 16. and xvi. 23, 24. 1 Folm v. 14, 15. (2.) If they pray in a right manner, or with a right temper and disposition of mind; i. e. with faith in the wifdom, goodnesse, power, and over-ruling providence of God; with humility and relignation to the divine will; with importunity, patience and perseverance, Pf. x. 17. Jerem. xxix. 12, 13. Matt. vi. 10. and vii. 7.-11. and xviii. 19. and xxi. 22. Mark xi. 24. Luke xi. 5,-13. James i. 5, 6, 7, and iv. 2. (3.) If they pray for a good end, or with a purpose to make a right use of mercies, when bestowed, James iv. 3. (4.) And above all, That they be good men, i. e. keep the commandments of God, and do those things which are pleafing in his fight, Pf. xxxiv. 15. and l. 14, 15, 16, &c. and lxvi. 18, 19. and xci. 14, 15, 16. and cxlv. 18, 19. Prov. i. 24,-31. and xv. 29. and xxviii. 9. 1. 15. John viii. 29. and ix. 31. and xv. 7. Hob. xiii. 16. James i. 26. and v. 16. 1 Pet. iii. 12. Sec 2 fine passage to this purpose, Xenoph. Cyrop. Edit. Hutchison, 410. p. 67, &c. See also A letter to a friend concerning the end and design of prayer, third edition, p. 63, &c.

Because we keep his commandments, &c.] From hence observe, (1.) That faith alone is not sufficient to acceptance with God. (2.) It is possible for men to keep the commandments of God, and do those things which are pleasing in his sight. (3.) These are the conditions of our acceptance with God; and particularly, of

having our prayers heard and gracioully answered.

In this verie, St. Folm assigns another reason, for cultivating universal righteousnesses, and particularly mutual love, viz. " that then their prayers would be heard, and " God would grant them all proper blessings."

TEXT.

An.Chiai should love one another in the manner 68. and degree; which he, in the gospel, hath commanded us ...

24 other commandments, abideth in God, and God in him; or, there is the most intimate union and perfect concord between God and him. And by this, we know that God abideth in us, from our continuing to have the spirit, which he hath given us?

love one another, as he gave upcommandment.

And he, that keepeth his com- 24 mandmonts, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the fairit which he hath given us.

NOTES.

23. That, by the name, is generally meant the gespel, or religion, of Christ, see on chap. si. 12. God hath commanded us to believe in his son Jesus Christ, John vi. 28, 29. with which compare Mark xvi. 16. John iii. 16; 19; 36. and vi. 40. and xii. 46, &c. and xvii. 3. Alls xvi. 31. and xx. 21. 1 Thess. iv. 2. That the faith, which God hath commanded, is not a mere act of the understanding, but implies also a virtuous disposition of mind; see The reasonablenesse of the christian religion as delivered in the scriptures, p. 6, &c. Besides faith, God hath commanded christians many other things, and particularly that they should love one another, as Christ also loved them, i. c. to be ready, if occasion be, to lay down their lives for one another. See on ver. 11; 16.

It feems highly probable, that these two commandments, of continuing to believe the pure gospel, and of loving one another, as Christ had loved them, were particularly insisted upon; because the falls teachers and their disciples had gone off from the pure gospel of Christ, and were remarkably desective in their love to the christian brethren.

24. ? He, who keepeth his commandments, whideth in him, [i. e. in God;] and he [i. e. God,] in him.] Neither this text, nor 1 Cor. vi. 17. will prove that a good man is the deity himself, or a part of God, or of the same essence or substance. The apostic intended only to say, " that there is a most near and intimate union between God and such a man: like two siquors that mutually mix and unite with " one another: or, that there is perfect harmony and concord between them." This may help to explane, John x. 38. and xiv. 10. Concerning out abiding in him, see chap. ii. 6; 24. and iii. 6.

This is the last reason, here assigned, by St. John, for their keeping the commandments, which God by Christ had given them, and particularly that of loving one another, viz. By this we know that be abideth in us, from the spirit, which had be abideth in us. God is always present with all his creatures; and, in this sense, abideth in, or with, them all. But he is often represented as in a peculiar manner united to, or abiding in, those whom he loves and savors, John xiv. 23. and xv. 10. 1 John iv. 12, 13. The miraculous gifts of the spirit seem to have been

giyen

NOTES.

given to most, or all of the christians, wherever the apostles came. See Miscel. An Christi Sacr. Estay 1. p. 118, &cc. That the christians, to whom St. John wrote, had 68. the spirit, appears, not only from this text, but from chap. ii. 20; 27. and iv. 13. Nero. 14. and v. 16. And Estius hath very well observed, that the sense of the word [spirit,] in this place, may be easily gathered from the connection between this verse and the Chap.III. begining of chapter iv. Wicked christians quenched the spirit, and it was said suppose) taken away from them. But they, who kept the christian commandments, abode in the divine savor. If the spirit had been taken from them, they might have concluded that God did not abide in them, or continue to love them. But, as God had given them the spirit, soon after their baptism; and those spiritual gists had, ever since, been continued to them, they had thereby an assurance of the continuance of the divine savor, and a pledge and carnest of a glerious resurrection to eternal life and complete selicity, Rom. viii. 16; 23. 2 Cer. i. 22. and v. 5. Eph. i. 13. and iv. 30.

SECT. VIII.

CHAP. iv. 1, --- 6.

CONTENTS.

HE aposse concluded the last section with an intimation that true christians still had the spirit, which was a proof of their continuing in the divine favor. In this section, he observes that several pretended to the spirit, who had it not: And he lays down rules, by which they might judge, concerning those, who pretended to the spirit. One is, whether they acknowled Jasia, who came in the siesh, to be the Messah, or Christ. Another is, their regarding those who had given clear proofs of their apostolic mission.

TEXT

An.Christ I have already mentioned it, as a 68. clear proof of our continuing in the Nero. 14. divine favor, that we still partake of the Chap. IV. spirit, which he hath given us. I

would now observe, that there are several professed christians, who pretend to have the spirit of God, and have nothing of it. Wherefore, beloved, do not rashly believe every one who pretends to be inspired by the spirit of God; but try the spirits, to see whether they are of God, before you pay any regard to them. For, even among those, who take on them the name of christians, there are many false prophets gone out into the world.

(By

Beloved, believe not every I fpirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

NOTES.

1. 2 By [the spirits,] understand, not the men pretending to inspiration, nor the doctrines which they delivered; but the spirits, from whence the doctrines proceded: viz. (1.) The spirit of God. (2.) The spirit of the man himself. Or (3.) A dæmon, or wicked spirit. The word is so commonly used concerning the spirit of God, which inspired the apostles and prophets, that I need not refer to particular texts. As to the 2d, - We read of some who prophesied out of their own hearts, Ezek. xiii. 2; 16, 17. Whereas no prophefie is of private suggestion, or of a man's own invention; but true prophets always spoke as they were moved by the spirit of God. [See on 2 Pet. i. 20, 21.] They, therefore, who forged prophesies out of their own hearts, are said to speak prosumptuously, Deut, xviii. 22. and to have the spirit of the world, I Cor. ii. 12. and to daub with untempered mortar, feeing vanity and divining lies; faying, " Thus faith the Lord," when the Lord bath not spoken, Ezek. xxii. 28. As to the 3d, --- We read of a wicked spirit, going out to be a hing spirit, in the mouths of all the prophets of Abab, 2 Chron. xviii. 21. And of an unclean spirit, which inspired the false prophets, Zaciv. xiii. 2. And of the prince of the power of the air, the spirit & expy which worketh in the children of disobedience, Eph. ii. 2.

Having taken notice, chap. iii. ult. that true christians had the spirit, he here infinuates that the salse prophets had either never received the spirit, or had intirely quenched it. They therefore were not to believe every spirit, or take every spirit for the spirit of God, see ver. 6. Jer. xxix. 8, g. Hef. xii. 1. Micab iii. 5, 6, 7. Zach. xiii. 2. Matt. vii, 15, 16. and xxiv. 4, 5; 11; 24. Eph. v. 6, Col. ii. 18.

PARAPHRASE.

2 Hereby know ye the spirit of God: Every spirit, that consessed feth that Jesus Christ is come in the slesh, is of God.

And every spirit, that confesseth not that Jesus Christ is come in the stell, is not of God: and this is that spirit of antichrist, whereof (By this you may know the spirit of An.Christi God, and distinguish him from the spirit of delusion; viz. Every spirit, which consesses that Jesus, who came that sundamental article of the gospel, so far gives an evident proof that it is from God. But every spirit, who consesses much that Jesus, who came in the sless, is the Christ, is not of God. And this is the spirit of anti-christ, of whose coming you have, heard

NOTES.

But try the spirits, whether they are of God.], The Papists lay, " This is not a "direction for every particular man, to examine and judge for himself; but we " must obey the church; i. e. the church of Rome, or the pastors thereof, &c. " For this is the only way to prove the spirits or doctrine of these days." See the Annotations on the Rhemish New Testament.] Whereas St. John did not write this epittle to the church of Rome, to a general council, to the bishops and pastors of the ,church, or to the Pope; bushe wrote to christians in general, that is to the chris--tian people, as well as to ministers. And, if the people think and believe at all, they must judge and believe for themselves, John v. 39. Alls xvii. 11. xii. 2. 1 Cer. xiv. 29. Epb. v. 10. Phil. i. 9, 10. 1 Theff. v. 21. ii. 2. There is no medium. A man must either take some body for his Pope, his infallible guide; or he must try and judge for himself. How much soever some churches, or particular christians, have condemned the liberty of private judgment, the cheistian religion incourages the most generous and extensive liberty, or freedom of inquiry. [See my Sermon on 1 Thoff. v. 21.]. And all christians ought to affect their liberty, and make the proper improvement of it, neither lightly receiving nor rejecting what is proposed to them.

Because many false prophets are gone out into the world.] This was prophessed of, Matt. xxiv. 5; 11; 24. Mark xiii. 22. Alts xx. 29, 30. 2 Pet. ii. 1, &c. And the prophesse was now accomplished, 1 John ii, 18, 19; 20, and iii. 7.

2 John, ver. 7. Jude, ver. 18, 19. 2. Sec on the next verse.

3. 4 Sec

TEXT

An Christi heard formerly. And I can assure you Nero, 14 that that spirit is even now in the world (.) Chap, IV.

whereof you have heard that it should come, and even now already is it in the world,

You

NOTES

3. See on ver. 1. --- Before we inquire into the sense of ver. 2, 3, it may be proper to settle the most material various reading. The vulgar latin reads the begining of ver. 3. thus, [And every spirit which dissolveth [or separateth] Jesus, is not of God.] Socrates Scholasticus, in bis Ecclesiastical History, B. VII. c. 32, hath a remarkable passage in favor of that reading. The christians of that age had called the Virgin Mary bearing. The mother of God. Which ridiculous and shocking expression, Anastasius, a presbyter at Constantinople, condemned. And, after that, his friend Neftorius, the bithop, indeavored to confirm what he had faid. Among other fewere things, which Socrates has, upon that account, faid concerning Neftorius, he has the following words, " He, i. e. Nefterius, was ignorant that, in the catholic 46 epiftle of John, it was writen, in the antient copies, [Every fpirit, that dissolvesth " (or separateth) Jesus, is not of God.] For this sentence was taken out of the 46 antient copies, by those, who were willing to separate the divinity from the 46 human occonomy. Wherefore, allo, the antient interpreters have fignified this 46 very thing, that some persons have depraved this epiffle, being destrous to separate et the man from the God. ---- The antients, trusting to this, did not scruple to 44 call Mary, THE MOTHER OF GOD."

But, notwithstanding all that Socrates Scholasticus hath alleged, the common appears to be the true reading. For the most antient Greek MSS, in general read thus; and so does the Syriac and Arabic versions. It is true, Irenaus, Tertullian, and some other of the fathers read as the vulgate does. But Gyprian read as we do. And fo Polycarp, who was a much earlier father than any of them, read, in his Epiflie to the Philippians, § 7. And his testimony, added to that of the Greek MSS. in general, and to the Syriac and Arabic vertions, planely proves the common to be the true reading. And finally, it is an usual thing with St. John to expresse a proposition both negatively and politively. [See on chap. i. 5.] And fo he does here, according to the common reading. But, in the vulgate, that antithelis is intirely loft.

If it be inquired, " How came the reading to be to remarkably altered?" The proper answer seems to be this, ---- Very probably the present reading of the sudgete was first wrote in the margin, as a scholium, or brief note of explication. And some of the transcribers, who wrote after that copy, took it into the text, inflead of the former reading. And, from such a copy, the unigar Latin was made. Others added it to the former text. And, accordingly, we find both the readings retained in some of the fathers. Indeed, so far were the Nestorians from forging the common reading; that, as Dr. Mill and others have very well observed, it seems more probable that the alteration was made from the common reading, to that of the vulgate, by fome very zealous orthodox person, who had a mind to accommodate the words to confute the heretics, who said that Christ came in the flesh, in appearance only; or subo separated Jesus from Christ. - So much as to that remarkable various reading.

PARAPHRASE.

4 Ye are of God, little children, and have overcome them:

You, my dear children, are of God; An.Christ and have hitherto overcome the false 68. prophets; notwithstanding all their attacks, by violence or subtilty, to turn Chap. IV. you 4

NOTES.

There are two ways of interpreting what St. John has here laid down, as a rule, by which to try the spirits, viz. (1.) Their acknowleging that Jesus Christ bath come in the flesh. Or (2.) Their acknowleging that Jesus, who came in the flesh, is the Christ. The former is thought to be favored by the construction, or literal transtation of the words. To support the latter, various things may be alleged. Ex. gr. (1.) The unbelieving Jews and heathens would readily acknowlege that Jefus, called Christ, came in the flesh, or had a real body, like another man: but they would not acknowlede him to be the Messah, or the prophet and savior of the world. If therefore any of them had pretended to the spirit of prophely, their acknowleging that Jesus came in the stest, would have been no proof of their prophetic mission. (2.) Ouadop en signifies not only to confesse, but also to teach and defend, Acts xxiii. 8. Now, not only to confesse, but to teach and defend that fundamental article of the christian doctrine, that Jesus is the Christ; or so to confesse it, as to stand by it, in times of perfecution and danger, was a proper mark of trial. For unto such, the spirit was commonly given. Whereasthe proposition, interpreted in the former sense, doeth not appear to be any mark of trial at all. (3.) The parallel places confirm the last interpretation. See chap, ii. 22, and iv. 15. and v. 1; 5; 12, 13. compared with chap. iii. 23. 2 John, ver. 7; John viii. 24. (4.) Those, who continued to hold and support that sundamental article of christianity, that Jefus is the Christ, would have the spirit abide Whereas those, who denied and opposed that fundamental article, took the ready way to quench the spirit, and lose those extraordinary gifts which had been bestowed upon them. - See also what is faid by Grotius, Le-Clerx, Limborch, in Locke's works, Vol. HI. p. 635. 4th edition, Folio; and others.

The propriety of this mark of trial has been called in question. And, by the enemies of revelation, it has been said, by way of sneet. "The scripture-test and standard, for finding out the spirit of truth, is no more than this; — Hereby so jbail know them. Every one, that confesses that Christ is come in the slich, is of God. Now this is ovidently what Philosophers call arguing in a circle, and beging the question. But, in faith, you see, it is a necessary preliminary. He, that cometh to Christ, must believe that he is." [See Christianity net founded on argu-

ment.]

Answer. Among the spiritual gifts, granted in the apostolic age, there was one-called the gift of discerning spirits. And they, who had that gift, could casely know whether the spirits were of God, or no. But this rule was given as a direction for all the christians, of that age and in those circumstances, to try the spirits by. Some have represented 1 Cor. xii. 3. as a parallel text. But St. Pauli there refers to the unbelieving Jews, who called Jesus accursed. Our text speaks of professed christians, who pretended to the spirit of prophesy. And therein the two cases differ.

Again ¿

TEXT.

Aa Christiyou away from the truth and purity of the gospel. And I doubt not but you Nero, 14, will overcome them unto the end: Chap. IV. because God, who is in you, is much greater

them: because greater is he that is in you, than he that

NOTES.

Again; The objection supposes, that this was a direction to those, who were not christians, whereby to find out the truth of the christian religion. And that, previous to their inquiry into the nature and evidence of the gospel, they were to believe and acknowlege that Jesus was the Christ. This would have been arguing in a circle, indeed; and planely beging the question. But this is not the apostle's view. nor is he guilty of such trifling. The truth of the case was this, There were, among the professed christians of that age, two forts of men, who pretended to the extraordinary gifts of the spirit; and yet they directly contradicted one another, in that fundamental article, concerning 'Jesus's being the Messah, or the Christ. They, who denied that fundamental article, were evidently false prophets; just as under the Old Testament, they were always to be accounted, who attempted to lead away the Ifraelites from the true God, into idolatry, Deut. xiii. 1, &c. They, who acknowleged and maintained that fundamental article, were to be admitted, as persons, against whom they could have no just exception. As to the article itself, it had been abundantly proved by our Lord and his apostles; by plane prophesies, and numerous, unquestionable miracles. The spirit was then commonly given unto those that believed Jesus to be the Christ, immediately after their christian baptism. And to those, who professed that fundamental truth and behaved well, the spiritual gifts were continued, and fometimes increased. But they, who contradicted that important and well-attefted truth, could not be true prophets, nor have the spirit of God, any more than an unbaptized, unbelieving Jew or heathen. - God gave the spirit unto them that believed; but such apostates quenched the spirit; they saw vanity and divined lies; they prophefied out of their own hearts, but the Lord had not fent them.

It were easy to quote a number of passages from the fathers, Polycarp, Ignatius, Justin Martyr, Irenaus, Tertullian, Epiphanius, Jerome, and others, to prove that many strange opinions were ascribed to the heretics of the first ages. Some of them are represented as holding that Christ was only in appearance a man, but was not a man, neither did be take flesh. That he had not a real body, that he did not really suffer and die, but in oppearance, only. Others are faid to have held " that Jesus and " Christ were two persons; that Jesus was a mere man, the son of Mary; and " that, after his baptism, Christ descended into Jesus, in the likenesse of a dove; but flew away from Jesus, before his passion; and therefore Christ did not suffer at all, but by imputation." Such persons (as Irenaus very justly observes) divided the Lord, or separated Jesus from Christ. And he applies this text, according to the reading in the vulgate, to confute their ridiculous doctrine. From whence I gather, that that alteration was made, in some copies, in the early ages. And, -according to that reading, this text is a more evident confutation of that iele opinion.

PARAPHRASE.

is in the world.

greater than that apostate spirit, who An.Christicules in a wicked world d.

You

Chap. IV.

NOTES.

But St. John feems, throughout this epissic, to have had his eye upon the Docelæ, who held "that, though Christ seemed to be a man and to suffer, yet he had not a "real body, neither did he really suffer." For that reason be, in the begining of the epissic, speaks of seeing, hearing and handling Christ; and here, to that sundamental article of Jesu's being the Christ, he adds, that be came in the sligh. His having a body, and really suffering, and dying, ought not to have offended them, Matt. xi. 6. and xxvi. 31. Ass. v. 41. 1 Cor. i. 23, 24, and ii. 2. Phil. i. 29. and iii. 18.

And this is that spirit of antichrist, which you have heard, would come; and it is

even now in the world. See on chap ii. 18; 22.

4. 4 Ye are of God,] i. e. children of God, see on chap. iii. 8, 9.

And have overcome them.] For [them,] most copies of the vulgate read [him;] refering, I suppose, to antichrist, mentioned in the conclusion of ver. 3. But the antient Greek copies and the other antient versions in general read [them;] in which there is a plane reference to the false prophets, mentioned ver. 1. and intended, ver. 5, 6. — If we follow Lewis Capell's advice, and read the second and third verses in a parenthesis; then the first and sourch verses will connect very well; and the sense be easy, which would otherwise be intangled and difficult.

From this and several other passages, it appears, that the christians, to whom St. John wrote, had not yet been drawn aside by the salse teachers, though they were in eminent danger thereof. There had been frequent contests between them; but, by stedsastnesse in the fasth, the true christians had hitherto got the victory; notwithstanding all the artful stratagems, or bold assaults, of their adversaries. And the apostle puts them in mind of the victory, which they had obtained, to intimate, that their cause was not desperate; but that, by the same methods, they might still go on conquering and to conquer. See chap. ii. 14. and v. 4, 5; 18, 19.

The intimations in scripture, and particularly in the book of The revelation, that the persecuted saints and saithful servants of God, shall at last get the victory over all their most crasty and cruel enemies, is a great incouragement to perseverance. Here is the [ground of the] faith and patience of the saints! Christ must reign till all his enemies are put under his seet. And truth, righteousnesse and happinesse shall finally prevail. For, Greater is he that is in you than he that is in them, Matt. xvi. 18. and xxiv. 24. John x. 27, 28, 29. and xii. 31. and xiv. 30. and xvi. 11; 33. Rom. xvi. 20. 1 Cor. ii. 12. 2 Cor. iv. 4. Eph. ii. 2, 3. and vi. 12,—17. Rev. xviii. 2; 20, &c. and xix. 1, 2; 7, 8, 9.

That power shall, at last, be exerted on the side of truth and virtue, and render

the victory complete and everlasting. See note (1) chap. iii. 8.

TEXT.

An Christi You may, perhaps, wonder why I talk of the world, when I am speaking of professed christians. But these saste Chap. IV. prophets are of the world, a worldly spirit still possesses and instruences them; therefore they speak from that worldly principle. And, as they adapt their doctrine to the relish of the world, the world readily heareth them.

They are of the world; therefore speak they of the world, and the world heareth them.

We,

NOTES.

5. Falle prophets and corrupt teachers are of the world. For, notwithstanding they may plead "They are baptized, and therefore separated from the world, and "of the number of God's peculiar people, who are holy unto the Lord." Yet, as long as a worldly spirit insuences them, they are still of the world; therefore speak they from that worldly disposition; suteing their doctrine to the taste of their hearters, and consulting a worldly interest, Matt. vii. 15,—20. and xii. 34. John iii. 31. and viii. 44. I Cor. xv. 12; 33, 34. 2 Cor. xi. 13, &c. Gal. iii. 1, &c. and v. 9, &c. 1 Tim. vi. 3,—12. 2 Tim. ii. 8, &c. and iii. 6. Tit. i. 10, 11. 2 Pet. ii. 1, 2, 3. Jude ver. 4; 8; 10, &c. 16; 18, 19. Rev. ii. 14; 20. and iii. q.

The judaizing christians and falle prophets of that age would, most probably, have liked very well the Jewish interpretation of the antient prophenes; viz. that the Messiah was to be a great, triumphant, worldly prince, who would exalt the Jewish nation to universal monarchy, and aggrandize his subjects and followers, railing them to great riches, extensive power and splendor, and to high, sensual injoyments. But they themselves were assumed of a suffering Messah, and knew very well that fuch a Messiah was not futed to the relish either of 'fews or Gentiles, Acts xvii. 18. and xxv. 19. 1 Cor, i. 22, 23, Being, therefore, of a wicked and worldly disposition, they calculated their dectrine for the men of the world, by denying that Jesus Christ rame in the slesh, bad a real body, and really suffered and The consequences of which would have been that the offence of the crosse would have ceased; that, from his example, his disciples were not obliged to suffer, and lay down their lives for one another, or for righteouineffe fake; that they, who would live godlily in Christ Jesus, could have no occasion to confesse Christ in times of danger; or to indure perfecution; neither would there be any necessity, through much tribulation, to enter into the kingdom of God. [See on chap. iii. 16.]

The church of Rome most notoriously partakes of the spirit of antichrist. For what is Popery, but a worldly policy, contrived to exalt the Giergy of that corrupt church, to immense riches and grandeur, high dignity, pomp and authority; that they may lord it over God's heritage, inslave the very minds of the people, and live in ease and luxury, and all manner of sensuality? They are of the world, therefore

speak they of the sworld.

PARAPHRASE.

6 We are of God: he, that knoweth God, heareth us; he, that is not of God, heareth not us. Hereby know we the Spirit of truth, and the spirit of error. We, the apostles of Jesus Christ, An Christ are evidently of God; as we have proved by numerous and unquestionable miracles. He, that knoweth God and loveth goodnesse, heareth us; and receiveth, and is influenced by, what we say. He, that is not of God, but of a wicked and worldly disposition of mind, heareth us not. From this very thing, we may know the spirit of truth, which inspires the prophets of God; and the spirit of deception, which is in the salse prophets, who now appear in such numbers.

NOTES.

And the world heareth them.] See on the next verse.

As falle teachers footh men in their prejudices, and flatter them and make them easy, in their vices, they will have multitudes of hearers. For there are many, who would gladly be freed from all moral obligations, and reconcile religion and the love of the world.

6. If When the apostles had given clear proofs of a divine mission, by the numerous and beneficent miracles, which they worked; by the exercise of various spiritual gifts, themselves; and by imparting spiritual gifts and miraculous powers unto others; when their lives were so holy; their labors so disinterested; their sufferings so great and numerous; their doctrine so excellent; and their proofs of a divine mission so many and evident; they might justly say, "We are of God; he, that knoweth God, heareth us; he, that is not of God, heareth us not. From thence men may judge of doctrines, and the men that teach them."

Various persons and parties, since the apostles days, have claimed infallibility, and been really to assume this language; and any thing may be unjustly and ridiculously applied. But none, besides apostles and prophets, persons who had given abundant proof of a divine mission, can justly speak in this language, and make the following

them, or their doctrines, the standard of truth, or detection of error.

From this we know the spirit of truth, and the spirit of deception.] "Neither un"writen traditions; nor a lineal and uninterrupted succession from the apossiles
(if any such thing could be found) nor any human articles, or creeds, can be a
"rule for the church of Christ, or the standard of the christian doctrine. The true
apostolic doctrine, as contained in the scriptures, and that alone, is the rule of the
church and the standard of orthodoxy." They might know them to be true
prophets, who heard the apossiles and supported their doctrine. They might know them
to be seducers, who resuled to hear the apossiles and preached a quite contrary doctrine.

The Rhemish annotation upon this verse is as sollows, "This is the most

P 2

NOTES.

An Christi " fure and general mark to know the true spirits and prophets from the salse : that "those, which be of God, will hear and obey their apostles and lawful pastors suc-Nero. 14. " ceding the apostles, and submit themselves to the church of God. The other, " that be not of God, will not hear either apostle, pastor, or church; but be their Chap, IV. " own judges." i e. in other words, " The church of Rome is the standard; and " all are true or false christians, as they do, or do not, submit to that church; and, es with a blind and implicite faith, hear that holy, mether church, and obey all her " commands." But.

Who constituted the church of Rome sole judge in matters of christian faith, worship and practice? Who gave her this power? Or whence did she derive this authority? How came the Poper, the Bishops of Rome, and the Priests of that communion, to be the successors, and the only successors, of the apostles? Especially, as none of the apostles, except Judas the traitor, had any successor; but, when they

died, the apostolic office died with them?

They are the lawful pastors, whom the people freely choose for themselves, to preside over them, in matters of religion; and they are true and faithful pastors, who teach the fame religion with the apostles, labor in the word and doctrine, and lead holy lives. Not so the priests of the Remish communion, who have grievously corrupted the original and apostolic doctrine, till little or nothing of christianity is left among them, but the name. To take them for our lawful pastors, and submit to their determinations, would be to go off from the true apostolic doctrine, and to forfake the true church of God. "I heard a voice from beaven, faying, Come out es of her, my people; that ye be not partakers of her fins; and that ye receive not of " ber plagues," Rev. xviii. 4:

An honest mind is the best security against dangerous errors and damnable delusions. Whoever is disposed to do the will of God, will be desirous to know it. And he, that fincerely defires to know it, will eafily attain the knowlege of it. doctrine of the gospel, as preached by the apostles and now contained in the Holy Scriptures, is the touchstone, by which to try the dispositions of men. Wellminded persons will readily hear and sincerely regard it. Ill-disposed persons will refuse to hear, and to be guided thereby, Matt. xiii. 19, &c. Luke x. 10, 11. John iii. 19, 20, 21, and v. 44. and vi. 37; 44, 45; 65. and vii. 7; 17. and viii. 37, 38; 43; 47. and x. 26, 27. and xii. 42, 43. and x. 19. and xvii. 14. I Cor. i. 18; 22, Gr. and ii. 14. and xiv. 37. 2 Cor. x. 5; 7. Phil. iii. 18, 19. 2 Tim, iv. 3, 4, 1 John ii. xv. and iv. 2, 3: with which compare Ifaiab viii. 20.

SECT. IX.

CHAP. iv. 7, --- 21.

CONTENTS

HERE are many intimations in this epiftle, which may lead us to conclude that the fall lead us to conclude that the false prophets and their adherents, who would not allow Jesus to be the Messiah, were notorioully defective in their love to the christian brethren; notwithstanding Christ had made it the distinguishing badge of his disciples, that they should love one another. See particularly chap. iii. 11, &c.

St. John therefore returns, once and again, to that subject. And. in this fection particularly, he very earnestly and expressly inculcates it upon christians, that they should love one another; and that as.

necessary, or essential, to the christian character.

7 E X T.

PARAPHRASE

7 Beloved, let us love one another: for love is of God; and every one, that loveth, is born of God, and knoweth God.

8 He, that loveth not, knoweth not.

How defective foever the falle pro- An. Christi phets and their followers may be, in their Nero. 14. love to the christians; and how much foever they may manifest a spirit of Chap. 1V. fiercenesse and uncharitablenesse; yet, beloved, let us love one another; because love is of God. And every one, who cherishes this principle of love to the christian brethren, is borne of God, like a genuine fon resembles his heavenly. father, and shows that he rightly underflands the nature and will of God.

He, who doeth not cherish this print of ciple of love to the christian brethren, planely manifests that he is unacquainted. with the amiable temper and will of

 $God_{\tilde{a}}$

TEXT.

An. Christi God: for God is a perfectly benevolent not God; for God is love.

68.
Nero. 14. being; and particularly full of love to

Chap. III.

Ву

NOTES.

7, 8, * Beloved, let us leve one another.] See a remarkable passage quoted from

Terome, in the history before this epistle, p. 21.

Love is of God.] He, who planted the principle of attraction in the material world, hath planted the principle of benevolence in intelligent creatures; and hath, in particular, injoined christians to love one another. He therefore, who cultivates this disposition, manifests that he is a christian; not only borne into the family of God by baptism, but continues to be the true child of God, resembling his heavenly father; and that he knows the nature and will of God, so as to concely therewith.—Others may pretend to great knowlede, a found faith, or just sentiments in religion. But he, who does not love his christian brethren, has never rightly understood the nature of God, or of the gospel of his son Jesus Christ. [See chap. ii. 4. and iii. 6.] he has not that disposition, does not do these actions, which are agreeable to the nature and command of God, and most pleasing and acceptable in his sight.

For God is love.] See ver. 9,—16, &c. Wifd. xi. 24, &c. God is the most benevolent of all beings; full of love to his creatures; so that in him there is nothing wanting to the highest persection of love. — Metaphytical men have refined upon such expressions as this, and affirmed that we batever is in God, is God. But, suppose it were said that God is light, wissom, goodnesse, or power; the plane meaning would be, that he is a being of persect purity, wissom, goodnesse, or power: or, in other words, that he is persectly holy, or wise; a being of superlative goodnesse, or almighty power: it would not denote that one persection, or attribute, is the

deity; or that he has no other attribute, or perfection, besides that one.

If it should be inquired, "How can God, solve is love itself, in the abstract; or the most benevolent being in the universe, send so many afflictions upon men in this life? Or, what is much more, how can he, who is love itself, punish fallen angels and wicked men, in the state of retribution, in so terrible a manner, as that punishment is generally described?"

I would answer that, as to the afflictions of this life, they are wifely calculated to try and exercise, to promote and increase, the virtue, and consequently the selicity, of the rational inhabitants of this globe; that a state of trial ought to go before a state of retribution; that this is such a state of trial; and that a state of trial, without

trials and difficulties, would be impossible.

As to the miseries of the wicked, in a future state; it may be observed, that there is a certain temper of mind necessary to true happinesse: that the wicked want that temper of mind: that God is a moral governor; and just, as well as good: that, therefore, it becomes him to punish the guilty, as well as to reward the righteous: that he will punish none beyond their deserts: and that the punishment of vice is a proof and instance of God's love to the rational creation in general, and of his concern for the public good. For vice, or wickednesse, is the grand source of misery,

PARAPHRASE.

of God towards us, because that God sent his only begoten Son into the world, that we might live through him. By this, was the love of God most Anchristic conspicuously and illustriously manifest—68.

ed towards us, christians; that he sent Nero. 14.

his only begoten son into this world; Chap. IV.

that, through him, we might obtain 9

eternal life b.

And

NOTES.

to intelligent and moral agents; and the incorrigible are punished for the general good, to deter others from making themselves in like manner miserable.

9. 8 Fr huir for els huas towards us. So again, ver. 16.

All the blessings of providence are effects of the divine love to men. But St. John had said, ver. 8. that God was love itself. And, to illustrate that, he here pitches upon the most remarkable proof and instance of God's love to the human race. The scripture represents both Jews and Gentiles, in general, as in a state of sin and death; and then acquaints us, that God sent (not a common person, or ordinary prophet, but) his own, his only begoten, and dearly beloved son, to bring them into a state of lise and salvation, John iii. 16. and vi. 47. and xv. 16. and xvii. 3. Rom. v. 6,—10. and vi. 13; 21, 22, 23. and vii. 9, &c. and viii. 32. 2 Cor. v. 19. Eph. ii. 1; 3, 4, 5; 12, &c. 1 Tim. v. 6. 2 Tim. i. 9, 10. Tit. ii. 11, &c. and iii. 4,—7. 1 Pet. iv. 2, &c. 1 John iii. 14; 16. and iv. 10; 14. and v. 11, 12, 13; 20.

An only-begoten properly fignifies the only fan, that a man has ever had. But, because such are for the most part greatly beloved: hence, by a metonymy, it is, sometimes, used for a dear, or greatly beloved son, Gen. xxii. 2. Heb. xi. 17. Prov. iv. 3. compared with 1 Chron. iii. 5. In what sense Jesus Christ is called the enly-begoten, and well-beloved son of God, see the reasonableness of the christian

religion, &c. p. 294, &c.

That God's fending his fon into this world includes his dying for us, fee ver. to. Those false prophets, who denied Jesus to have a real body, and really to suffer and sie, took away, or greatly obscured, the love, which God manifested, in sending his only and dearly-beloved son, to die, that we might hose through him. They not only invalidated the force of Christ's example, but also the greatnesse of his love, which appeared illustriously in his willing sufferings and cheerful dying for us. And no wonder that they, who encryated the love both of the tather and of the son, should not be moved, by such amiable examples, to love their christian brethren.

However, true christians accounted this a most figural and adonoshing proof and instance of the love of God to mankind, to imploy his own son in this affair, a perfer of such high dignity and so dear to the father; to send him into this world, really to suffer and die, that we might be freed from the second death, and obtain im-

mortal life and happinesse, through him.

TEXT

And the freedom and greatnesse of An Christi Nero, 14 this love of God, in Christ Jesus, towards us, appears remarkably in this. Chap IV that we did not first love God, but

10 that he first leved us: and, as the grand proof and instance of it, sent his beloved son to lay down his life and be a propitiatory facrifice for our fins .

11 Beloved, if God hath fo loved us; we, as his children, ought to imitate the amiable example of our common father, and fincerely and affectionately to love one another 4.

Herein is love, not that we so loved God, but that he loved us, and fent his fon to be the propitiation for our fins.

Beloved, if God fo loved us. 11 we ought also to love one ano-

No

NOTES.

10. 5 That St. John's meaning is, that "God'loved us first;" see ver. 19. Men are generally very ready to love those, by whom they are first beloved: but such was the assonishing love of God to men; that, when they were siners and enemies, he so loved the world as to fend his most beloved son to live and die for them. That this was a matter of free-grace, or pure favor, and that Jews and Gentiles, in general, were so wicked as to deserve no such favor, see the note on

ver. 9. and particularly the texts quoted there.

That love, wherewith God fo loved the world, as to fend his dear fon to redeem and fave them, is quite a different thing from the love wherewith he loves all fincere penitents and truly righteous persons. The first has been properly called a love of pity or benevolence, or the antecedent love of God : and, with such a love, God loves the whole race of mankind. The other has been called a love of complacency or delight, or the confequent love of God: and, with fuch a love, God loves all fincere penitents and truly righteous persons; and none but such. They and they alone may expect eternal falvation.

When wicked Jews or beathers were, by the gospel, reconciled unto God, or truly reformed; then the divine benevolence towards them was changed into a love of complacency in them; and, then, they might expect every proper bleffing, and particularly, that greatest of all bleffings, an happy and everlasting life, Rom. v. 10.

As to Jesus Christ being the propitiation for our fine; see on chap. ii. 2.

11. 4 See on ver. 7, 8. --- Sometimes the love of God the father, fometimes that of Jesus Christ, his beloved son, is proposed to our imitation, Mast. v. 48. compared with Luke vi. 36. Matt. xviii. 33. John xv. 12, 13. Eph. v. 1, 2. 1 John iii. 16,

PARAPHRASE.

12 No man hath feen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him and he in us, because he hath given us of his

Spirit.

No man hath, with his bodily eyes, An Christifeen God, at any time. And, therefore, we cannot have such visible converse and sensible communion with Chap. IV. him, as we may have one with another; neither can our goodnesse extend unto God, or our love profit the almighty. But, if we love one another, we are in the divine savor, and our leve of God is persect and complete.

By this, we know that we continue true christians, and in the divine favor; because he hath imparted unto us of his own spirit, or inabled us to love the christian brethren, as he loves us.

And

NOTES.

12, c Those texts of scripture, which ascribe hands, eyes, cars, and various other parts of the human body, unto God, must be understood siguratively; i. e. God can see as well as if he had eyes, hear as well as if he had ears, ast as well as if he had hands, &c. But he is a pure, invisible spirit. Under the Old Testament, an angel often personated, or represented, the deity, Exed. xxiii. 20. &c. And that angel made a glorious, visible, and sometimes human, appearance. But, as to God himself, no man hath seen him, nor can see him, Exed. xxxiii. 20. Deut. iv. 12. John i. 18. Rom. i. 20. Col. i. 15. 1 Tim. i. 17. and vi. 16.

One would think the inference should have been, "If God hath so loved us, we ought, in return, to love God." The apostle, to prevent such an objection, sais, "No man hath seen God at any time. You cannot requite him for his great love. He is above being profited by any return, which you can make him: but you daily see your fellow-christians, his image, his representatives; and to them you may do good, [see on ver. 20.] And, if you imitate the example of God, you will love them and do them good. And then the invisible God will take it as kindly as if you had done it unto himself, and will abide in you, or grant you his continued favor, [see on chap. iii. 24.] Matt. xxv. 45. And then also will your love towards God be complete, [see on chap. ii. 5.] or God will look upon it that you love him in return for his love; and expresse your love to him in the best and properest manner."

13. If, by God's having given them of his own spirit, were to be understood, his having imparted unto them some of the miraculous gifts; then see on chap, iii. 24. and vary the paraphrase, here, accordingly. But the word [spirit] does,

13

fome-

TEXT.

An.Christi And it is plane and evident that his

68. spirit is a spirit of love. For we, his

Nero. 14. apostles, have seen Christ in the sless;

Chap. IV. and beheld most clear and abundant

14 proofs of his divine mission. And

(notwithstanding all the sierce opposition we meet with) we publicly bear our testimony, that the father hath sent his son, the Messiah, to be the savior of the world, i.e. not of the Jews only, but of all mankind s.

And we have seen and do testi- 14 fy, that the Father sent the Son to be the Savior of the world.

Who-

NOTE'S.

fometimes, fignific disposition, or temper. [See Luke ix. 55. Rom. viii. 9. 1 Car. ii. 12.] And this last sense of the word seems to sute the connection. For God is love, and partaking of that divine spirit of love is one of the best proofs that a man continues a good christian, and in the divine savor: especially when many professed christians manifest a very different spirit. God gave them of his own spirit, when he reveled the gospel, with such evidence, as induced them to imitate his love.

14. Son of God, and the Melfiah, or Christ, are often used as synonymous terms. He, who had the marks and characters of the Melfiah of the Jews, was also

fent of God to be the Savier of the world. See note (s) on 2 Pet. iii. 9.

The false prophets, of that age, denied that Jesus, who came in the stells, was the Christ: or that God had so loved the world, as to send his son to be the sovier of it. It was, therefore, no wonder that they were not moved, by that instance of the love of God, to love the christian brethren. See on ver. 5. — However, St. John put the christians in mind, how well that great truth had been attested; that, by so remarkable an instance of the love of God to them, he might kindle in christians an ardent love for one another. St. John and the other apostles had been eye-witnesses of Christ's holy life, numerous miracles, patient sufferings, and willing death. They had also seen him after his resurrection. To such proofs of their divine mission; St. John had refered, in the beginning of this epistle; [see on chap. i. 1.] and he now refers to them again: withal declaring, that he and the other apossles had testified what they had seen. And, from their testimony, supported by many miracles, the world might be satisfied of the truth of their message, and look upon Jesus as sent of God, to be the savior of mankind; and might hence gather the great love of God to men.

PARAPHRASE.

15 Wholoever shall confess that Jefus is the Son of God, God dwelleth in him, and he in God.

Whoever will fincerely confesse that, An Christi which we infift upon, as the fundamental article of christianity, viz. That Jesus Nero. 14. is the fon of God, or the Messiah; and Chap IV. will act accordingly; God remaineth in him, or continueth his favor to him; and he remaineth in God, or continueth to be a true disciple of his son, Jefus Christ 4.

And

NOTES.

15. A Sec on ver. 2, 3. The fundamental article of christianity is, That Jesus is the Messah, or fon of God. [See Locke's reasonablenesse of the christian religion, &c.] The fincere confession of this, is all, that St. John here requires, in order to a man's being a true christian, and in the divine favor. Why, therefore, should we make more than this, necessary to christian communion? Or why should we not most willingly receive every one, as our christian brother, who is ready, in a credible manner, to confesse this; though he cannot enter into all the metaphysical niceties and

fcholastic distinctions, which some are exceding fond of?

The confession, here required, must have been sincere; otherwise it would have been of no moment. Confessing Jesus to be the son of God, or the Christ, implied their taking him for their head and Lord, whom they were to imitate and obey. Together with confession with the mouth, there was to be faith in the heart, and a sutable behavior in the life and practice, Matt. vii. 21, &c. John xiii. 17. and xx. 31. Alls viii. 37. 1 Tim. v. 8. Tit. i. 16. They were to confesse that 'fefus was the Christ, openly and publicly, even when danger or persecution attended that confession, Matt. x. 32, 33. Mark viii. 38. Luke ix. 26. and xii. 8. Alls xiv. 22. Rom. x. 9, 10. 2 Tim. ii. 12. and iii. 12. Rev. iii. 5. Hence came, afterwards, the diffinguishing name of Confessors; to denote those, who had suffered, in part, for their religion, and who were ready to have died as martyrs, rather than to have denied the truth. Such were, undoubtedly, the most likely to imitate Christ's example, obey his commands, and rejoice in the prospect of his fecond coming.

The connection of this verse with the context stands thus, " It was intimated, " ver. 14. That the apostles had known, and clearly proved, That Jesus was the " Melfiah, and the favier of the world. Here it is observed that whoever duely " attended to the evidence, which the apostles had brought, and thereupon believed " Fefus to be the fon of God, or Messiah; and lived and acted accordingly; he was " a true christian, and in the divine favor. From which, St. John makes the " defigned inference, ver. 16. viz. that whoever believed that aftonishing instance " of the love of God, in fending his son, as the Messiah of the Jews, and savior of "the world, would be inflamed with a fense of that amazing love, and would fin-44 cerely and affectionately love his fellow-christians." See on ver. 5; 12, 13. As to the meaning of the phrases [Ged's abiding in him, and he in Ged,] see on chap. iii. 24.

17

PARAPHRASE.

TEXT

An Christi And, to induce men so to believe, Nero, 14. We (the apostles of Jesus Christ) can affure them that we have known; and, Chap, IV. upon the most satisfactory evidence, believed; the love which God hath towards us; and which he hath mani-

fested, in sending his son really to suffer, and even to die, for our falvation. God is a perfectly benevolent being, and full of love to his creatures. And he, who continueth to love the christian brethren, continueth true and faithful unto God, and God continueth to love and delight in him 1.

By this, we may know that our love to one another is complete; if we have confidence of our acceptance in the day of judgment: for that very reason that, as God is, so are we in this world: or, because we imitate the great and amiable example of love, which God has fet before us k,

There

NOTES.

16. 1 See on ver. 6,-15.

17. k By [the love] here spoken of, some understand our love of God; others, the love of God to us. I apprehend the apostle intended sur love to christians, in imitation of the love of God to us. - " a dydnu nell auto may fignific our mutual love; or the love ped uniter nos, among christians to each other; which is what St. John all along most earnestly recommends. So apinara exert hell savrar you go to law among yourselves, or one with another, I Cor. vi. 7. When our love to christians may be faid to be perfect; see on the next verse.

Some have been for puting these words [that we may have boldnesse in the day of judgment] by way of trajection, at the end of this verie. And then (1.) is 7674err will be joined, as chap. iii. 16. and iv. 9, 10. Or, in other words, the first and last sentence of this verse will be connected, thus, " By this hath our love been " brought to perfection, viz. that as he is, so are we in this world." (2.) The baving boldnesse in the day of judgment will be immediately opposed to the sear and

torment of the wicked, mentioned ver. 18.

Or the apositie's words may be thus interpreted, "wa may here fignishe [if,] as John xv. 8. Hom. Il. H. 353. Tow un except Le fi non ita faciamus : where the Schaliaft

And we have known and be-10 lieved the love, that God hath to us. God is love; and he, that dwelleth in love, dwelleth in God, and God in him.

Herein is our love made per-17 fect, that we may have boldnesse in the day of judgment: because, as he is, so are we in this world.

PARAPHRASE.

18 There is no fear in love; but perfect love casteth out fear: because

There is no occasion for a slavish An.Christ fear, or dread of being condemned in 68.

the last day, if we have this love to Nero. 14.
christians: but this love, when it is Chap. IV.
perfect, 18

NOTES.

Scholiast interprets was by eas. And then the argument will stand thus, "By this, "cur love to one another [our mutual love] is perfected; [or this is a proof of its being perfected,] if we have considere [of our acceptance] in the day of judgment. Because [or for this reason] that as he [God] is, so are we in this world: i. e. we imitate his example, in this respect." This sense seems to connect very well with ver. 18. where perfect love is described, by this character, that it exclude the fear. And he, who search, is said not to have attained to it. And, in this sense, there will be no occasion for a trajection.

The holinesse of God, in general, had been proposed to their imitation, chap. i. 7. and ii. 29. and iii. 3; 7. and that particular branch of it, the love of God, chap. iv. II. Here the love of God is again set forth as a pattern to them, even while they continued in this world. — There is no occasion for interpreting [answer he] of our Lord Jesus Christ. For God is the nearest antecedent. His love to us is also set forth as an example to us, ver. 19. And, with that view, it is said that God

is love.

I do not apprehend that that phrase [the day of judgment] does ever, in the New Testament, signifie the day of trouble; or the time of those calamities, by which the faith and patience of God's servants are often tried, in this world: Or the day, in which the primitive christians should be brought before the tribunal of the unbelieving lews or heathers. But that it frequently signifies the day, in which God, by Christ Jesus, will judge the whole world, with the most perfect justice and equity; see on 2 Thest. ii. 2. As to the examples a courage of the righteous in that day. See on

chap. ii. 28.

If it should be objected, " That our love to christians cannot take away our dread " of the future judgment; because a man may perhaps have that, and yet want some of the other virtues of the christian life. And therefore the lave, here recom-" mended, must be either our love to God, or God's love to us." I would answer, That he, who loves christians, from a principle of love to God; i. e. in imitation. of the divine example and obedience to God's commands, will, from fach a principle, be led to have respect unto all God's commandments. And, as an imitation of God's holinesse, in general, may afford us tranquillity of mind, in the grand day of accounts, when the unboly shall tremble and be dilmayed at the fight of their judge: so in proportion, every branch of holinesse may afford us some degree or tranquillity and fortitude, in that grand and decilive day. And what confirms this interpretation, is, that St. John has, once and again, in this very epiffic, represented our acquittance, or condemnation, at the great day, as turning upon our hering, et not having this fingle virtue. See chap. iii. 14, 15; 18,-21. with which contpare, chap. iv. 7, 8; 12; 16; 20, 21. Ron. xiii. 2; 10. James ii. 13: And in this light has a much greater person represented the matter, Matt. xxv. 34, &c.

TEXT.

An.Christ perfect, will exclude that fear. (And 68. Nero. 14. it is happy for us that it does so, because such a fear is attended with tor-Chap. IV ment and uneasinesse of mind.) But he, who has grounds to fear that final condemnation, has not attained to perfection in his love to the christian brethren 1.

because sear hath torment: he, that seareth, is not made persect in love.

Lct

NOTES.

18. Our love to christians is perfect, when it is formed upon the example and command of God, is fincere, and tiles to that degree as to lead us cheerfully to relieve them in their distresses, to suffer for them: and, if occasion be, even to lay

down our lives for them. See chap. iii. 16, 17, 18.

There is a fear of God, that is a fear of offending him, by breaking his commandments, which is our duty; and as such, frequently in scripture, required of us. That fear is not to be cast out; but blessed is the man that so search continually. A fear of suture punishment may, sometimes, deter good men from complying with temptations; or help to recover them, when fallen. And it is of very great service to bring wicked men to repentance. But, by the continued practice of righteousnesse, they contract good habits; and then act from that most noble and christian principle of sove. However; the fear, which is here said to be excluded by love, is that dread of eternal damnation, which arises from an evil conscience, and often baunts the guilty. How love to christians excludes such fear; see on ver. 17.

Some good men are afraid of the day of judgment, through mistaken notions of their own prevailing integrity, or of the gospel terms of acceptance with God: but

they have no ground for fuch fears.

Guilt is attended with unspeakable distresse and anguish of mind; see chap. iii. 20. and how will horror seize the wicked, and make every joint to tremble, when the great judge shall call them to his righteous tribunal? Wifd. iv. 19, 20, but the good man will appear without terror, sedate and composed, amidst the dissolution of nature, and at the consummation of all things, Wifd. v. 1, &c.

46 Justum & tenacem propositi virum, &c.
46 Si fractus illabatur orbis,
46 Impavidum serient ruinæ.

46 The man refolv'd and fleddy to his truft,

Inflexible to ill, and obstinately just, &c.

"Should the whole frame of nature round him break,

"In ruine and confusion hurl'd;

"He, unconcern'd, would hear the mighty crack,

" And fland secure amidst a falling world."

TEXT.

PARAPHRASE.

19 We love him; because be first loved us.

20 If a man fay, I love God, and hateth his brother, he is a lyar: for he that loveth not his brother, whom he hath feen; how can he love God, whom he hath not feen?

Let us therefore love God; because An.Christie he first loved us, to so great a degree, 68.

as to send his son to save us. And, if Nero. 14.

we love God, we shall be induced, by Chap. IV.

his example and command; sincerely to 19.

love the christian brethren m.

If any professed christian say, "I. 20." love God;" and yet hate his christian brother, he is a liar. For he, that loveth not his christian brother, whom he hath often seen; how is it possible that he should love God, whom he hath never seen "?

For

NOTES.

Grotius would thus alter the reading of the concluding sentence of this verse. "Fear hath ubluow maining; b It not hat it mained [or hindered] is not made perfect in love." Whereas there is no antient MS. version, or father, to support that reading. And, if there be an ellipsis (as there must be, suppose Grotius's conjecture were right) and we supply it, as in the paraphrase, the sense is clear enough without such an arbitrary alteration.

19. If There are several things which induce me to understand this verse, rather as an exhortation to the christians to love God, who had first loved them; than an affection that they already did so. (1.) The connection is, by this interpretation, rendered more easy and obvious. (2.) 'Arazāus may be indifferently understood either in the indicative or subjunctive mood, and rendered sur love, or let us love, just as the sense and connection require. (3.) 'Arazā is in the subjunctive mood, ver, 21. and seems to be so here, and chap. v. 1. (4.) Several MSS, and vertions, after such, read in therefore; and the Syriac, Arabic and onlyate have translated the words. [Let us therefore love him, &c.]

For [be and bim] some MSS, and versions read [Gad.] I do not take that to be the true reading; but it is evidently the true interpretation, and may be considered as one of those many various readings, which make no difference in the sense.

As to the meaning of this verse, see more, on ver. 10. —— St. John, ver. 11: insers, from God's first loving us, that we ought to love one another. Here he insers, from God's first loving us, that we ought in return to love God. But whoever consults, ver. 20. and considers what is said there, as connected with this verse, will find that the inserences are the same, in both places. For the love, here incul-cated, must, according to ver. 20. be manifelted by our loving the christian brethren.

20. A See chap. ii. 4; 9, 10, 11. and iii. 17. and the note on chap. iv. 12.

As to the connection, see on ver. 19. In this verse there is a plane allusion

TEXT

An Christi For this is one great and diffin68:
Nero. 14.
by Jesus Christ, hath given us, viz.
Chap. IV. That he, who professes to love God,
21 should love his christian brother alio.
And he, who neglects the last, dees
not practise the first as he ought to do.

And this commandment have 21 we from him, that he, who loveth God, love his brother allo,

NOTES.

to the common proverb, Out of fight, out of mind. Or, it is much eafter to love him,

whom we fee and daily converse with; than him, whom we never see at all.

By brother, is all along to be understood a christian. And, if christians are, what their religion obliges them to be, that is more holy than other men; we ought, in reason, to love them, with a greater degree of love, than others. — Chap. v. 1. it is intimated "that every one, who loveth God, will (of course) love christians, "who are his children and resemble him." Here we are taught, "that he, who loveth not christians, who are the visible image of God, cannot possibly love the invisible God, whose image they are: and that, if any man presents to love God, without loving christians, who are his image, he is a liar, and imposes upon himself, as well as indeavors to impose upon other men."

It is likely, the false prophets and their disciples boassed " that, though they did " not love the christians, yet they loved God; and that was the principal thing." St. John knew the men and their conversation; and therefore sharply reproved them

for fuch an idle pretence.

If it be our duty to love our christian brethren, whom we see, and with whom we daily converse: and, if love and beneficence to them be the way to manifest that we love God: —— what shall we say to those, who retire from the world, and shut themselves up in abbeys, monasteries, numeries, cells or deserts, to shun the conversation of men, and avoid the sight of their christian brethren; and, that under a pretence of more than ordinary love to God? Or, what can be thought of those, who spend their lives in mere contemplation; or in fasting, praying, hearing of sermons, and frequenting religious societies, without being useful to the community and to the christian brethren? Who, while they pretend to the warmest love of God, do not behave with that strict justice, truth, and benevolence towards men, as might be wished and expected? Or those, who contend so fiercely for the faith (i. s. for their own opinion) as to lay aside the spirit of mecknesse and love; and to forget that " of faith, hope, and charity, these three great christian virtues, the greatest of these is not saith, but charity?"

21. See what is quoted from ferome, in the history before this epistle, p. 21. Instead of the words [from him,] The Alex. MS. and most of the copies of the vulgate read [from God.] But that is not to well supported as the common reading. Though, by [him,] we are, perhaps, to understand [God.] For Jesus Christ has not been mentioned a great while before. And soon after, viz. chap. v. 2. his commandments planely refer to God. It is possible the connection might appear more evident,

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evident, if the chapters were not divided. — However, it is not very material, An. Christi whether, by [him,] we here understand God of Christ; for, as christians, God 68. gave them no commandments, but by Jesus Christ. As to the commandment it- Nero. 14. self; see Matt. xxii. 37, 38, 39. John xiii. 34. and xv. 12. with which compare Eph. v. 1, 2. 1 Thess. iv. 9. 1 Pet. iv. 8. 1 John iii, 11; 23. Chap. IV.

This was a command, not only to those who already loved God, but to all professed christians whatever. Unto all such it is given in commandment, that they both love God and their christian brethren. We must therefore do both; if we would do our duty, as christians. To love God is to keep his commandments, 70hm xiv. 21. I John v. 3. One of his principal commandments, is, that we christians should love one another. Consequently we cannot love God, without keeping this, as well as his other commandments.

SECT. X.

CHAP. V. 1, ---- 13.

CONTENTS.

In this section, St. John continues to recommend that love of the christian brethren, which arises from a love to God and a regard to his commandments: and intimates that a true faith in Jesus, as the Christ, will inable us to overcome the temptations of this world. And, to establish such a faith in them, he refers them to the testimony, or evidence, which God had given to the mission of his son Jesus Christ; to which if they paid a proper regard, they might, through him, expect everlasting life.

TEXT.

An.Christi I am still continuing to recommend 68. Nero, 14, to you the love of your christian brethren. And I would now recommend Chap. V. to you the love of them, as they are the children of God, our heavenly father. For every one, who believeth that Jesus is the Messiah, and hath fincerely taken upon him the profession of that faith by baptism, is borne of God. And every one, that loveth God, who is the father of christians, should be careful to love christians, who, as dutiful and affectionate children, resemble their heavenly father *.

Whosoever believeth that Je-1 fus is the Christ, is borne of God: and every one, that loveth him that begat, loveth him also that is begoten of him.

By

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the love of their christian brother to the love of God. Here he shows who was their christian brother; viz. "Every one who believed that Jefus was the Christ." This the unbelieving Jews and heathens openly denied. This the false prophets also, and their disciples, did in effect deny; and did not, therefore, love the christian

brethren, as they ought to have done. See on chap. iv. 3; 14, 15.

When Jews or heathers acknowleged that Jesus was the Christ, and took on them the profession of his religion by baptism, then they were said to be berne again, or borne of God, and called his sons or children; as the Jews of old had been called. See on chap. ii. 29. and iii. 1; 9. St. John has, in this epistle, given three marks of their being borne again. (t.) Their believing this sundamental article of christianity, viz. That Jesus is the Messiah, or Christ; or their acknowleging and receiving him as such. (2.) Their practiting holinesse, or righteousnesse, in general, after they had taken on them the profession of christianity by baptism, chap. ii. 29. and iii. 3; 9. (3.) That one particular virtue, of loving the christian brethren, is mentioned, chap. iv. 7. and in the latter part of this verse, as another mark, or evidence, of a man's being berne of God. —— From all which, it apocars, that, if a man acknowleges Jesus to be the Christ, and makes conscience of living accordingly, he is, in scripture-language, borne of God, or a child of God.

It is true, that he, who loveth God, will love his fon, Jefus Christ. But by [him that is begeten of him,] is not here meant Jefus Christ; but a christian, or any one of the disciples of Christ. For, though it is in the singular number, the connection shows that it was intended to signific any christian; as they are all the children of God by faith, and imitation of the divine holinesse. It is expressed in the plural, ver. 2. —— I take arand here to be in the subjunctive mood. [see on chap. iv. 19.] Whoever professes to love God, the father of christians, is obliged to love christians,

wha

TEXT

PARAPHRASE

By this, we know that we love the children of God, when we love God, and keep his commandments.

By this, we know that we love christ- An Christi tians, who are the children of God, in a right manner; when we so love God Nero. 14. as to keep his commandments ...

For

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who are his children, and who refemble their heavenly father. He, who loves holinesse, loves God. And he, who loves God, loves the image of God, wherever it

appears. See on chap, iv. 20.

2. St. John hath often intimated that the love of the christian brethren, who are the children of God, is a fign, or evidence, of our love to God. See chap. iii. 10; 17, 18, 19; 24. and iv. 7, 8; 12; 16; 20, 21. And that appears highly reasonable, viz. that what is visible should be a sign, or evidence, of what is invisible. But here he seems to argue the contrary way, viz. That our love to God is a fign, or evidence, of our love to the children of God, or the christian brethren. --- Now it may be objected, " How can what is invisible, be looked upon, as a " fign, or evidence, of what is vilible?"

This did, formerly, appear such a difficulty to me, that I was for supposing a trajection in the words, and reading them thus, Hereby we know that we love God, when we love the children of God and keep bis commandments. And, upon looking

into Gretius, I found that he was inclined to the fame trajection.

If placing the words in that order could be justified, then the very foundation of the objection would be taken away: and the fame thing afferted here, that is often afferted elsewhere, viz. " That the love of the children of God, or of the christian 46 brethren, is a fign, or evidence, of our love to God." But, as that remarkable variation, in the order of the words, is not supported by any antient MS. version, or father'; nor hinted at, by any commentator (that I know of) except Gretius; it feems too bold and arbitrary an alteration.

The Ethiopic version reads the words thus, And, by this, we know that we do love God, if we have loved bim, and kept his commandment. - The Arabic, thus, By this, we know that we are the children of God, when we love God and keep his commandments. - Which last, more especially, would remove the difficulty; if it

could be supported.

To take away the force of the objection, let it be confidered that the friendships of the world are too often consederacies in vice, or leagues of pleasure: and that christians may love one another from natural affection, conlanguinity or affinity, temporal interest, or some other worldly view. But loving them, from such confiderations, is not that love of the brethren, which the gospel requires. --- It may be faid, " How, then, shall we know that our love to them is of the right fort?" The apostle has here answered that very question. For, having intimated, ver. r. that he, who loveth God, the father of christians, is obliged to love christians, who are his children; he here adds, " By this we may know, that our love to christians " is of the right fort; when it procedeth from a love to God, and a fincere defire " to keep [all] his commandments: among which, this, of loving the christian bre-

46 thren.

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For this is the grand proof of our An Christi love to God, that we keep his com-Nero. 14. mandments. And we have no reason .Chap. V. to complain of this, as any hardship:

3 For his commandments are easy and pleasant, and none of them heavy, or burthensome '.

For this is the love of God, 3 that we keep his commandments: and his commandments are not gricyous.

And

NOTES

er thren, is none of the leaft." A love to christians, that has extensive piety and virtue for its basis, must be highly valuable, Mat. xii. 50. - A man, who lives in any vice, or who does not so love God, as to make conscience of keeping all his commandments, has reason to suspect that his love to christians is not of the right fort. But, wherever there is extensive virtue and piety, there is the best proof of the genuinenesse of any one virtue, and particularly of that man's love to christians, who are the children of God.

3. " The love of God is a principle in the heart of a good man, which leads him to keep the commandments of God, and which cannot be manifelted any other way. For, whatever some men may pretend to, there is no true love of God, without keeping his commandments, Exed. xx. 6. Deut. v. 10. and x. 12. Eccluf. ii. 15. Matt. vii. 21, &c. John xiv. 15; 21; 23, 24; 31. and xv. 10; 12. I John ii. 3, 4, 5. 2 John, ver. 6. But for a more particular account of the love of God, fee Bishop Butler's and Mr. Abernethey's most excellent Sermons on that subject. They might, perhaps, be ready to object and say. " You exhort us to 46 keep the commandments of God; but that is either impossible; or (at least) as cannot be done, without very great difficulty." Now St. John knew very well that the notion of God's commands being impossible, or grievous and burthensome, tended to discourage men from attempting to keep them; and therefore would be of very bad consequence. For that reason he added, [And bis commandments are not grievous.

Seneca (Ep. 41.) fais, It is a most easy thing to live according to nature (i. e. according to reason or conscience) but the common madnesse of mankind renders it difficult. If we follow the guidance of our superior powers, i. e. the reasonable part of our make, the practice of virtue and piety is easy and pleasant; greatly conducing to the health of our bodies, and the folid peace and true injoyment and tran-

quillity of our minds.

It may be faid, indeed, " that felf-denial, taking up our croffe, and fuffering the 46 loffe of our policifions, or exquifite torments and a cruel death, for righteoufnelle " fake, seem to be very grievous." To which it may be answered that, in such cases, wicked men and persecutors make the gate of religion shrait and the path narrow. That, except in a time of perfecution, good men have the best of it, in this world; that, even in a time of persecution, they are, in their own minds, happier than the wicked. That, for fuch a case, there may also be a proportioned support and assistance expected, in this world; and a superior reward in the suture ilare.

TEXT.

PARAPHRASE.

4 For whatfoever is borne of God, overcometh the world; and this is the victory, that over-

And in this, the easie nature and An.Christi happy effect of keeping the command—68.

Mero. 14.

Mero. 14.

every one, who is borne of God, or Chap. V.

become a sincere convert to christia—4

nity, obtains a victory over the temp
tations.

NOTES

state, I Car. x. 13. Mark x. 29, 30. 2 Thess. i. 7. And that good men deny themselves of no perfuits, or gratifications; but what would afford more pain than

pleasure; and, in the end, prove a real detriment to them.

To the wicked, indeed, who, by a long custom of sining, have contracted inveterate habits of vice, the commandments seem grievous. But of such, St. John is not here speaking. He is addressing himself unto those who, by faith, were inabled to get the victory over this world and all its temptations. However, when wicked men are thoroughly reformed; and have, for some time, practised the commandments of God, they see things in a different light: and the commandments appear to them no longer grievous, but their joy and delight; and yield them, every day, more solid satisfaction, than a whole age of vice and wickednesse.

The commandment, which St. John had more particularly in his eye, was that of love to the christian beetbren. When christians believe, as their religion directs; they are the most virtuous and amiable persons in the world; and the love of such lovely objects is certainly most easie and natural. But the commands of Christ, in general, are not grievous; consequently not impossible, or impracticable; no hardships, no impositions. No; they are the kind counsels of the wiself sather and best friend; who had nothing else in view, in giving us such commandments, but advancing our true dignity, persection and happinesse. If God would give us leave to break his commandments (which, we may be sure, he will never do; but suppose he should) we could not break any one of them, without real damage to ourselves. Instead of being burthensome, religion is to the good man, the joy and delight of his soul, his meat and drink, his daily businesse and unspeakable pleasure.

We might justly complain, if any one impossible command was proposed, under pain of damnation; or, as the condition of our obtaining everlasting life. Such commands would, indeed, be very grievous. But, in the gaspel, there are no such commands. All the commandments of Christ-ought to be understood in no other sense than as practicable by us. For he never intended them in any other sense.

The following texts represent religion as easie and pleasant; and, consequently, very far from being grievous, Pf. xix. 7,—1.1, and exix. 74; 16; 47; 97; 103; 111; 113; 127, 128; 140; 143; 159; 162, 163; 167; 174. Prace. iii. 13,—18. Mic. vi. 8. Matt. xi. 28, 29, 30. 1 Cor. xv. 58.

By the connection between ver. 3 and 4, it appears that this is a meiofir; i.e. muth defie is exprelled than was intended. For fo far are the commandments of God from being grievous; that they are most delightful and excellent, inabling a man to tramph over this world, and all its terrors and allurements.

4. 4 Py

TEXT.

An.Christi tations of this world, whether of

68.

Nero. 14.

is what inables us to get the victory

over this world, even our faith in the

christian revelation, and particularly

our firmly believing that Jesus is the

Christ⁴.

The unbelieving Jews and heathens, and more particularly the false christians, may perhaps boast of their being able to conquer this world. But who is he, that really triumphs over this world

overcometh the world, even our faith.

Who is he that overcometh!

Who is he that overcometh 5 the world, but he that believeth that

NOTES.

4. 4 By the world, understand the terrors and allurements, whereby christians were tempted to apostaly or to vice; to fall in with the prevailing practice, or slacken their zeal in the christian course. See chap. ii. 16. I Cor. vii. 31. Tit. ii. 12. 2 Pet. ii. 20. The properties of the christian course. See chap. ii. 16. I Cor. vii. 31. Tit. ii. 12. 2 Pet. ii. 20. The properties of the p

it has been observed on ver. 1. that, when a Jew or beathen imbraced the christian faith, and took on him the profession of it by baptism, he was said, in Jewish phrase, to be borne again, or borne of God. For he was then separated from the world, and taken into the family of God. In baptism, he renounced the world, or declared war against the superstition and idolatry, the vanities and the vices, of it. If he afterwards apostatized from christianity, or fell in with the customs and vices of the world, then he was overcome by the world. If he renounced the lufts of it, and was not moved by its frowns; but fleddily behaved like a christian; then he overcame that grand enemy, and conquered both its terrors and allurements, John xvi. 33. Acts xx. 24. Rom. viii. 35, &c. 2 Cor. x. iv. Epb. vi. 16. Phil. iii. 8. 2 Tim. iv. 7. 1 John ii. 14, 15, 16. and iii. 6; 8, 9. and iv. 4. Rev. xii. 11. The principle, by which they overcame, was faith in the christian revelation: and more particularly believing that Jesus was the Messiah, or son of God. --- See on ver. 5. The connection of this with the preceding verle stands thus, --- His commandments are not grievous; because, in observing them, we gain a victory over this world, our grand enemy. And nothing can be accounted grievvut, which produces to much good. 5. * See

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PARAPHRASE.

that Jesus is the Son of God?

world and all its temptations, except An Christi the true christian, who firmly believes Nero, 14. that Jefus is the Meffiah, and that he will bestow eternal life upon all his Chap. V. faithful fervants, both small and great ??

This

moralifie.

NOTES.

5. See on ver. 4. and chap. iv. 4; 15. - The Jews and Gentiles, before the coming of Christ, believed a future state of rewards and punishments; but their notions of it were obscure, and their assent to it comparatively weak and wavering. They could not, therefore, be expected to triumph fo remarkably over this world. The unbelieving Jews and Gentiles, when the gospel appeared, manifested a very bad disposition of mind, in rejecting it, since it contained the best system of morals, and was attended with such illustrious, external evidence. And men of such a bad disposition might be expected to comply with the temptations of the world, rather than attempt to relift and conquer them. ---- And, as they did not believe that Tefus was the Christ, they may be comprehended under this general expression. But I apprehend that St. John had his eye more particularly upon the falle prophets and their disciples, the corrupt christians of that age, who denied that Jesus. zuas the Christ. Now, as they rejected this fundamental article of christianity, they could not triumph over this world, like those who firmly believed it.

It may be proper just to open our eyes upon the advantages, which true christians have, for geting the victory over this world, by means or their faith. " Who-" ever believes that Jesus is the son of God, or the Mcssiah, that great and emiu nent person, who was sent of God to teach men the doctrine of life; who pro-" mifed a glorious and happy immortality unto all prevailingly holy persons and " fincere penicents; who lived the most holy and exemplary life; worked great at numbers of unquestionable and beneficent miracles; had a real body and really 44 fuffered and died; fealing his doctrine with his blood; and offering his life, as a er facrifice of a fweet finelling favor, unto God; rofe again from the dead; and, se after that, was exalted at the right-hand of God, a prince and favior, uponor repentance to grant men full remission of their fins; who has all power com-" mitted unto him, both in heaven and upon earth; and particularly power to raifess the dead, to judge the whole world, to punish the wicked, and to render rewards-46 unto his faithful fervants both finall and great. - Whoever firmly believes. thefe things, what may be not be expected to do or fuffer, to avoid the future. se punishment, and obtain those transcendent rewards, which God hath graciously. se promifed to them that love him? What can this world offer him of equal value? "What evil can it threaten him with, to deter him from fach a perfuit? When it opposes him, how easie and complete a victory may be gain?" See Rom. xvi. 1 Cor. xv. 57. 2 Cor. iv. 16, 17, 18. 2 Tiol. i. 7, St. Heb. x. 34. and xi. 1; 35, Ge. James i. 12. 1 Pet. i. 7. and iv. 12, Gc. and v. 9. 1 John ii. 14. &c. and iii. 9. As life and immortality are so clearly brought tolight, in the golpel of Christ, no feet or party whatever, either of religionitis or:

TEXT.

An Christi This same Jesus, who is the Christ,

68.

Nero. 14.

or who had most signal testimonies to

Chap. V. his divine mission; both when he was

baptized, and at the time of his death
and resurrection. He came, I say, not
by water alone, but by water and blood.

But it is the spirit, which bears the
most signal attestation to him: and his
testimony may be depended upon; because he is most evidently a spirit of
truth s.

This is he that came by water 6 and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth.

Ιf

NOTES.

moralifts, can produce such a number of martyrs and conscillors, and eminently holy

persons, as have been found among christians.

6. St. John, ver. 5. (as well as often elsewhere) intimated that Jesus was the Christ; and that the belief of that article was of the highest moment. Here he is proceeding to the grand evidences of that important truth.

Aid and is are here used promisewously; and may be translated [with,] or [by.] The spirit alone is here said to witnesse: because he was the principal witnesse. But, ver. 8. the water and the blood are represented as witnesses, together with the spirit.

John xix. 34. The water and blood, which came out of Christ's fide, when he was pierced with the spear, were a clear proof of the reality of his death; and might have taught the Docetæ that he had a real body, and really suffered and died. And consequently that his resurrection was a real resurrection. But I scarce think that that water and blood are here alluded to. As to the three witnesses, see on ver. 8.

The last sentence of this verse, in the vulgate, runs thus, [And it is the spirit which testisses that Christ is truth :] That reading would admit of a very good interpretation, and sute the connection very well, provided it were supported by a susticient number of antient MSS, and versions. But it is not so supported. And how such a different reading might happen, is not difficult to be accounted for. Because, though Spiritus and Christus, writen or printed at length, differ very much; yet in old MSS, they differ only in a single letter, the first being always writen sps, and the latter \overline{xp} , id est, $\overline{\chi es}$, which is an abbreviation for $\chi euròs$. For in Latin MSS, the Greek letters of Christus, as also of Jesus, are always retained; except that the terminations are changed according to the Latin language. [See Mr. David Casses's presace to A Catalogue of The MSS, of the King's library, p. 22, &c.]—According to the common reading, there is an ellipsis, which is supplied in the paraphrase.

The spirit is truth, John xiv. 17. and xv. 26. and xvi. 13. 1 Cor. ii. 10, 11.

Thore

TEXT.

PARAPHRASE.

7 For there are three that bear record,

You may, I say, depend upon it, An.Christi that Jesus is the Christ. For there are three witnesses to this important truth, viz. the boly spirit, which has been Chap. V. poured out by Jesus, since his ascen- 7 sion; and which has borne testimony to him, by such plenty of spiritual gists and

NOTES.

There is another various reading, viz. [This is he, who came by water, and by blood, and by the spirit. Not by water only, but by water, and by blood, and by the spirit.] But Dr. Mill very happily conjectures that that addition was originally an interpretation, in the margin, taken from ver. 8. and afterwards slid into the text.

7. If ver. 7. and the begining of ver. 8. were genuine, there could nothing be proved thereby, but what may be proved by other texts of scripture. For, as Beza very well observes, concerning the father, the word, and the hely spirit. "These three are one in consent; as if they were only one witnesse. But, —— concerning their unity in substance: That, (fais he) as it appears to me, is not treated of, in this place. And so the interlineary glosse, as they call it, acknowleges; and

"the reading in the Complutensian edition confirms it."

And Calvin, to the same purpose, sais excellently well, "Quod dicit tres esses unum, ad essentiam non reservur, sed ad consensum potius, &c. In that he sais, "These three are one, he resers, not to their essence, but rather to their consent. As if he should say, The sather, his eternal word, and the spirit, with one consensum voice, do equally hear tessimony to Christ. — And there is no doubt but that the sather, word, and spirit are said to be one, in the same sense, in which

" it is afterwards faid, that the blood and water and spirit are one."

These three are not [see unus] one and the same person; but [see unum] one and the same thing, in effect; one and the same testimony: persodly agree and harmonize one with another. This may be confirmed, by observing, that those texts of scripture, where two or more persons are said to be one, are evidently to be interpreted of their being one in consent, or harmony. See Gen. xi. 6. John xvii. 11; 21, 22, 23. 1 Gen. iii. 8. Eph. ii. 14, 15, 16. John x. 30. with which compare Gal. iii. 28. Acts iv. 32. Nor does it make any manner of difference, whether we read is sai, as here; or six to say, as in ver. 8. For the vulgate hath, in both places, translated them summ sunt, are one. So some of the sathers read, ver. 8. And the following texts will sufficiently show that the two phrases are of like import, Gen. ii. 24. compared with 1 Gen. vi. 16. Eph. v. 31. Gen. xx. 12. Deut. xxviii. 44. Ruth iv. 13. Ps. xxxi. 3. Lament. i. 5. Matt. xix. 5, 6. Heb. viii. 10. where the learned will easily perceive that it makes no difference in the sense, whether it be read in the nominative case, without a preposition; or in the accusative, with 2 samed in Hebrew, or sign Greek, prefixed thereto.

All this I have faid, concerning the interpretation of ver. 7, suppose it was genuine. But the following words, [In heaven, the father, the word, and the haly

S

Spirit ;

TEXT.

An.Christiand miraculous powers. The water,

68. or the evidences which attended our

Nero. 14. Lord, at his baptism. And the blood,

Chap. V. or the evidences which attended him,

8 at his death and refurrection. And these
three witnesses are one; or perfectly
consent and agree in the testimony
which they bear to Jesus, as the Christ b.

The spirit, and the water, and 8 the blood; and these three agree in one.

The

NOTES.

spirit; and these three are one. And there are three that bear witnesse on earth,] appear to me to have been inserted into this epistle, some hundreds of years after the death of St. John: and therefore I have left them out of the text.

But for the proofs, of their not being genuine, I would refer the reader to the first Differtation, annexed to this expisite. For it would intersupt the order of the

notes, to infert them in this place.

8. Some, by the water, understand the purity of our Lord's doctrine and the innocence of his life; as apprehending that water, in several texts, denotes purity, or holinesse. By blood, some understand, not only Jesus's suffering a violent death; but the blood of the martyrs also, who testified their faith in Christ, and ardent love to him. And all these are evidences of the truth of our Lord's mission, or that Jesus was the Christ.

But, by water, may perhaps be meant the evidence, which was given to our Lord, at his baptifin; whether by the testimony of John Baptist; or by the voice of God, from heaven, saying, This is my beloved son, in rubom I am well pleased. — By blood, the evidence, which was given to him at, and about, the time of his crucifixion; such as the three hours darknesse, the earthquake, the splitting of the rocks, the rending of the veil in the temple; but, above all, his own resurrection, which was attended with the resurrection of many of the saints, or christians. — By the spirit, the evidence, which was given to Jesus, by his own miracles; but especially, by the most plentiful essuance with the plan of the gospel; inabled to preach it to all nations in their own languages; to work numberlesse miracles, themselves, in confirmation of it; and to impart a variety of spiritual gifts and miraculous powers unto their converts.

These three are represented as three persons, bearing witnesse; and they are three most remarkable witnesses to Jesus, who persectly agree in their testimony; and may fully satisfie us that Jesus is the Christ, or son of God; and that, if we believe in him, and behave as he hath directed us, we may get the victory over the world, and obtain everlasting life and salvation, in (or through) him.

TEXT.

PARAPHRASE.

g If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son.

to He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath The law required two or three wit- An Chiffi nesses, to testifie any important fact, before a court of judicature. And if we, in such cases, receive the testi- Chap. V. mony of two or three men, and are 9 satisfied with that evidence, we ought certainly to receive the testimony of God, which is much greater and much more to be regarded. I say this, because the above-mentioned testimony of the spirit, the water and the blood, is the testimony of God, which he hath testified to the world, concerning fessions being his son, or the great Messiah.

He, that believeth on Jesus, as the son of God, or the Messiah, hath received, and retains in himself, the above-mentioned divine testimony. He, that believeth not God, after he hath so fully testified that Jesus is the Messiah.

NOTES.

9. Here is a plane allusion to Deut. xvii. 5, 6. or xix. 15. with which com-

pare Matt. xviii. 16. 2 Cer. xiii. 1. Heb. x. 28.

The law required two or three witnesses, from among men. The three witnesses, viz. the spirit, the water, and the blood, are the testimony of God; which is greater, more excellent, or more worthy of credit, than that of three (or three hundred) men of the best characters for wisdom and integrity, John v. 37. This may help to explane, John viii. 17, 18. Which, at first view, appears difficult. For the law of Moser required two witnesses, besides the person testissed of. Whereas our Savior seems to speak of bimself, as one of the witnesses to his own character; and God, his father, as the other witnesse. But, if we interpret that text thus, the difficulty is removed, "It is also written in your law, that the testimony of two men is "true. I am sindeed one that bear witnesse of myself [and my testimony is true; and therefore deserves regard, see ver. 14. But, suppose my testimony of myself deserved no regard; as you pretend, see ver. 13. yet] The father, who hath first me, beareth witnesse of me. And you must allow that the testimony of God, "my sather, is preserable to the testimony of two men, or of any number of men whatever."

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TEXT.

An.Christi siah, doeth in effect treat God as a Nero. 14. liar; in that he hath not believed upon that testimony, which God hath testichap. V. sied, of Jesus's being his son, or the Messiah k.

And this is the grand thing, testified to; viz. that God will bestow upon us an endlesse life of perfect selicity; and that he will bestow it upon us by his son!

hath made him a lyar, because he believeth not the record that God gave of his Son.

And this is the record, that II
God hath given to us eternal
life: and this life is in his Son.

He,

NOTES.

10. Let once thought that the testimony, which the christian believer is here said to have in himself, was his having the supernatural gists and miraculous powers of the spirit; which, in that first age, were very common. [See the reasonablenesse of the christian religion, &cc. p. 58, 59, 60.] But, upon a closer attention to the connection, the sense appears to be this; — Ver. 8. St. John had spoken of three witnesses, viz. the water, the blood, and the spirit. Ver. 9. he calls the testimony of these three witnesses, the testimony of God. And here again, ver. 10. he speake of that same testimony. This then, which a christian has in himself, is not the testimony of the spirit alone; but of the water and the blood, as well as of the spirit: or their united testimony, which is the testimony of God; by which he hath testified

that Jesus is his son, or the Messiah.

It ought further to be observed, that the witnesse, here spoken of, is not a person witnessing; but is partial the tessimony, or evidence: — And that a christian's baving this testimony in bimself, is, ver. 9. called receiving the testimony of God. — Here the consequent is put for the antecedent, as the antecedent is often put for the consequent. He has it in himself; i. e. he has received it, and still retains it. He holds it sast, as worthy of the highest regard. It leads him to obey the commands of Christ: and would induce him, if occasion required, to undergo all manner of evils, and even death itself, for the sake of Christ, to whom God has given so ample a testimony, John iii. 33. — Not so, he, who rejects this sundamental truth. For he treats God, as a person of no veracity; who would bear witnesse, in so strong a manner, to a falshood. — In which last words, he seems to glance at the salse prophets, then risen up, who would not allow that Jesus was the Christ, after all the evidence which God had given thereof.

11. 1 H papropia feems here to fignifie, not the evidence or testimony, but the thing proved, or testified of. So chap. ii. 25. This is the promise; i. e. the thing promised.

God bath given us eternal life,] not in possession; but a sure title to it, provided we continue true to our christian profession.

TEXT.

PARAPHRASE.

12 He, that hath the Son, bath life; and he, that bath not the Son of God, hath not life.

13 These things have I writen unto you that believe on the name of the Son of God; that He, that holdeth fast the pure gos-An.Christi pel of the son of God, hath the promise of (or a sure title to) that eternal life. Nero. 14: He, that holdeth not fast the pure gos-Chap. V. pel of Christ, hath no title to that eter12 nal life ...

These things have I writen unto you, who believe in the name, or religion, of the son of God; that you may be thoroughly satisfied, that, as long

...

NOTES.

That this life is in [or by] his for, is evident, beyond all doubt. By Jesus Christ, he published the dectrine of life; by him, he will raise the dead and bestow

that happy life upon all fincere penicents and prevailingly holy perfons.

The discoveries of a suture state; of pure, immortal sellcity, are so much more frequent and plane in the New Testament, than any sormer discoveries of that kind; that life and immortality are said to be brought to light in the gospel; that this is the promise, which be bath promised us, even eternal life. That the gift of God is eternal life, through Jesus Christ our Lord. That God bath given us eternal life; and this life is by his son:—— and the like. See John i. 4. and iii. 15, 16, 17; 36, and v. 24. and vi. 46, 47; 54. and xiv. 6. and xvii. 2, 3. Rom. vi. 23. I Cor. xv. 57. Col. i. 27. and iii. 4. 2 Tim. i. 10. I John ii. 25. and iv. 9; 14. and v. 12; 20.

12. " See on ver. 11. where the adjunct is put for the subject; i. e. the promise, for the thing promised. In this verse also there is a metonymy: but the subject is,

here, put for the adjunct; i. e. life, for the promife of life,

Those, who have never heard of Jesus Christ, and of salvation by him, cannot justly be condemned for not believing in him. But such, as might hear the gospel, and will not; they, who reject it, when laid before them with sufficient clearnesse and evidence; and they, who wilfully corrupt and pervert it; so as to prevent its answering the designed end:—— These three sorts of persons are highly criminal; and are, accordingly, threatened with condemnation.

I suppose St. John had the last fort principally in view. They, who held that Jesus was not the Christ: or that he had not a real body, and really suffered and died, and re, again, had not the son; and, in consequence, sorfeited the love of the in-

ther alfo. See chap. ii. 23. John ii. 18, &c. 36.

TEXT.

An Christi as you continue to believe and act ac68.

Nero. 14.

Chap. V. to believe, and stedfastly adhere to, the
pure gospel of the son of God n.

ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

NOTES.

13. This verse is, by some, looked upon, as a epilogue to, or summing up of, the principal part of this epistle. In which, St. John professes that he wrote (not to the false prophets and their disciples. For, very probably, he despaired of doing any good upon them. But) to the true christians; to put them in mind, that everlasting life was depending; to let them know they had a title to it, as long as they continued to believe and act accordingly; and to incite them to persevere in the true saith, and in an holy christian practice; notwithstanding the attempts of the seducers, who were many and zealous.

That the name, fignifies the religion, of Christ; see on chap, ii. 12. Some of the antient MSS, and versions read the words of this verse thus, [These things I have writen unto you, that you may know that you, who believe on the name of the son of God, have eternal life.] And some learned men have present that reading. The sense comes to much the same; and the common reading is capable of a very good in-

terpretation.

To believe,] sometimes signifies to continue to believe, or to believe more firmly. See John ii, 11, and xi, 15, and xx. 31.

SECT. XI.

CHAP. V. 14, ---- 21.

CONTENTS.

N the apostolic age, the power of working miracles was very common. And, in this concluding section, St. John gives directions to the christians, to whom that power was granted. They could not, indeed, work a miracle, 'fill they had an impulse of the spirit, to suggest to them that God would hear their prayer; and, at their request, miraculously cure the diseased. But it is very likely, that some of them tried to work miracles, when they had no divine impulse, to assure them of successe. And St. John seems here to order them to wait for the impulse of the spirit, before they attempted to work a miracle.

Such christians, as behaved regularly, were in no danger of falling under any remarkable divine judgment. But, from 1 Cor. xi. 30. James v. 14, &c. and this place, it appears that some professed christians behaved irregularly; and thereby drew some diseases upon themselves, as judgments from God. Some of those diseases ended in temporal death. Others, whose offences were not so aggravated, were to be miraculously cured; and their diseases not to end in death. In such cases, the christians, who had the power of working miracles, had a divine impulse, to direct them to pray for their offending christian brother. And, when they so prayed, according to the will of God, suggested to them in that manner; God, at their request, granted life unto their christian brother, who had fined a fin not unto death.

After that, St. John takes notice of the advantages, which christians had, above the rest of the world. And concludes, with cautioning them against falling into any act of idolatry; to which their heathen neighbors, who were then very numerous, would be likely enough to tempt them. — And perhaps that is mentioned, in this place, as having been one of the sins, which had drawn down remarkable diseases upon some of the offending christians.

PARA-

Iς

PARAPHRASE.

TEXT.

An.Christi I have just put you in mind that true

os.

Nero. 14. christians have a title to eternal life.

There are other great privileges attend
Chap. V. ing the sincere profession of the gospel:

14. and this in particular is one thing.

p. V. ing the fincere profession of the gospel:

4 and this, in particular, is one thing, in which we have a thorough trust and confidence in God; that if we, who have the power of working miracles, pray for any thing of that kind, according to the will of God, intimated to us by an immediate impulse of his spirit; he will most readily hear us, and approve of such petitions.

And, if we know that he heareth us, whatever of that kind we pray for; we in effect know that we shall have the particular requests granted us, which we have requested of him.

For

And this is the confidence, that 14 we have in him, that, if we ask any thing according to his will, he heareth us.

And if we know that he hear-15 eth us, whatfoever we alk, we know that we have the petitions that we defired of him.

NOTES.

14, 15. See on ver. 16. Perhaps the falle prophets and their disciples once had miraculous powers. But, if they had; their apostasse would intirely quench the spirit. However; the spiritual gists and miraculous powers so much abounded among the true christians; that St. Paul wrote 1 Cor. xii, xiii, xiv, chapters, to direct the christians, at Corinth, concerning the use of their spiritual gists. And St. James, chap. v. 14, &c. recommended it to such christians, as had drawn down some bodyl diseases upon themselves, by their disorderly behavior, to send for the elders of the church; that they might pray over them, and miraculously heal them. And St. John, in this epistle, wrote to christians who had the spirit. See chap. ii. 20; 27. and iii. 24. In this section, he gives directions to the persons, who had the power of working miracles; as well as teaches christians how to avoid falling under divine judgments.

I am inclined to think that St. John [chap. iii. 22.] speaks of what St. James calls the prayer of faith, or the inspired prayer. Our Savior evidently speaks of it, Matt. 2xi. 21, 22. Mark xi. 22, &c. (with which compare Luke xi. 9,—13. John xiv. 12, 13.) and so I reckon St. John does here, in the text; especially when he speaks of asking according to his will. See on James v. 15, and 20.

TEXT

PARAPHRASE.

16 If any man fee his brother fin a fin which is not unto death, he shall ask, and he shall give him life for them that fin not unto death. There is a fin unto death: I do not say that he shall pray for it.

17 All unrighteousnesse is fin : and there is a sin not unto death.

For instance; if a christian, by an An.Christi impulse of the spirit, perceives that any Nero. 14. christian brother has fined such a fin, as to draw down upon himself a disease, Chap. V. which is not to end in death; but to be miraculously cured by him: then let him pray to God; and God, in answer to his prayer, will grant life and perfect health, unto such christians as have fined a fin, which is not to end in death. There is a fin, which draws down a disease upon christians, that is to end in death. I do not fay that he, who has the power of working miracles, shall pray for that: because, in fuch a case, God would not hear his prayer; nor miraculously cure his christian brother, at his request b.

Every act of unrighteousnesse is such a transgression of the divine law, as offends God. But all sins are not equally heinous and aggravated: and consequently they do not draw down equal punishments upon men. For a greater sin is unto death: whilst a lesser sin is not unto death.

We

NOTES.

16. See the fecond Differtation, annexed to this epiffle.

He shall pray, and he will grant him life;] i. e. The christian was to pray, and God would grant him the life of such christian brother, &c. As to such a quick change of persons, see on ver. 20. Again; it is said, "that God will grant him life, unto them that sin not unto death." But that change of numbers is proper; as [bim] relates to the person who prayed; and [them] to the christians, who were miraculously cured.

I do not say, he shall pray for that.] Such intimations, in particular cases, may be found, fer. vii. 16. and xi. 14. and xiv. 11, 12. and xv. 1, 2. Ezek. xiv.

14. I Sam. ii. 25.

17. * Advia does not here mean the particular crime of injuffice; but unrighteoufuesse, in general. In the usual language of St. John, spectra fignifies view, or T

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TEXT

An.Christi

We know very well, that (though Nero. 14 fome christians forget their duty, and commit fuch fins as to draw down dif-Chap. V. eases upon themselves; some more grievous, and unto death; others lesse grievous, and not unto death; yet) every one, who is borne of God, or hath fincerely devoted himself unto God in baptism, and is duely mindful of his christian ingagements, is not guilty of living in vice, or committing fuch flagrant acts of wickednesse. But he keepeth himself from such scandalous, unworthy behavior. And the wicked one, the grand apostate, who is the author of evil, is not permitted to touch him, so as to hurt him, or to inslict any fuch grievous diseases upon him 4.

We know that whosoever is 18 borne of God, fineth not, but he, that is begoten of God, keepeth himself, and that wicked one toucheth him not.

We

NOTES.

wickednesse. See on chap. i. 8. Here it seems to be used in somewhat a like sense with draptia, chap, iii. 4. viz. for such a wandering out of the ways of God, or such a breach of the christian law, as exposed a man to punishment. All unrighteousnesse, every habit of vice, or flagrant act of wickednesse, whether committed against the first, or second table of the law, was fin; and exposed a man to the divine displeafure, or rendered him liable to a proportioned punishment. But all fins were not equally heinous and aggravated. And, therefore, there was a fin not unto death.

Tertullian, the vulgate and the Ethiopic version have not the negative; but read the last sentence thus, And there is a fin unto death. And Dr. Mill approved of that Vid. prolegom. 503; 647. Whereas the apostle had, in the preceding verle, afferted that there was a fin unto death: and therefore could have no occasion, fo foon, to repete that. And it was St. John's usual manner to express the same thought negatively and politively. Nor do I apprehend that that various reading has equal authority with the common reading. It feems probable, that fome few hasty transcribers had left out the negative particle; though the generality had retained it. - However, which ever reading we follow, the fense will come out much the fame: as the one expression must evidently imply the other,

18. As to the phrase [He that is borne of God;] see on chap. iii. 9. and v. 1; 4.

That by [fin] St. John means an habit of vice, or some notoriously wicked actions; fee on chap. i. 8. - The true christian keepeth bimfelf; (see ver. 21. Prov. vii. 4, 5. and xvi. 17. 1 Tim. v. 22.) consequently he is not wholly raf-

five a

TEXT.

PARAPHRASE.

15 And we know that we are of God, and the whole world lieth in wickedness.

We know that, as long as we behave An-Christicourselves like true christians, we are Nero. 14. the children of God; but that the Nero. 14. whole unbelieving world is subject Chap. V. (though voluntarily) to the government 19 of the wicked one ...

But

NOTES

live; but makes the right use of that power and affiliance, which God hath most graciously afforded him. The salse prophets, also, and their disciples, might have kept themselves from sining. They had sufficient power and help afforded them, if they had improved it. But they abused it; and thereby exposed themselves to the righteous judgments of God.

That is warmed the evil one, means the devil, seems very evident. See the next verse and chap. ii. 13, 14. and iii. 12. Matt. vi. 13. and xiii. 19. Luke xi. 4. John xvii. 15. Eph. vi. 16. A curse attended the antient people of God, if they sell into idolatry, Deut. xxvii. 15. Ps. xcvii. 7. And, in the apostolic age, christians, by that and other crimes, were exposed to some remarkable divine judgments,

ix 2π1-ται durê toucheth him not :] i. e. doeth not hurt him. See the LXX: Gen. xxvi. 11; 29. Joh. ix. 19. 1 Sam. vi. 9. 2 Sam. xiv. 10. 1 Chrm. xvi. 22. Joh i. 11. and iv. 5. and v. 19. Pf. cv. 15. Zach. ii. 8. And Raphelius and Elfner inform us, that so the word is used by other Greek writers.

— 2πομαι to touch,] signifies to inflict a discase, 2 Kings xv. 5. Job ii. v. and xix. 21. The Jews used to call the devii, Samael and the angel of death; and afcribed to him the inflicting of death on men, or other animals. The scriptures speak in the same stile, Heb. ii. 14. Job ii. 6. And inflicting diseases on men, is, in scripture, sometimes ascribed to the evil one, Job ii. 7. Luke xiii. 16. with which compare, 1 Cor. v. 5. 1 Tim. i. 20. The other calamities of Job are, likewise, ascribed to the evil one. May not, therefore, the last petition in the Lord's prayer be thus interpreted, Lead us not into temptation, or affliction; but deliver us from the evil one; or from such great calamities, as we should not be able to bear?

In this verse St. John informs the christians, who had not yet fallen under such remarkable disorders, how they might always escape them. If they behaved like christians, the wicked one could not touch them; could not inslict any such diseases upon them, whether unto death, or not unto death. Compare with this 2 Cor. xiii. 8.

19. That being of God, fignifies being bis children: fee on chap. iii. 8, 9, and iv. 4. By the world is meant the unbelieving world; and especially the idolatrous Gentiles, who were then by far the greatest number. See note (d) chap. ii. 2. That, by the evil one, is meant the devil; see on the foregoing verse.

The phrase is The warmed records is, in our common translation, rendered slieth in wickednesses.] Whereas it ought to have been rendered, sis subject to the power, authority, or dominion of the evil one.] So the phrase is used in various authors, Greek and Latin. Vide Raphel. Annotat. Polybian. p. 714. Accordingly, Saton is often spoken of, as the God, the prince, the governor of the idelatrons, unbelieving, and wicked world, John xii, 31. and xiv. 30. and xvi. 11. Assexxvi. 18. 2 Gor. iv, 4. Eph. ii. 2, and vi. 12. Col. i. 13.

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TEXT.

An.Christi But we know that the Messiah hath

68.
Nero. 14.
Chap. V. God, and of the most acceptable manner of worshiping and obeying him.

And we are the faithful servants of the
true God, as long as we stedsastly adhere to the gospel of his son Jesus

Christ. This is the true God: and
adhering to Jesus Christ, his son, is the
fure way to eternal life.

And we know that the Son of 20 God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

My

NOTES.

20. I Jesus Christ had given them an understanding; as, by the apostles, he had laid before them, the truth of the gospel, with sufficient planenesse and evidence.

See Luke xxiv. 45. Epb. i. 18. And they had duely attended thereto.

The Alex. and a great number of the other antient MSS, versions and fathers read, [that we might know the true God:] which seems to have been the original reading; and is confirmed by John xvii. 3. — Knowing the true God, or the father, is sometimes put for knowing those discoveries of God, and of his mind and will, contained in the gospel revelation, Matt. xi. 27. Luke x. 22. John i. 18. and vi. 46. and x. 15. and xvii. 3.

And we are in him, who is true; i. e. in the true God. — Our being in God, and remaining in him, fignifies our continuing to be his faithful fervants. See on

chap. ii, 3; 5, 6; 24; 28. and iii. 6; 24.

Our old English version has very well rendered the words, [And we are in him that is true, through his fon Jesus Christ.] En so frequently signifies [by, or through,] that there is no occasion to refer to particular places. Some, perhaps, may be ready to question, whether is can properly be rendered [in,] in the former part of a sentence; and [bn, or through,] in the latter part of the same sentence. But that ever may have two significations, in the same sentence; see Rom. x. 8, 9, and xv. 13. Eph. i. 2; 6, and iii. 21. Col. i. 2; 6, and ii. 7.

This is the true God and eternal life.] As Jefus Christ was the person less mentioned, many contend that [\$\tilde{\tau}\tilde{

5, 6, 7; 9,

TEXT.

PARAPHRASE.

21 Little children, keep yourfelves from idols. Amen. My dear children, keep yourselves An. Christ from the worship of images, and from every act of idolatry. For that is one of the black crimes, with which your heathen neighbors are still chargeable; and which is in danger of drawing down the judgments of God, upon such of his professed people, as are guilty of it. And, therefore, let me intreat you to guard most carefully against every kind and degree of it. Amen I I heartily wish and pray that you may do so !

NOTES.

5, 6, 7; 9. and ii. 24, 25; 28, 29. and iii. 1; 3; 5; 12; 16; 19, 20. and iv. 20, 21. and v. 16. And he has used \$70 in this very manner; referring thereby to the more remote antecedent, chap. ii. 22. 2 John, ver. 7.

It may be further observed that this text was understood, by all the most antient fathers, to refer to God, the father. And that there is a plane reason, for refering the relative, [279 this,] to [God,] the more remote antecedent: inasimuch as, by this same writer, St. John, the father, is called [the only true God,] and that even as contradistinguished from our Lard Jesus Christ, John xvii. 3, with which compare

2 Theff. i, 9, 10, 1 Cor. viii, 4; 6.

God is the original author of eternal life. And therefore some choose to interpret these words. [And eternal life,] of God, the sather. But, as God bestows this like upon men, by his son, the son is frequently described as the life of the world. Several learned men, therefore, have thought that there is an ellipsis; which they would supply thus, (in order to interpret the last words, of Jesus Christ,) viz. This is the true God; and [this son of his, Jesus Christ, is the way to] eternal life. This makes it accord with verses t1, 12. And the sense is expressed more clearly by the same St. John; when he records the words, which our blessed Savior addressed to God, his sather, John xvii. 3. This is life eternal; to know thee, the only true God; and Jesus Christ, when thou hast sense.

How frequently do the apostles infill upon the two fundamental articles of christianity, viz. that there is one, only, living and true Ged: and that Jesus is the Christ?

— And, as they so well knew the one true Ged, the proper object of worship; and Jesus Christ, the only mediator between God and man; — with what propriety does it follow, [Little children, keep yourselves from ideals of i. e. Have nothing to do with idol-gods, or idol-mediators; but keep close to the worship of the true. God and true mediator; with whom you are so fully acquainted, by the gospel?

21. As to that tender appellation, of [Little children,] see on chap. ii. 1. Keep your felver from idols. This may explane, in part, what [keeping himself] denoted, ver. 18. see the note there. As to the connection, see the conclusion of the note on ver, 20.

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NOTES.

By [720 el char idols,] were originally meant the images, pictures, or refemblances An.Christi of things. Afterwards, it came to be used for the Gods themselves, who were sup-

Nero. 14. posed to reside in those images, or to be represented by them.

Every picture, image, or flatue, would not now be properly called an idol. But Chap. V. only such as are made, or used, for some religious worship. - There were two forts of idolatry of o'd; viz. Having false Gods, or salse mediators. The Gods of the heathens, such as Bual, Jupiter, Meloch, and the like, were idols, or false Gods: and the mediators, by which they worshiped their superior Gods, were idolmediators. But Aurm's golden calf: and the two images, fet up at Dan and Bethel, by Jeroboam, were idol-mediators; by, or through, which to worship the one true The heathen idolatry was, indeed, much worse; because their Gads had very immoral characters. But the idolatry, into which Auren and Jerobeam led Ifrael, was very juffly condemned; because it tended to give men low, grosse, and unworthy notions of the deity. The christians, to whom St. John wrote, were in danger of falling into the former fort of idelatry. For the whole world were fubject to the wicked one; i. c. the christians were forrounded with idolatrous heathens, on every fide. Many of their old neighbors, friends, and acquaintance, continued to be idolators. And they would intice, or ridicule, the christians, to induce them to comply with them. They would promife and threaten, frown upon and difcourage, infult and perfecute; till they had drawn some of the christians, at least, into some acts of idolatry. The falle prophets, who were then risen up, in great numbers, among the christians, seem to have accommodated their doctrines and practices, very much, to the tafte of the world around them. See chap, iv. 5. Perhaps they held that some acts of idolatry were lawful. Rev. ii. 14. And there was very great danger of their feducing other christians : as they were corrupt men; and refflesse and unwearied to draw away disciples after them.

It hath been already taken notice of, that, from the connection, it feems highly probable, that falling into some acts of idolatry; such (perhaps) as feasting upon the heathen facrifices, and even in the idol's temple, were fome of the crimes; for which the christians had been punished with extraordinary diseases; some unto death, and some not unto death. [See Exed. xxxii. 33; 35. Deut. xvii. 1, Ge. Jer. vii. 16, Ge. and xi. 13, 14. and xiv. 10, Ge.] For these, and all other acts of idolatry, were contrary to the law of God, Exed. xx. 4, 5. Deut. v. 8, 9. and xxvii. 15. Pf. xcvii. 7. Aas xv. 20; 29. 1 Cor. viii. 10, &c. and x. 7; 14, Sc. 2 Cor. vi. 14; 16. 1 Theff. i. 9. 1 Pet. 4. 3, 4. Rev. ii. 14.

How amazing is it, that the church of Rome should so directly break the commands of God; by falling into idelatry, in fuch a variety of kinds, and to fo high a degree: when it was one grand delign of the Jewish and christian revelation to condemn idolatry; and banish it from the face of the earth? That corrupt church is, indeed, the mother of abominations, or of idelatries : and has taken in a great part of the antient heathen superstition and idolatry; palliating it with the thin disguise of worshiping christian saints, instead of the antient, heathen Gods. See Roma antique is recent, isc. translated by Du-pri. And Dr. Middleton's Letter from Rome.

As to the word, [Amen,] fec on 2 Pet. iii, ult.

DISSERTATION L

Concerning the genuinenesse of I John v. 7, 8.

For there are three that bear record [in heaven, the father, the word, and the holy ghost: and these three are one. And there are three that bear witnesse in earth,] the spirit, the water, and the blood: and these three agree in one.

The words of this text, marked out by two brackets and printed in a different letter, are condemned, by fome, as interpolated: and contended for, as genuine, by others.

In the note on chap. v. 7. I have given the interpretation of the words, supposing they were genuine. It would have interrupted the order of the notes, there to have summed up the arguments, concerning the genuinenesse of this text.——I have, therefore, desered the consideration of that point, to this place; and would now set before the reader a brief summary of the principal things, which the numerous authors have said, who have wrote upon this celebrated subject; as far as I have had an opportunity of consulting them.

[The authors, who have wrote upon this subject, are very many. Besides several Critics and Commentators, I have read Dr. Mill's Prolegom. and his dissertation at the end of this epistle. Father Simon's critical History of the New Testament, Vol. I. c. 18. and Vol. II. c. o. & passim. Thomas Smith's dissertation; and his defence against Father Simon. Erasm. in Critic. Sacr. Vol. IX. p. 3617, and his note on this place. Mr. David Castey's Presace to the catalogue of MSS. in the King's library. Clerici ars critica, and his Presace to Kuster's edition of Mill's New Nessament. The notes of the Author of the new version of the New Testament, with Twells's remarks: besides several others, who have wrote more largely, or briefly.

briefly touched upon this controversy. But, above all, I have read Mr. Martin's critical differtation on this text; Dr. Calamy's Sermons; Mr. Emlyn's full inquiry, &c. And the Letters of Mr. la Croze and F. le Long, published by Mr. Emlyn. And I am bound, in justice, to acknowlede, that Mr. Emlyn's arguments have removed my scruples; and set the matter in a very clear light. — I find that Sandius, in his Interpret. paradox. p. 376,—395. is quoted, as having considered this matter. And Wolfius in loc. has mentioned a great many more authors, who have wrote upon this subject.]

In our printed copies and vertions, this text is generally found. And, as it is in possession, one would not exclude it the sacred canon, without considering what can be said in favor of retaining it.

To support the genuinenesse of this passage, Fathers, MSS. and antient versions have been alleged: and it will be highly proper to

consider each of these proofs separately.

I. As to the fathers. — Three of the Latin fathers have been referred to, as having borne testimony to this disputed text, viz. Tertullian, Cyprian and Jerome.

Tertullian was a native of Carthage in Africa, who florished about the conclusion of the second century; and wrote a book against Praxeas, in which he is supposed to have alluded to this disputed passage. [Vid. contra Praxeam, c. 25. p. 515. B.] His words are, "But he [the paraclete] shall take of mine, sais Christ, as he did of the father's. Thus the connection of the father in the son, and of the son in the paraclete, makes the three closely united with one another; which three are one, but not one person. As it is said, I and the father are one, &cc."

But what can be made of these words of Tertullian, to prove the genuinenesse of this text? It is plane he has not quoted the controverted passage. For his quotation begins with [As it is writen, &cc.] And that he did not know of any such text, or allude thereto, is highly probable; in that he has never quoted it, in all his works, which make a pretty large Folio. And, indeed, he would have had no occasion to have quoted John x. 30. I and the father are one; and to have repeted it, once and again; if he had known any thing of a text, which had affirmed, of the father, the word and the spirit, that these three are one. For that would have sounded better, and appeared more like a proof of the unity of the substance of the

holy

holy spirit with the father and the son, than any text, which he has

alleged, in proof of that point.

The next Latin father, appealed to, in favor of this text, is St. Cyprian, who florished at Carthage in Africa, about the midle of the third century, and was Bishop of the christian church in that city. For, in his book concerning the unity of the church, p. 109: he is supposed to have quoted this passage. His words are, "Of "the father, son and holy spirit, it is writen, These three are one."

That these are the genuine words of Coprian is commonly allowed. But the query is, "Whether Cyprian designed to quote the seventh "verse, or to give a mystical interpretation of the 8th verse, viz. "that by the water, the blood and the spirit, we are to under"stand the father, the son and the boly spirit?"

It is well known that the fathers quoted the scriptures sometimes by memory; sometimes they gave what they took to be the sense of a text, in their own words; as well as at other times mentioned

the very words themselves.

The loose manner, in which the fathers sometimes quoted scripture, might create a suspicion. But there is more, in the present case, than this general suspicion. For Eucherius (de Quæst. dissicil. in loca V. & N. T.) about the year, 434. having cited these words, There are three, which bear testimony; the water, the blood, and the spirit; sais, "If it be asked, What is the meaning "of these words? I answer, Many think The trinity is here meant. "By the water, they understand the sather; by the blood, the son; by the spirit, the boly spirit." And Facundus, who storished likewise in the sistin century, and was of the same African church; did not only, himself, interpret the words of the eighth verse in that mystical manner; but has acquainted us, "That Cyprian the "martyr, — did so understand them."

St. Austin, also, Bishop of a neighboring church in Africa, who was well acquainted with Cyprian's works, and often refers to them, has never quoted this disputed text; nor given any intimation that St. Cyprian had quoted it. But, on the contrary, Austin himself interpreted the words of the eighth verse in the same mystical manner; understanding by the water, the blood, and the spirit; the father, the son, and the boly spirit.

Fulgentius, who was cotemporary with Facundus, has been thought to represent St. Cyprian, as quoting the words from St. John. But he sais [so Cyprian confesses.] Confesses, what? That these very words were in the epistle of St. John? What a mighty matter was that?

that? To confesse what he found in the writings of an apostle?——But to confesse, or acknowlege, that, by the water, the blood, and the spirit, were meant the father, the son, and the boly spirit, was a very remarkable confession. And what those, who held the same opinion; would be glad to find so eminent a father and martyr confession.

This mystical interpretation of ver. 8. seems to have prevailed among the churches of Africa. And it is thought to have been taken from St. Cyprian; whose name and memory was in high esteem among them. But I am inclined to trace it a little higher; and to conjecture that, as Tertullian was a native of Carthage, and Cyprian was Bishop of the church, in that city, within fifty years after his death. Cyprian (who had the highest veneration for Tertullian) might understand Tertullian's words, when he spoke of the father, son, and spirit; and said switch three are one, — to be a mystical interpretation of ver. 8. and from thence he might be induced so to understand them himself. And, then, when he took that to be the sense of St. John's words, he might procede surther, and say, "Of the sather, son, and boly spirit, it is writen, These three are one."

I have no great opinion of mystical interpretations. But, as to the justnesse of this interpretation, perhaps more might be alleged for it, than for some other applications of texts, in the fathers, and even in St. Cyprian's works. For the father bore testimony to Christ, at the water, or when he was baptized; saying, This is my beloved son, in whom I am well-pleased. The son bore testimony, by his blood; dying as a martyr, or witnesse to the truth. The boly spirit bore witnesse, by that remarkable essusion, on the day of Pentecost, and afterwards; imparting such a number and variety of spiritual gists and miraculous powers to the disciples of Jesus, and in testimony of his being the Christ.——But, whether the interpretation be just, or no, many imbrated it. And St. Cyprian might do it, as well as another.

"Yes (you will say) but interpreting is one thing; and saying, "So it is writen, is quite a different thing." In answer to which, I would observe, that St. Caprian has, in other instances, quoted scripture, more by his sense of it, than by repeting the words of the text. Thus (de orat. domin. c. 4.) instead of, Lead us not into temptation, he quotes it, suffer us not to be led into temptation. And, Rev. xix. 10. Worship thou the Lord Jesus; instead of, Worship thou God.— Which were not different readings; but St. Caprian's own interpretations. And why might he not understand ver. 8. of this chapter

chapter in a mystical manner? And give the sense in his own words, here again; and say, "Of the sather, son, and holy spirit, it is "writen, These three are one?"——For my own part, I make no doubt but that was the sact; and that, from St. Cyprian's so interpreting, after Tertullian, that interpretation spread, and prevailed, especially among the African churches.

The third Latin father produced, in favor of this disputed passage; is St. Jerome; who lived, some time, at Rome; but mostly at Bethlehem, in Judea, where our Lord was borne. He florished in the latter end of the fourth or begining of the fifth century. He was a very learned man; well acquainted with the scriptures; and read them much, in Hebrew, Greek and Latin. He is reckented to have made that translation, which is now called the vulgar Latin; and very much to have read both the Greek and Latin fathers. So that his testimony to the genuinenesse of this disputed tent; must be very considerable.

The reason why Jerome has been appealed to, in this point, is, that there is, in several Latin Bibles, a preface to the catholic epiftles, which goes under his name, and which pretends " that all the " Greek copies had the seventh verse, and complains of the Latin " translators, as unfaithful, for leaving it out." But several learned men, and even some who plead for the genuinenesse of this text, have given up that preface, as fourious. Their reasons for rejecting it, are such as these, --- It is not in St. Jerome's catalogue of prefaces: it is often found in Latin MSS, without his name: it makes use of the words [canonical epiflies;] whereas St. Jerome's title for them was [The sathelic epifles.] That preface is prefixed to some Latin copies of the catholic epifles, and yet the disputed text is not inferted in this fifth chapter of the first epittle of St. John; which shows, that the antient copies, from which such transcripts were made, had not the disputed passage: though the transcribers had the folly to infert that preface. - Again; The preface is not found in some of the best and most antient MSS. of St. Jerome's version. And (what is more) that preface infinuates one falshood; and afferts two other direct and notorious falshoods. It infinuates, that all the Greek copies of the New Testament had this verse, whereas none of them had it; nor has any of the genuine works of the Greek fathers once mentioned it. And Jerome, above all men, who was io conversant in the Greek copies of the New Testament and in the Greek fathers, must needs have known this to have been a direct falshood. Again; the Preface affects that the Latin translators were U 2 unfaithunfaithful, in leaving out the testimony of the father, the word, and

the spirit, and that he [Jerome] had restored it.

One would, indeed, wonder that neither the forger of the preface, nor any of his friends, should examine the Greek copies, before he ventured to affert so many falshoods; but he found it, very probably, in some Latin copy, either inserted in the margin, or in the text; and looked no further. For which Mr. Cassey has very well accounted; by observing, that the knowlege of the Greek language was then so uncommon, that he was not able to do it. "For, long before, and longer after, the making of this presace, the fathers of the Latin church were generally ignorant of the Greek tongue: as may be made out, from history and from their works; if it were worth while."

But to procede; St. Austin (who was intimate with St. Jerome, kept a correspondence with him, read his works, and more especially his Latin version of the New Testament) has never once, in all his very voluminous works, mentioned the disputed text. And, therefore, it is utterly improbable that St. Jerome should have restored it. But, what may put the matter out of all dispute, is, St. Jerome himself, in his genuine, voluminous works, hath never quoted this disputed passage; notwithstanding he had often such abundant occasion for it. And whoever is acquainted with the spirit of that father, would have expected to have heard him often glorying, in his restoring such a remarkable passage; loudly alarming the world with the treachery, or carelessinesse, of those who had left it out; and guarding the christian church against so great an omission, or so wicked a mutilation of the sacred writings.

As to what Victor Vitenfis has faid, towards the conclusion of the fifth century; or others, in later ages; it cannot be of much moment. And therefore I shall say nothing to such late testimonies.

II. In favor of this text, it is alleged, that it is found in several

antient MS. copies of the Greek testament.

Dr. Bentley (in his Phileleutherus Lipfienfis, p. 68.) fais, "The present text was first settled, almost two hundred years ago, out of several MSS, by Robert Stephens, a printer and bookteller at "Paris: whose beautiful, and (generally speaking) accurate edition has been, ever since, accounted the standard, and sollowed by all the rest."

Concerning which, it may be proper to remark, That Robert Stephens was, indeed the King's printer; but no otherwise a bookfeller,

feller, than as he had the privilege of felling those books, which he himself printed with the King's types; the finest, at that time, in the world.

The office of King's printer in France, was then confidered, as proper only for a person of great learning. And, accordingly those, who succeeded, for a great while afterwards, were men of the first rank for literature, in that country; and most of them some way related to his family. His immediate successor was Adrian Turnebus, as eminent and judicious a critic, as any, since the revival of learning.

In setling the text of the New Testament, Robert Stephens, made use of several antient MSS. And it was for some time thought, that seven of those MSS. had this disputed text. But, upon examining the matter more narrowly, it has been sound that none of

those seven MSS, had any part of the first epistle of St. John.

Robert Stephens, in his noble Greek Testament in Folio, 1550. marked out the words [in beaven;] as if they had been all that was wanting in those MSS, which had this epistle. Whereas he ought to have marked out all the following words [in beaven, the father, the word, and the spirit; and these three are one. And there are three that bear witnesse in earth.] For, from a fresh examination of his MSS, it appears that all these words are wanting.

The author of the memoirs of The life and writings of Dr. Waterland, p. 79, &c. iais, " Stephens's semi-circles, in the Greek edi-" tion, are, no doubt, wrong placed; and were put right (agree-" ably to all Greek MSS.) in the Latin edition, 1545. which I have feen *. Whether he put them wrong, in his famous Greek " edition, on purpose, is not certain: but it is very certain, that " he did not scruple varying from his MSS, and has varied from "them all, and from the Complutense and Vulgate too, in seventy " places, at least, which I have observed. And Dr. Mill himself, " in defending the text, speaks diffidently about the position of the " semi-circles, in Robert Stephens's famous edition, 1550. and saw " very planely (though Stephens pretended, in the preface of his " editions, 1546, 1549, that he never varied a tittle, from the " greatest number and best of his MSS.) that he frequently varied " from them; and, as I have observed, from all of them; and " made many additions to the text, from other precedent, printed " copi.s."

As

^{*} F. Simon (Vol. II. c. 11.) has observed the fame, as to other editions of the Latin Te ament.

As to all which, I would observe, That that of 1545. was one of his Latin editions, which were censured by the Sorbon: and, if it has any such marks, it is a wonder they should take no notice of them. However, as I have not seen that edition; and that author affirms he has seen it, I would acquiesce in his testimony.

The semi-circle at the begining is right; and to suppose that Robert Stephens placed the latter mark wrong on purpose, seems to be without foundation. Whoever reads his life, writen by Mattaire, will (I believe) find no reason for such an imputation. On the contrary, all the evidence of extensive learning, indefatigable diligence, and zeal to promote useful knowlede, and particularly that of the scriptures, appears so full, through his whole conduct, as must (I think)

fufficiently clear him of any fuch fuspicion.

Besides, as the place, where the latter mark is fixed, obscures the sense, and spoils the antithesis with the words [in the first in earth] of the sollowing verse: he certainly could never have imagined that such a design could long escape observation and surther inquiry; especially as his father-in-law Colinaus, had less the whole out, in his edition at Paris, 1534. And, therefore, it seems more reasonable to suppose that the mistake might arise from the mark itself, which is so small, as might easily be overlooked in correcting the sheet.

And, as to his varying from his copies, &cc. it feems plane, from his preface, that he had not an opportunity to collate all the copies himself. And, therefore, it might not always be in his power to give the reading of every particular copy; as he depended on the collations of other persons.

As to the censures, which the Divines of Paris passed upon Stephens's editions of the scriptures, they deserve no regard. For they were such a sett of ignorant, stupid wretches, that their censures ought rather to raise his character, with all lovers of learning and liberty.

The sum of the matter is, Robert Stephens was a learned, worthy man; and, therefore one would not willingly suspect that he placed the latter semi-circle wrong, on purpose. However, in his samous Greek Testament 1550, it is wrong placed; and his MSS, are, upon the strictest examination, found to want this disputed passage.

Though Stephens's MSS. in favor of this text, must be given up; yet it is insisted upon, "that Erasmus speaks of a British" copy, which had the disputed text: and that, upon the authomity of that MS, he inserted it, in his third and following edi-

" fions;

"tions; though he had left it out, in his first and second editions." But it does not appear that Erasmus ever saw any such thing himself; though it does appear that he had a bad opinion of it; for he sais, "I suspect that copy to have been corrected by ours, &c." And he planely acknowleges that what induced him to insert the disputed text, was, ne sit ansa calumniandi, that he might not give an handle to any to call him an Arian, or suspect him of berese.

Besides; what is become of that British copy? The MSS, which Stephens had out of the French King's library, were reposited there, and are still found in that library. And such valuable treasures are not usually lost; but highly esteemed, and preserved with the greatest care. No body in Great-Britain has ever pretended to have seen that MS, since the days of Erasmus. Nor can it be found, though often and earnestly inquired after; and that, by numbers of persons so much interested in so remarkable a testimony.

Another MS. has been referred to, which is now lodged in the library, belonging to the university of Dublin. It formerly belonged to the pious and learned Archbishop Usber; and is called Codex Montfortius, by Bishop Walton, in the English Polyglot; and by Dr. Mill,

in his Protegom. and notes.

The learned author of The Memoirs of the life and writings of Dr. Waterland (p. 79.) gives this account of it. "The Dublin MS." now has it [i. c. the diffuted text,] writen (as I am told, by one who has feen it) in a different hand (as all the epiftles are) from the rest of the MS. It appears thence probable, that that part of the MS. has been added; since the time of Archbishop Usber, in whose collations it is not found. And who, no doubt, would have given an account of the epistles, and especially of so famous a passage; had he met with it, in this Dublin MS."

Mr. Caster calls it "a modern MS. probably translated, or corrected, from the Latin vulgate." Dr. Mill sais, "it is writen is a modern and carelesse hand; with some things bloted out, and others interpolated." Other learned men have observed that the form of the letters is the same with that of our printed." Greek testaments, with accents and spirits." So that it may possibly have been writen since the invention of printing, and from a printed Greek Testament. However, it is generally allowed to be a carelesse performance; of no great value, antiquity, or authority.

Again; we have been refered to another MS, which is in the King of Prussia's library, at Berlin. That MS, has, indeed, thee disputed text. But then it is acknowledged to be a late transcript.

from

from a printed Greek Testament, and particularly from the Complutensian edition; which the ignorant transcriber has followed so closely, as to copy, exactly and without variation, even the very errors of the

printer.

And, finally, as to the Complutenfian, which was the first edition of the Greek Testament; which (though printed) Stephens has numbered as the first of his MSS. And from whence, most probably, he took this disputed passage, and inserted it into the sacred text; That can be of no authority, beyond that of any common Greek Testament; any further than it is supported by antient MSS. The Completensian Polyglot was published at Alcala, or Completion, in Spain, anno 1514, under the countenance of Cardinal Ximenes : and the editors fay, in general, " That they followed the best and " most antient MSS, of the Vatican." But, upon examination, that turns out (with respect to this disputed text) much like the story of its being in feven of Stephens's MSS. For the most antient and most correct copy, in the Pope's library, in the Vatican, at Rome, --- that Vatican MS. I say, which is so highly extolled, and reckoned to be one of the most antient and valuable MSS, in the world, has not this disputed text. Notwithstanding it has been faid that it was recommended to the editors, by Pope Leo, as the ground-work and standard of the Complutenfian edition; to which they were to keep; and to note the variations of other copies from that, in the margin.

Mr. Wetstein [in his Prolegom. N. T. p. 127, &c.] has alleged what renders it dubious whether they had any Vatican MS. --- not only from their varying in so many places from the best Vatican copy; but from the order of things, in point of time and place. —

Leo X, who was the Pope, by whose favor they are supposed to have had those MSS. did not come to the Popedom, time enough, to have furnished them, in Spain, with such MSS. before they undertook that work. For he (being then sick) was chosen Pope, not a year before that edition was published. And they are supposed to have been about sisteen years in preparing and publishing of it. —- Since that, Pope Urban, having recommended those MSS, in the Vatican to be examined, it was found that all of them, which have the sirst epistle of St. John, want this seventh verse. And F. Simon has observed very justly, That, when the publishers of the Complutensian edition published this disputed text, they followed the

reading of the Latin copies here.

III. Though antient versions have been alleged, in favor of the genuinenesse of this disputed passage; yet none of the most antient appear to have had it. And how it might, probably, come into the lesse antient, or more modern, versions, will be shown hereafter.

Having considered what is commonly alleged for the genuinenesse of this disputed passage; Let us

II. Procede to confider the evidences against it.

There are some internal and incidental marks, which may render it suspected. For instance, there is no such expression in the whole bible, besides; and the sense would be complete, and the connection more clear and better preserved, without it. — The spirit is mentioned both as a witnesse in heaven and on earth. So that the six witnesses are thereby reduced to sive; and the equality in number, or the antithesis, between the witnesses in heaven and on earth, is quite taken away. — Besides; what need of witnesses in heaven? No one there doubts of Jesus's being the Message. And, if it be said, that father, son and spirit were witnesses on earth: then there were five witnesses on earth, and none in known.

The incidental marks of its not being genuine are such as these; — Truth is uniform; and the arguments from sacts, plane and easy. Whereas, there is the most amazing perplexity and confusion among those who have attempted to account for its not being in the antient MSS. versions and fathers. Some have pretended that the transcribers lest out these words, because of the two sentences ending alike. But, as to the words in dispute, the two sentences do not end alike. And, if one or two transcribers had lest out a verse, others would have retained it. As we see, in other passages of antient authors of all kinds. But it does not appear, that one of the antient Greek MSS. have, or ever had, this disputed passage.

Some have alleged, that ver, 7, 8. were not in the original copy of St. John's epifile, as we now read them; but that the Arians inferted the last words there, [These three are one; or agree in one;] to show that the unity of sather, son and holy spirit is none other than like that of the water, blood and spirit; i.e. not an unity of substance, but in consent or harmony. — And that thereupon the orthodox lest out the seventh verse, to take that argument out of the hands of the Arians: but lest in, the words, which the Arians had added; as thinking they could not, then, do them any harm. — But why were the orthodox so carelesse, as to let the Arians get into possession.

possession of their copies? And soist in so singular and remarkable anaddition? Or why were they so rash, as to strike out the words of the apostle? And so complaisant as to leave in; the addition of the Arians? Others are very positive that this text was wrote by St. John; but that the Arians, being bereties, erased it out of all the Greek MSS. to remove such a proof of the common doctrine of the trinity. To which, Dr. Mill replies, with scorn and indignation, "How should the Arians put out these words, which were out already, 150 years before Arian was borne?"

Another argument of its not being genuine is the great variety and confusion in those later MSS, which have ver. 7. Some of them have the seventh verse after the eighth, others before it. Some have it interlined between ver. 8. others in the margin, over-against ver. 8. and others, at the bottom of the page; scarce any have it in the text itself. And, in reciting the words, they also greatly differ; some having more of them, some sewer. Some one form of words; others, another; just as scholiasts or revisers have seen proper. — Now these are shrewd signs of want of evidence: and that they had not clear and authentic copies to follow, in what they did insert.

But let us passe on to the main facts: from which the evidence will rife much higher. There are MS. copies of the New Testament in Greek, not only in London, Oxford and Cambridge; but also at Paris, Rome, Venice, Bafil, and many other places all over Europe; in public libraries and in private: and those of all ages from 300 to 1000, or 1200, years old. And yet this disputed passage is not found in any one of them, that is justly esteemed for its antiquity and authority. The famous old MS. in the Pope's library in the Vatican, at Rome, has not this disputed passage. And yet Dr. Mill reckoned that MS. above 1200 years old, and of great value. The Alexandrian MS. in our King's library, at Westminster, which is of very great antiquity and of inestimable value, has not this text. I might reckon up a great many more MSS, by name; and point out their antiquity and other excellencies. But it may fuffice to observe, that this passage is not yet found in any one MS. of the Greek Testament, justly celebrated for its correctnesse, or antiquity.

The antient versions have not this disputed text. It was not in the Italic, or old Latin version, before the time of St. Jerome. It is not in any of the oriental versions, the Syriac, Arabic, Ethiopic, Coptic, or Persic; no nor in the antient copies of the Armenian version. It is not in the Russian, nor in the old French version. And there is

even

even a great number of MS. copies of the vulgar Latin, in various

parts of Europe, in which this text is not found.

It is not once quoted, in the genuine works of any one of the Greek fathers; i. e. it is not found in Clemens Romanus, Ignatius, Justin Martyr, Irenæus, Clemens Alexandrinus, Origen, Alexander Bishop of Alexandria, Eusebius, Athanasius, Epiphanius, Didymus of Alexandria , Bafil the Great, Gregory Naziannen, Gregory Nyffen, Chrysoftom, Cyril of Alexandria, &c. &c. &c. And their bare filence is not all; but it must be observed that many of them wrote professedly on the trinity; the deity of Christ and of the spirit; their unity, equality, confubstantiality, &c. that, to prove these things, they ransacked the whole Bible, and made use of all forts of arguments: that they not only wrote separately, but many of them kept a correspondence with others; and sometimes they met in great numbers, in fynods and councils, to establish these points, as articles of faith: that to prove the unity of father, son and spirit, their coequality and consubstantiality, they often alleged, John x. 30. Nay, that they quoted this first epistle of St. John, the fifth chapter, and even the fixth and eighth verses; but, in all their numerous, genuine writings, which confift of many Folios; and, more efpecially in the whole Arian controverse, they never once quoted this disputed text. Though it is now much more quoted, on such occasions, than any other text; and it would have been much more to their purpole, than the passages which they alleged; if there had, then, been any fuch words in the writings of St. John.

As to the Latin fathers. — The author of the treatife about the baptism of beretics, supposed to be cotemporary with St. Cyprian, hath quoted the sixth and eighth verses, but taken no notice of the 7th. Which, as it shows he knew nothing of the 7th verse, affords a very strong and cogent argument for the supposition that neither had St. Cyprian this text in his copies. [See Dr. Lardner's credibility

of the gospel bistory, &c. Part II. Vol. IV. p. 885.]

We might mention the names of a great number of Latin fathers; and make the like observations concerning them, which we have already made, concerning the Greek fathers; viz. that they have never quoted the words, relating to the three witnesses in heaven, the father, the word and the boly spirit; even when they were writing about the trinity, and alleged great numbers of texts, which do not appear to found so well to their purpose. And some of them also quoted the words of the fixth and eight verses, but not the seventh verse the passage in dispute.

Again; Didymus of Alexandria, in the 4th. Bede, in the 8th and Oecumenius, in the 11th century, wrote, each of them, a commentary upon this first episte of St. John. But so far were they from explaning this disputed text, that they have not so much as mentioned it; which shows that they either knew nothing of it, or did not believe it to be genuine.

To fum up the whole matter. - The true state of the case seems to have been this. " As these words were not writen by St. Yohn " himself, they were not in any antient MS, or version; nor known " to any of the antient fathers. But Tertullian applying these words of ver. 8. [These three are one,] to father, son, and holy " spirit; St. Cyprian took that for the mystical interpretation of ver. 8. " By him, Facundus, Eucherius, Fulgentius, St. Austin, and others, "were led into that interpretation. And, very probably, St. Cy-" prian himself, or rather some of his admirers, wrote that inter-" pretation, in the margin, over-against ver. 8. as a glosse. And, by some future transcriber, it was incorporated into the text itself. "There are, at this day, several MSS. both Greek and Latin, " which have it in the margin. And fuch infertions of explanatory " words, or phrases, from the margin into the text, are common in " MSS. St. Jerome, in one of his letters, sais, that an explanatory " note, which he himself had made, in the margin of his Pfalter, " bad been incorporated by some transcriber into the text. " Dr. Mill points out many fimilar instances.

" The English Polyglot and fix other editions of the Syriac New Te-" stament, inform us, that the Syriac version has not the seventh verse. " Tremellius, likewise, observes the same thing; but, in a marginal " note, he has translated the seventh verse into Syriac: though he " dared not infert it into the text, in his edition. However Gui-" birius inferted it, contrary to the authority of all the Syriac copies, " both printed and manuscript. And, after him, Schaaf, without " the authority of one MS. copy of the New Testament in Syriac, " hath likewife, in his edition of the Syriac New Testament, boldly, " without any apologie, and without any mark of diffinction, in-" ferted Tremellius's translation into the text. Thus we fee, by " what steps, it might be, at first, brought into the text. Some " zealous men have called it a grand forgery. But it is possible " that the transcriber, who first inserted it, in the text, might ap-" prehend that, as he found it interlined, or in the margin, it had " been omitted by the former copyist: and that therefore he did " well, in supplying that omission. Others again copied after him.

"And thus it got into some sew (but not into the generality) of "Latin copies. From those Latin copies, or quotations from thence, it was, very probably, translated into Greek; and inserted into the text, in some modern MSS, and interlined, or put in the margin of MSS, of an older date. As it is now sound to be, in several MSS. Greek and Latin, in both public and private libraries.

"To make it spread, some busy body, about the eighth or ininth century, by a pious fraud, forged the preface to the catholic copifles, under the name of St. Jerome. And, to give it the authority of antiquity, ascribed the restoring of this disputed text, in the Latin copies, to that learned father; at the same time complaining of the unfaithfulnesse of the Latin translators, for leaving it out. From thence it appears that, when that preface was forged, the disputed text was in very sew Latin copies. But such a preface, under the name of St. Jerome, would induce. many, for the suture, to insert it.

"Thus it may be accounted for, why it is not found in the antient"
"Greek MSS. or the antient versions: why it is not quoted by the
"primitive fathers: why it appears more early in the Latin, than
"in the Greek MSS. And how it comes to be in our printed expices,
"at this day."

However, foon after the invention of printing, there were published fix famous editions of the Greek Testament, which have not this paffage. The fost edition of Eramus, 1516, his second edition, 1519. Aldus, 1513. Haguenau, 1521. Strasburg, 1524. Colinaus, at Paris, 1532. Belides several editions in Holland, copied from them. This disputed text was also left out, by Luther, in his translation of the New Testament, as likewise by Zuinglius and Bullinger. In our English Bibles, printed in the teign of King Henry the VIIIth, and Edward the VUb, the words were marked our by a parenthesis; or printed in a disferent letter; or both; as also, in one edition, in the reign of Queen Elizabeth; - to denote that they were wanting in the original; or were, at least, of very dubious authority. - But, now, they are printed in the fame letter with the rest of the epistle; as if they were undoubtedly genuing. Whereas it appears (I suppose) that, instead of printing them in the fame character, they ought to have been intirely left out.

The END of the FIRST DISSERTATION.

DISSERTATION II

Being an explanation of I JOHN V. 16, 17.

If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

All unrighteousnesse is sin: and there is a sin not unto death.

T has been very justly observed that obscurity is the fruitful mother of a variety of interpretations. It would not be very easie to produce all the interpretations of this passage, antient and modern; nor would it answer any good end, that I know of.

I shall chiefly insift upon that, which I take to be the true interpretation; of which I had the first hint from a learned correspondent, some years ago. And I the rather inlarge upon this; because I know of no commentator, or critic, who has so much as hinted at it, except *Dr. Whithy*; who has just mentioned it, but seemed very dubious whether it would hold, or no.

The grand view of this epifle was to guard the Jewish christians against those judaizing, false prophets, who would have accommodated the gospel to the taste of the unbelieving world: and, with that view, denied that Jesus was the Christ; and that he had a real body, or really suffered and died. The true christians had in prospect the unspeakable blessing of eternal life, ver. 13. But it was only upon condition that they persevered in believing Jesus to be the Christ; and adhered to the purity of his religion.

Moreover; a faithful adherence to the christian religion had not only the promise of sternal life; but was, in the apostolic age, very commonly accompanied with a power of working miracles. And (ver. 14, 15.) they, who were favored with that power, had a thorough trust and confidence in God: that, if they prayed for any

thing,

thing, of that kind, according to the will of God, intimated to them by an immediate impulse of the spirit, he would readily hear them, and grant what they requested. The end, of granting such a miraculous power, was, for the spreading of the gospel; by converting unbelieving Jews and heathens; or for the confirming christians in their most holy faith.

The particular case, which the apostle had in his eye, he mentions, ver. 16, 17. " If any christian, by an impulse of the spirit. " was informed that any christian brother had fined, in such a " manner, or to such a degree, as to draw down a disease upon. " himself, as a judgment from God; and yet that the disease was " not to terminate in death, but to be miraculously cured by him; " --- in such a case, he was to pray to God. And God, in an-" fwer to his prayer, would grant life and perfect health, unto fuch. " christians as had fined a fin, which was not to end in death. "There was a fin, which drew down upon the guilty person a dis-" ease, that was to end in death. The apostle advised him, who, " upon some occasions, had the power of working miracles, not to " pray for that. For praying for a miraculous cure, in such a case, " would have been fruitleffe and vain."

It may, upon several accounts, he of service to clear up this. paffage. Which I shall attempt, by indeavoring to explane,

(1.) What was the fin unto death, and what the fin not unto death,

(2:) How the christians could know, when any christian brotherhad been guilty of the one, or the other, of those fins.

(2.) How they were to act; in consequence of that knowlege.

(4.) Mention some corollaries, or deductions.

(1.) It is proposed to explane what was the fin unto death, and what the fir not unto death.

To clear up this point, we must consider the state of things in . the apostolic age. God sent out a few men, from Judea, to overturn the religions, which had been long in possession; and, upon. their ruines, to plant christianity. The apostles had no riches, or places of profit and honor, to bribe mankind to become their converts. No catholic king, to erect the holy court of inquifition; nor grand menarch, with his dragoons and gallies, to make men. professe themselves christians, or to punish such as refused.

Perfecution, upon the account of religious sentiments, was contrary to the very spirit of our Lord and of his religion. And the

christian.

christian law, in the New Testament, gives no incouragement to any such thing. All, that a christian church could do, to punish any of their own members, who behaved irregularly, was only to passe a censure upon his conduct, and avoid his company. "If any one, who was called a christian brother, was a fornicator, a covetous person, an idolator, a railer, a drunkard, or a rapacious person; with such a one, they were not to eat; i. e. at a common meal. But they were to disown him, or to shun all familiar society with him: and, in that manner, put away from among them that wicked person," I Cor. v. 11, &c. As to the unbelieving world, they had nothing to do to judge, or censure, them; but were to leave them to the righteous judgment of God, who would deal with them as he saw proper.

But though christians, of themselves, had not the power to inflict any other punishment than a church-censure, even upon such offenders as belonged to their own body; yet almighty God did sometimes see proper to punish them, in a very remarkable manner, by sending upon them some bodily disorder; and, in the case of

great crimes, even death itself.

It was not by the power of St. Peter, but by the power of our Lord Jesus Christ, that Annanias and Sapphira were struck dead, for attempting to impose upon the holy spirit of God; at a time, when there were so many bright and shining evidences of his being a spirit of extraordinary knowlege, as well as power, Alts v. 1, &c. We do not, indeed, find that this power was any more carried to so great a length, as to strike offenders dead, immediately and upon the spot. Yet Bar-Yelus, the Magian, was struck blind; for attempting to prevent Sergius Paulus, the proconful of Cyprus, from hearing St. Paul preach the christian doctrine, Acts xiii. 9, 10, 11. which is the only instance upon record, where this power was exercised upon any who were not professed christians. It was, indeed, very sparingly exercised upon professed christians. For, ver. 18. he, who was borne of God, and behaved according to his christian obligations, kept himself from such sins, as drew down those remarkable diseases. And the evil one (to whom the Jews ascribed the inflicting various calamities, and even death itself) could not hurt, or inflict any fuch disorders upon, him. But, when professed christians forgot their obligations, and behaved unbecoming their chriftian profession; then they were chastened of the Lord; not for their destruction, but for their edification, 2 Cor. x. 8. and xiii. 10. Indeed, fuch corrections were many ways ufeful. They, foractimes

33; 35.

deterred base-minded men from creeping into the church, with finister, unworthy views; or continuing there, with such views. For they struck an awe into the minds of the whole church, and of as many as heard of them, Acts v. 11; 13. And they were, in most cases, very likely means of reforming offenders themselves. Or (as the apostle expresses it, I Cor. v. 5.) it was for the destruction of the flesh, that the spirit might be saved in the day of the Lord. With which compare what he has faid, 2 Cor. x. 8.

Some of the christians at Corinth behaved in a very unbecoming manner at the Lord's table. The rich refused the poor a share in their provisions, and indulged themselves to excesse; so that some were hungry, while others were drunk. That and any other like irregularity, at the Lord's table, was their eating and drinking unworthily, and not difcerning (or diftinguishing) the Lord's body, I Cor. xi. 29, 30. "And he, who eat and drank so unworthily, eat " and drank damnation, [or rather judgment,] unto himself: not " discriminating the Lord's body. For this cause (sais the apostle) " many are weak, and fickly, among you: and many fleep, i. e. the " fleep of death."

In the cases first mentioned, the divine judgments sell on the guilty, upon the prædiction, or denunciation, of an apostle. And none but apostles were honored with such a power. But the judgments, which befel the Corinthians, for their indecent behavior at the Lord's table, seem to have been inflicted on them, immediately by the hand of God; and without any apostle's foretelling that they would happen. The same is (I think) true, concerning the case spoken of, James v. 14, &c. For, when any christian was sick. he was to fend for some of the elders of the church, who had the power of working miracles. And, upon their anointing him with oil, in the name of the Lord Jesus, and praying over him; his sins were to be forgiven him, or the disease (which had been the punishment of his fins) was to be miraculously cured, ---- For it does not appear that those diseases had been inflicted upon the denunciation of any apostle; but immediately by the hand of God; because of fome great crime, of which they had been guilty. In general, it may be observed, that death is the wages of sin; or that it was sin, which brought ficknesse, diseases, and death upon mankind. And that, under the Old Testament, and more especially among the Israelites, the antient people of God, particular and great crimes were threatened with, and sometimes drew down, diseases and other judgments, or even death itself. [See Gen. ix. 5, 6. Exod. xxxii. Y

33: 35. Lev. x. 8, 9, and xvii. 9, 10. and xx. 1,—6. Num. xii. 10, &c. and xv. 30,—36. and xvii. 31,—35. and xviii. 22. and xxxv. 30, 31. Dent. xiii. 5,—11. and xvii. 2,—7. and xxviii. 15; 21, 22. 2 Sam. vi. 7. 1 Kings xiii. 24. 2 Kings v. 27. 2 Chron. xxvi. 16, &c. Pf. xxxvii. 9, &c. and cvi. 16, 17, 18.] And that great his brought on difeases and other great calamities, was the common opinion of the fews, both before, and in our Savier's time; see fobn ix. 2. with which compare 2 Sam. xii. 13. If. xxxiii. 24. 2 Chron. vii. 14. John v. 14. Matt. ix. 1,—7. Mark ii. 1,—12. Luke v. 17,—26. and the note (f) on fames v. 15.

Now, as God had treated his antient people, the Israelites, in a most remarkable and distinguishing manner, under the law: so did he treat the christians, the subjects of the Messiah's kingdom, at the first crecting this spiritual kingdom; ---- punishing some of the more irregular, and (perhaps) otherwise incorrigible offenders, with some

remarkable disorders, or even with death itself.

A fin, which brought on a disease, that ended in death, was called a fin unto death. And those crimes, among the Jews, which brought on diseases, that were afterwards cured, might have been properly called, fins not unto death; as those, that were mortal,

might as properly have been called fins unto death.

Many have supposed that the sin unto death was one particular crime. But it was no more one particular crime, than the fin net unto death. The one, or the other, was any vicious habis, or any great and notorious transgression of the divine law. Idolatry was the crime, which most frequently exposed the Jews to the extraordinary judgments of God. And, from ver. 21, it appears probable that idolatry was one of the crimes, which rendered the christians, in St. Yohn's days, liable to difeafes, or death. And, therefore, he gave them that exhortation, Little children, keep yourselves from idols. ---- For incest, one of the Corintbians was delivered (or threatened to be delivered) over to Satan, for the destriction of the sligh; that bis spirit might be faved in the day of the Lord. And it had that good effect upon him, to bring him to fincere repentance, 1 Cor. v. 1, Gc. 2 Cor. i. 6, Gc. Because of their blaspheming, or railing against, and reviling, the true christian doctrine, Hymenæus and Alexander were, by St. Paul, delivered over to Satan, 1 Tim. i. 20. though it does not appear to have had that good effect upon them, as to bring them to repentance and amendment.

Dr. Lightfoot (Vol. II. of his works, p. 622, 623.) takes notice that delivering a person over to Satan, was a phrase well known to the antient Jews; and meant more than excommunication; ---- even delivering men over, by miracle, to diseases, or death. Which may help to explane the evil one's not touching him, that was borne of God, and behaved becoming his christian ingagements. But the disorderly christian, the evil one touched; inflicting upon him diseases, or death.

That the bodily weaknesse and sicknesse, which besel offending christians, were only temporal judgments, will be easily allowed. But it has been generally thought that the fin unte death was some sin, which brought on the second, or eternal death. Whereas it may, in part at least, incline us to think that that death was only temporal death, to reflect that the life, granted unto him that had fined a fin not unto death, was only temporal life; or, for a few years, prolonging this temporal life. But (what is more) these seem, in general, to have been temporal judgments, inflicted upon offending christians, to bring them to repentance, and to prevent the second death: or for the destruction, or mortification, of the flesh; that the spirit might be saved in the day of the Lord. Accordingly, it is faid, concerning the christians at Corinth, who were visited with fuch divine judgments (as weaknesse, sicknesse, and death) that they were so chastened of the Lord, that they might not be condemned with the wicked world, at the last day, I Cor. xi. 32. Ananias and Sapphira may be looked upon as exceptions to the general rule. For they were struck dead, all at once: and, therefore, could have no time to repent. But the other offending christians, here refered to, were visited with such bodily disorders, as gradually brought on death. They, therefore, had an opportunity to repent of those particular crimes. And one great end, in inflicting fuch diseases (as has been observed, once and again) was to bring the offenders to repentance.

The fin of Gebazi seems to have been a fin unto death, 2 Kings v. 27. Whereas the fin of Miriam was a fin not unto death, Nom, xii. 10, &c. They had, both of them, by their sie, brought on a leprose, as an extraordinary judgment from God. Gebazi's was incurable, and therefore unto death. Whereas Miss, according to a prophetic impulse, prayed for his sister Miriam; and the was missiculously cured. And therefore her's was a fin not unto death.—When Lazarus, the disciple and friend of John, was sick and sied; if he had continued, like the generality of mankind, in he state of the

dead, untill the last day; that sicknesse would have been unto death: but then, not unto the second, or eternal death; for Lazarus was a pious and virtuous man. However, as our Lord designed to raise him so soon to life again, he said, John xi. 4. This sicknesse is not unto death; meaning, not to a final or lasting death; or that he did not design, then, to let him continue long in the state of the dead.——— In like manner, when one of the christians was miraculously to heal his diseased christian brother, and prevent his dying: then the sin, which had drawn down that disease upon him, was said to be not unto death. If none of the other christians had the power to heal him; but the disease, which his sin had brought upon him, was to end in death; then it was, evidently, a sin unto death.

In these two expressions, a sin unto death, and a sin not unto death, there seems to be an allusion to those sins, under the law; for which God had, or had not, appointed a sacrifice, Those sins, for which God had appointed no sacrifice, were capital crimes, or sins unto death. But, where a sacrifice was appointed, they were not capital crimes, or sins unto death.

II. It was proposed to show how the christians could know, when any christian brother had been guilty of a sin unto death, or not unto death.

As to the fin unto death; —— perhaps their having no impulse to pray for a diseased person, might be a sufficient intimation that the distemper would end in death. But a sin not unto death could not be known, any other way, than by a divine impulse, or immediate revelation. For, without that, it was impossible to know certainly that they should be able, by praying, miraculously to cure their christian brother of his malady.

None of the christians, no not even the apostles of our Lord, could work miracles, when, where, of what kind, or upon what sort of persons, they pleased. For that reason, strangers were sometimes cured; while some of the christians died, or continued to labor under some great bodily disorders. For that reason, St. Paul lest Trophimus sick at Miletus, 2 Tim. iv. 20. and, with unspeakable anxiety of heart, saw Epaphroditus, the Philippian, sick at Rome, and nigh unto death, Phil. ii. 26, 27. and did not mend Timothy's sickly constitution; but advised him to leave off drinking water alone; and mix a little wine with the water which he drank, because of his bad digestion, and frequent disorders, 1 Tim. v. 23.

When the apostles, or other christians, were to work a miracle, the spirit directed them; —— ordering them to pray, to anoint with oil, or lay their hands on, the person to be healed; or to say, Jesus Christ makes thee whole; or the like. The power of effecting the miracle was not theirs, but our Lord Jesus Christ's; who, by an impulse of the spirit, directed them to set about the working that miracle; and assured them that he would then accompany their word, or action, with a miraculous operation.

That the christians, to whom St. John wrote this epistle, had the gists of the spirit, or miraculous powers, is infinuated, once and again. See chap. ii. 20; 27. and iii. 24. As, therefore, they had the spirit, St. John does here direct them to be guided intirely by the spirit, or to wait for the divine impulse; and not attempt

working a miracle, without previous, divine admonition.

Working a miracle must have been a very agreeable and desireable thing: --- in one moment, to give perfect health to the fick, and strength to the weak, the lame, or the maimed; to make, or oblige, a number of friends, without gratification or reward; and to manifest how highly they themselves were favored of heaven, in being honored with such an extraordinary power; to gain the gratitude and good-will of the person cured, and of his friends; and lay them under the strongest and most lasting obligations; and finally, to raise the esteem and veneration of the generality of persons around them; must have been very desirable and tempting things, and which most men would ardently wish for. ---- It is not, therefore, to be wondered, if some over-zealous and forward christians tried towork miracles, fometimes, of their own heads; and when they had no impulse of the spirit to direct them to set about so extraordinary a work, or to affure them of successe. But it was very proper, in the apostle, to check such rashnesse and forwardnesse, which he does, here, by charging them not to pray, in such a case. For, instead of converting unbelievers, or confirming christians in their most holy faith; by such idle and fruitlesse attempts, christianity must greatly have suffered. They, therefore, were to wait for what St. James calls the prayer of faith, and the inwrought, or inspired, prayer of the righteous man, James v. 15, 16. For such was the prayer of Elijab; when, upon his praying, there was no rain in the land of Israel, for three years and an half: and, upon his praying, in that manner, a second time, the heavens gave rain, and the land brought forth a plentiful increase. We procede,

III. To confider how the christians were to act, when they knew whether the fin of any christian brother was unto death, or no.

If the offending christian had continued impenitent, they were, in a body, to have passed a censure upon him, and to have put away from among them that wicked person, I Cor. v. 13. But that does not belong to this text. If the offending christian was not utterly incorrigible, and hopeleffe, they were not to treat him as an enemy; but admonish him as a brother, 2 Theff. iii. 15. when any christian had wandered out of the way of truth and holinesse, they were to indeavor to convert him, or bring him to repent of those particular crimes; as knowing that he, who converted fuch a finer from the error of his way, took the most likely method to prevent his dying of that disorder, and to cover the multitude of fins, which had brought that judgment upon him, James v. 19, 20. After they had gone so far as to reduce him to repentance; and were affured, by a prophetic impulse, that it was a fin not unto death, but that they were miraculously to heal that christian brother. --- " Then. " when any christian thus knew that his christian brother had fined " a fin not unto death, he was to pray for his recovery; and im-" mediately God would grant him life and perfect health unto that " offending, but fincerely penitent, christian. But, without such " a prophetic impulse, they were, by no means, to pray for him, " in order to cure him by miracle."

COROLLARIES.

(1.) From what has been faid, it planely appears, that here is no foundation for the *Popifo* distinction of sins into venial and mortal.

By mortal sins, they understand such as are unpardonable, and will inevitably expose men to the second death. But they say that all venial sins are pardonable, and will not expose men to the second death. Whereas, according to the true, scriptural account, all sins are unpardonable, without repentance. And, with repentance, there are no mortal, or unpardonable sins. Moreover; St. John is not here speaking of the second, or eternal death; but only of temporal death.

That Popish doctrine has, indeed, no foundation, but in the boundlesse ambition and insatiable covetousnesse of their Priess.

(2.) What has been said may teach us how to judge of that passage, 1 Cor. xi. 29. He that eateth and drinketh unwortaily, eateth and drinketh damnation to himself; not discerning the Lord's body. The word, translated damnation, signifieth judgment, in general; and is not always to be understood of everlasting damnation. And, in that text, it evidently means those temporal judgments, which God inslicted upon the christians at Corinth, for their indecent behavior at the Lord's table: as appears from what follows, ver. 30. For this cause, many are weak and sickly among you, and many sleep, i. e. (as has been already observed) have fallen under temporal death. For, ver. 31, 32. The apostle sais, If we would judge ourselves (or reform what is amisse) we should not be judged, or fall under such remarkable divine judgments. But when we are so judged; we are chastened of the Lord, that we should not be condemned with the world.

Let not scrupulous, conscientious, christians, therefore, be deterred from celebrating the Lord's supper, out of any sear of their eating and drinking their own everlasting damnation. For the word does not there mean everlasting damnation, but only some temporal judgments; and those inslicted, in an extraordinary manner, upon the primitive christians, who behaved irregularly, in that age of inspiration and miracles.

It is a great pity that, in many of the books, which treat of the Lord's fupper, such stumbling blocks have been cast in the way of pions and well-disposed persons; and that they have been deterred from their plane duty; as imagining themselves unworthy to do it; or as thinking that they should, thereby, incur very great danger of eternal dannation:—— in which case, many have thought it sater to absent from the eucharist, than run so great a hazard; suppose they should attend upon it unworthily.

(3.) All fins are not equally heinous, neither will they draw after them equal punishments. All unrighteousnesse is fin , and there is a fin not unto death.

All vicious habits and wicked actions displease God, and render men liable to punishment; but they are not equally criminal, and consequently the punishments differ. —— Those christians at Corinth, who were visited with bodily weaknesse, had (I suppose) been lesse guilty; those, who were sickly, or labored under greater bodily disorders, more guilty; and those, who were dead, had (very proba-

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DISSERTATION on

bly) been most guilty. He, who had fined a fin not unto death, had, most likely, not fined with so high an hand, or in so aggravated a manner, as those who had been guilty of a fin unto death.

This text does not, indeed, speak of the punishment of the suture state. But the scripture, in other places, is very clear, in representing the suture rewards, and punishments, as nicely and exactly proportioned to the nature, degree, and number of the good or bad actions of men, in this state of trial.

(4.) St. John is not here speaking of the blasphemy of the spirit; nor of any other particular crime, which is utterly unpardonable.

The fin unto death was not one particular crime; but any bad habit, or any act of great wickednesse. Whereas the sin, of blaspheming the holy spirit, was one particular crime; which consisted in blaspheming, or railing against, that sacred and divine power, by which those very miracles were worked, which they themselves beheld. And, for such a particular crime, there was, indeed, no forgivenesse. But the plane reason of that, was, because it was impossible to renew such persons unto repentance. They had already had the planest instructions, attended with the highest evidence: and yet, contrary to all reason and conscience, they blasphemed that power, by which those very miracles were effected. Whereas, in the case before us, the diseases, which were (as well as those which were not) unto death, were in order to bring the offender to repentance; and to prevent the second, or eternal, death.

Let what hath been said prevent or remove any groundlesse scruples of christians now a days, concerning their being guilty, either of the blasphemy of the spirit, or of the sm unto death; as if they were in a desperate and unpardonable state. —— And, in general, it may be observed, that sound criticism is not only the true way to desend christianity against its secret, or open, enemies; but also the most effectual method of ridding the minds of christians of all their groundlesse scruples, and superstitious, unreasonable sears.

(5.) Here is no foundation for what some christians, in later ages, have called a particular faith in prayer: whereby they have understood that, according to the impressions, which some particular petitions have made upon their minds, they could tell, before-hand, that such petitions would be heard, or such requests granted.

The prayer of Abraham for Abimelech, Gen. xx. 7. And the prayer of Job for his friends, Job xlii. 8. The prayer of Moses and Elijab, likewise; and other such prayers, that have been mentioned above, were prophetic prayers. For they had a divine impulse; and, before they prayed, were affured of the event. " This, there-" fore, was the confidence, which they had in God; that, when " they prayed for any thing, according to his will, intimated to " them by the prophetic impulse, they knew, he would hear and " grant their requests." And, again, ver. 16. " If any man see his " brother fin a fin which is not unto death; he shall ask, and God " will grant him life for them who have fined not unto death." When they put up fuch prayers, they knew God would hear them. [with which compare what is faid, Matt. xviii, 10.] - But we cannot be fure of our having any particular request granted us, till we have feen the event; and thereby know whether God judges it proper to grant that favor, or no.

Let us beware of indulging to enthufialm; or substituting a warm imagination instead of a prophetic impulse. It is, unquestionably, the duty of every man, often and earnestly, to pray to God. And God, who is the best judge, will grant us all proper blessings: and

that is sufficient.

6. How clear, strong and abundant were the evidences of chris-

tianity, in that age of inspiration and miracles?

The christians of that age received a plane and faithful account of the christian doctrine from the apostles themselves; and, with their own eyes, beheld many of the miracles which they worked. But that was not all: for many of the other christians received, from the hands of the apostles, a power of working miracles. And some of them, by a divine impulse, knew when their christian brother hads fined a fin not unto death; and had also direction to pray for the immediate and perfect recovery of fuch a christian brother. And, upon that prayer, the event perfectly answered, and the miracle was effected.

Under the last head, it was observed, that the directions, given. to the primitive christians, concerning their power of working miracles, can be no rules to us, who have no miraculous powers. But, when such directions were sent to distant churches, in epistles readpublicly in such churches; when appeals were therein made to all the christians, that such extraordinary powers were common amongthem; when false prophets, and sierce and watchful enemies, abounded:

abounded in those very churches, who would not have failed to have turned their epistles into ridicule and contempt, and rendered all their labors vain and ineffectual; if they had appealed to such miraculous powers, as common, and given directions about them, when there were in reality no such things:—— From these considerations, taken together, we may fairly gather, that such evidences did attend the sirst publication of the gospel: And that the primitive christians often worked such miracles, as no man could have done, unlessed God had been with him, and assisted him in an extraordinary manner.

(7.) Notwithstanding what is here said, concerning their not praying for him, who had *fined a fin unto death*: yet we are in duty bound to pray for all mankind: I mean for all who are alive.

The Rhemish annotators, indeed, insist upon it that "this place "is most properly, or only, meant of praying for the dead." It is a sign they were at a great losse for arguments to prove that point; otherwise one would wonder how they came to think of proving it from this text. The Popish purgatory is an idle dream; and the state of the dead is so unalterably fixed, that our prayers for them would be fruitlesse and vain. But for all the living, we may and ought to pray. Yea and the christians, in St. John's days, might have prayed for him who had fined a fin unto death; provided they did not pray for his being miraculously cured. It was even their duty to pray for his support under afflictions; for the right use and improvement of them; for every blessing, which God should see proper for him; and especially for his everlasting happinesse.

St. John speaks with the greatest propriety and exactnesse: There is a fin unto death, I do not say, he shall pray for that; and incomes. scil.

" dead praying for the living."

^{*}Dr. Lightfoot, in a fermon upon this text, [Vol. II. of his works, p. 1094.] hath the following words. "When I read these mens Annotations on this scripture, they often mind me of Benhadad's servants, with ropes about their necks, catching at any word, that fell from the King of Ifract's mouth, that might be for any advantage to their forlorn and lost cause and condition.

[&]quot;These mens Popish cause hath had the rope about its neck, now a long time; and been in a lost and forlorn case. And I cannot tell whether I should laugh or frown, to see what pitiful shift, and shameful scrambling, they make for it, by catching at any word or syllable, in the scripture, or fathers; and wreshing,

[&]quot; and twifting, and twining it to any feeming or colorable advantage, to their condemned cause, to save it from execution.

[&]quot;Certainly, they are at a very hard pinch for proof of praying for the dead, when they make such a scraping in this portion of scripture, to rake it out thence. "Whereas the words are as far from meaning the living praying for the dead," as the

in other respects and upon other accounts, they were to pray for that man; and that it was the duty of christians in general so to do.

One great and very common mistake, among christians, has been, to apply rules, designed for persons, in some particular cases and circumstances, to christians in general: which has occasioned many erroneous opinions, and many unaccountable and ridiculous practices. [See some instances of that kind, in the notes on James v. 14, &c. and more may be easily found.]

Our bleffed Lord prayed for his most cruel enemies; even when he was upon the croffe, and just ready to expire by their murtherous hands. And he gave to his followers, these directions, which he so beautifully illustrated by his own most bright and amiable example, Matt. v. 44, &c. I fay unto you, love your enemies, bieffe them that curfe you, do good to them that hate you, and pray for them that use you despightfully and persecute you. For that is to imitate the supremely benevolent being, in his brightest and most amiable perfection, namely that of his goodnesse. — St. Paul breathed the very spirit of his great Lord and Master, and accordingly gave christians these plane and most excellent directions, 1 Tim. ii. 1, &c. I exbort - that' fupplications, prayers, intercessions, and thanksgivings should be made for all men. - Which he declared to be a thing not only good initself, but highly acceptable in the fight of God, who is defirous that all men should be saved, and come unto the knowlege of the truth. ---- And, if the generous, benevolent spirit of christianity leads us to pray for all men, unbelievers, enemies, heretics, schismatics, vicious men, and the most fierce and bloody persecutors; let us followits directions, and manifest that we have the extensively charitable and benevolent spirit of true christians.

8. Though God, in an extraordinary and miraculous manner, inflicted some bodily pains and penalties, upon some professed christians in the primitive church, for their irregular and unchristian conduct: yet christianity allows no man, in the ordinary way, to inslict any pains and penalties, upon any persons, for their religious-sentiments or manner of worship.

If men are guilty of immorality, so as to disturb the peace and welfare of civil fociety, the magistrate ought undoubtedly to punish them. But all fuch religious fentiments and practices, as interfere not with the peace of the nation, ought to be tolerated. To grant men such liberty is nothing but doing them justice.-What, though, npon the prophetic denunciation of St. Peter, God struck Ananias and Sapphira dead? And, upon the like denunciation of St. Paul, he struck Elymas, the Magian, blind? It does not follow, by any means, that christian magistrates, Bishops, or priests should make use of the secular arm, to inflict bodily pains and penalties, upon fuch as differ from them, in religious fentiments, or manner of For, from miraculous and extraordinary, to common worthio. cases, the argument will not hold. When any one invested with the sacerdotal dignity; or when any magistrate, who will debase himfelf so far, as to become a tool to such ambitious and bloody-minded priests; - when any such magistrate, or priest, is able to punish fuch as he accounts obstinate heretics or schismatics, in a miraculous manner; - in God's name, let him do it, as foon as he pleafes. But till then, he had better forbear. Otherwife he knows not what manner of spirit he is of. For the gospel allows of no persecution. On the contrary, the benevolent author of it declared that be came, not to destroy mens lives, but to save them. And his apostle assures us, that vengeance is Gods; he will recompence, or punish such of his prosessed people as deserve it : but he has not commissioned any man, or number of men, to do it for him.

(9, lastly.) There is no reason to infer, from this text, or from any thing else, that men shall have eternal life, upon the prayer, or absolution of any other man.

In the apostolic age, one christian brother was directed to pray for another, who had fined a fin not unto death. And, upon his prayer, God granted life and perfect health, unto him who had fined a fin not unto death. But that was only temporal life and health; or a continuance for a few years longer in this transitory world. Eternal life is promised us, upon very different terms; viz. our own sincere repentance and amendment of what has been amisse; and habitual, prevailing virtue and piety for the time to come. Without these, no prayers, no absolution, of any priest, or dignished Bishop (even though he could prove that he had been ordained in a lineal, uninterrupted succession from the apostles) can open for us the gates of the kingdom of heaven. And, wherever

there

there is fincere repentance and prevailing holinesse, that man is safe; whether he has, or has not, the prayers, or absolution, of any par-

ticular man, or order of men.

Undoubtedly, the prayers of good men are greatly to be defired. But let us not suppose that, merely thereupon, we may depend upon it that we shall obtain eternal life. The terms of our acceptance with God are quite of another kind. For it is the wise and equitable decree of heaven, that every man shall be judged according to his works: that, without personal holinesse, no man shall see the Lord: and, that Jesus Christ will be the author of eternal salvation, unto all such, and unto none but such, as obey his commands.— And nothing more just and reasonable can be expected, or devised.

The END of the Second Dissertation.



THE

HISTORY

O F

St. $\mathcal{F} O H N$'s

WRITING HIS

SECOND and THIRD EPISTLES.

E have given an account of the life and character of St. John, and of his other writings, in the history before the first episte.

The first epistle, ascribed to St. John, hath always been admitted as genuine. But the genuinenesse of these two smaller epistles hath been, by some, called in question. All the antients, indeed, did not question the genuinenesse of the second and third epistle. And some of them have expressly ascribed them to John, the apostle. Among the moderns, of all parties, they are generally received, as belonging to the canon of holy scripture. Only some sew would ascribe them to another John, the elder, at Ephesus; a distinct person from the apostle of that name. Eusebius, in his Ecclesiastical History, [L. III. c. 25.] has hinted at it; and Jerome, in his catalogue, has expressly mentioned that opinion. But the very learned Grotius is the most famous advocate for it. We propose, therefore, to consider his arguments, one by one.

SECTION L

(1.) GROTIUS observes, "that there were two persons at Ephe"sus, of the name of John; viz. the apostle; and the
"elder, who was his disciple. That, in proof of this, both their
sepulchres were shown at Ephesus; and that Jerome saw them.
"Now, because the author of these two epistles has skiled himself
"[The elder,] he would from thence inser that it was John the
"elder, and not John the apostle, who wrote these two epistles."

Eusebius (Eccles. Hist. L. III. c. 39.) represents Papias, indeed, as faying "There were two persons of the name of John; distin-" guished by being one of them an apostle, the other called John " the elder." But Papias hath not ascribed these two epistles to John the elder; neither hath he represented them as living exactly at the same time. For he had never seen any of the apostles. But was (as he sais) an bearer of John the elder. Moreover Jerome, who saw those which were called their two sepulchres, observes that some thought they were two monuments of the same John, the evangelist. And, though Papias distinctly mentions John the apostle, and John the elder; yet Irenæus (who had Papias in higher excem-than was necessary) mentions only one John, the evangelist; and ascribes the second epistle to him, [L. I. c. 13. and L. III. c. 18.]. Polycrates, also, (Bishop of the church of Epbesus, in the conclusion of the second century,) mentions only one John, the evangelist. And several have doubted whether there ever was such a person as John, the elder, of Ephefus, as distinguished from the apostle John. However, I am inclined to think there was such a person, as Papias. speaks of; because he sais be was his bearer. And therefore he could not be mistaken, in saying, " There was such a man as John, " the elder, of Ephefus:" how weak and credulous soever we suppose him, in things lesse plane and obvious. - What I would observe, is, that according to Papias, John the Elder, of Ephesus florished some time after the writing these two episties, (as will, I hope, hereafter be made to appear, when we come to fix the date of them:) and therefore he comes too late to be the author of them. Though he might have lived at the very time; and yet not have wrote either of them.

(2.) Grotius alleges " that several nations did not translate these " two epistles into their vulgar tongues; and that many of the an-

tients.

" tients did not think they were wrote by John, the apostle. From " whom Eusebius and Jereme did not diffent."

Answer. Such short epistles, writ to private persons, without the name of any apostle prefixed, would spread more slowly. And it would be some time before the distant cities and nations could come at the knowlege of them, and be satisfied that they had been wrote by an apostle. But, when they came into the hands of the christians, in distant nations, and they were convinced that they had been wrote by an apostle; then they translated them, as well as the other books of the New Testament. I consesse, I do not suppose that any great stresse ought to be laid upon the titles. But in the vulgate, they are stiled, The second and third epistles of blessed John, the apostle. In the Arabic, The second epistle of St. John, the evangelist. The third cathelic epistle of St. John. In the Ethiopic, The second epistle of John, the son of Zebedee. The third, of John the evangelist.

For a large, particular, and faithful account of the testimonies of the fathers, for several centuries, I would refer the reader to Dr. Lardner's credibility of the gospel bistory. Part II. But I would briefly mention a few testimonies and observations, which have occurred to me. - These two epistles are reckoned to have been writen at Epbesus, and sent to two christians of some distinction, in some of the neighboring churches. Irenaus is thought to have been a native of some town in Asia Minor, not far from Ephesus. He was Bishop of Lyons in Gaul, and is reckoned to have florished about the year 178. He has quoted 2 John, ver. 7, 8; 11. as the words of John, the disciple of our Lord; the same John, who wrote the gospel and the first epistle. [Vid. L. I. c. 13. and L. III. c. 18.] From Afia, the tradition of the authority of this epiftle quickly passed over into Egypt. For, there, Clem. Alex. [Strom. L. II. c. 15. Edit. Potter. p. 464.] quoting a passage of John, out of his first epistle, calls it bis larger epistle: which planely supposes that he knew and approved of one, or more, which were not fo large *. And Eusebius [Hist. Eccles. L. VI. c. 14.] informs us " that Clem. Alex. wrote short explications upon the scriptures; not " omitting those books, whose authority is questioned by some; " viz. the epiftle of Jude, and the other catholic epiftles;" of the number of which, these two shorter epistles of St. John have been generally reckoned. After that, Alexander and Athanafius, both Bifliops

^{*} Vid. Millii Prolegom, 222, &c. Bishop of London's third passwall letter, v. 54, &c.

Eisshops of the church at Alexandria, acknowleged these to be the genuine epistles of St. John, and part of the sacred canon. And Didymus of Alexandria wrote a commentary upon these two, as well as upon the other catholic, epistles.

From Egypt, the tradition feems to have spread into other parts of Africa. For Tertullian, a native of Carthage, who florished about the year 200, has quoted the second as the epittle of St. John: [De præscript. Hæret, c. 33. Vid. etiam. c. 12. & de carne Christi, c. 24.] The council of Carthage, [apud Cyprian, p. 242.] held in the year of our Lord, 256. acknowleged these two to be the epistles of John, the apostle. And Aurelius cites 2 John, ver. 10. as the words of John, the apostle of our Lord. From Egypt, also, these two epistles might passe into Judea. For the church of Jerusalem, the mother of all churches, approved of them. And there St. Origen agrees that, though they were fcrupled by fome, that fcruple was not universal; but they were received, as really belonging to the apostle Fohn, to whom they are ascribed. In the same manner, does Eulebius himself mention them (L. III. c. 25.) as books questioned by some; but mentioned and approved of by many. [Euseb. Hist. Eccles. L. VI. c. 25.] And Cyril, and others, the fuccessors of St. Origen, in that church, placed these two epistles in the canon.

Dr. Mill has, likewise, shown how, from the east, the tradition might spread into the west: and sais that, at Rome, Hilarius, the deacon, expressly ascribed the third epittle to John, the apostle. And so did St. Jerome ascribe both of them. [Ep. 85. ad Evagrium. Vid. etiam Ep. 103. ad Paulin.]

From these things, it will appear what reception these two epistles met with, among the antients: and particularly how far *Jerone* was from agreeing with those, who did not allow them to have been writen by St. John, the apostle.

(3.) Grotius alleges "that this writer does not call himself an "apostle, but an elder. Whereas the apostles were not wont, even when they wrote to private persons, to omit that title; by which "their writings were chiefly recommended."

But this argument would prove too much. For how often did St. Paul choose not to stile himself an apostle, in writing to whole churches? Much more, when he wrote to Philemon, a single perfon? [See note on Philem. ver. 1.] And what is more immediately to the present purpose, Grotius had, surely, forgot that St. John had neither

neither mentioned his own name, nor called himself an apostle, in bis first epistle; which has, notwithstanding, been universally allowed to be the genuine epistle of the apostle, St. John.

Again; Has not St. Peter called himself an elder, 1 Pet. v. 1, 2. and that without demeaning himself, or lessening of his character? For that (as shall be shown hereaster) was a title of great honor and dignity, in the primitive church.

(4.) "Diotreples is represented as openly and siercely resisting the "author of the third epistle. [3 John, ver. 9, 10.] From whence "Grotius argues, that it could not be St. John, the apostle. As it "is incredible that any one, who desired to be called a christian, "could arrive at that impudence as to oppose himself to an apostle."

One is not disposed to treat any man rudely, especially Grotius; as he was so very learned, and published so many noble and useful books. But one cannot help wondering at this (as well as the last) objection. For what was more common, in the apostolic age, than persons, who continued to professe themselves christians, and yet siercely and openly opposed the apostles of our Lord? What else can be said, or thought, of the saise apostles, and corrupt, judaizing teachers, at Corinth, in Galatia, in the island Grete, at Philippi, at Ephesius, and almost every where else? Did they not most openly resist St. Paul, and strive to render all his labors vain? Did not St. James write against such? And St. Peter? And St. Jude? Was not the sirst epistle of St. John all levelled against the anti-christs, or salse prophets, who appeared in such numbers; and strove with so much zeal to oppose the apostles, and overturn all their doctrines and labors?

If none, who retained the christian name, had resisted the apositles of our Lord, their epistles would have been wrote in a very different strain; and not have contained such a number of plane references to such an opposition.

SECTION II.

I T may, now, be proper to mention some further evidences of these two being the genuine epistles of the apostle, St. Febr.

Besides the testimony of the antients, there are some internal and incidental marks, which ought not to be omitted. (1.) There is

nothing in the epiftles themselves inconsistent with their having been writ by the apostle, St. John. (2.) They exactly sute the state of the christian churches, to which St. John wrote his first episse.

- (3.) It has been alleged as an objection to the genuinenesse of the second epistle of St. Peter, that the stile thereof, particularly in the second chapter, is remarkably different from that of the first epistle, which was always acknowleged to be genuine. On the other hand, it may justly be reckoned an argument of the genuinenesse of these two smaller epistles, that they remarkably agree, not only in sentiments, but even in words and phrases, with the gospel, and the first epistle, of St. John. In so much as that, in so little a compasse, more and stronger internal marks of genuinenesse could not easily occur. —— The particular parallel passages will be taken notice of, in the notes, as they arise.
- (4.) I am inclined to think there was such a person as John, the elder, at Ephesus; and that a distinct person from the aposile of that name. Now suppose he was Bishop, or minister, of a christian church; and Diotrephes, Bishop, or minister, of a neighboring church, or congregation. In that case, they would have been upon a level. And neither of them would have had any power, or authority, over the other; or in the church under his care. If therefore John, the elder, of Ephesus, had threatened Diotrephes, his comminations would have been of little weight *. But St. John, the apostle, who had worked numberlesse miraeles, and had sully established his apostolic character, might threaten with authority; and his threatenings and denunciations would be justly dreaded.

 Accordingly, we find him threatening Diotrephes, 3 John, ver. 9, 10, and (as I apprehend) shaking over him the apostolic rod.

Whoever considers that St. Peter struck Ananias and Sapphira dead: that St. Paul struck Elymas, the Magian, blind: that he speaks of his having the apostolic rod, 1 Gor. iv. 21. that, by the power of our Lord Jesus Christ, he could deliver a christian over to Satan, for the destruction of the siesh; that the spirit might be saved in the day of the Lord, 1 Cor. v. 4, 5. that he had power in readinesse to revenge all disobedience, when the obedience of such of the Corintbians, as would submit, was completed, 2 Cor. x. 6. that that power was given him, not for destruction, but for edifica-

" If Distreples was a mere lay-man, affecting preheminence in a church, in which he ought to have contented himself with a parity: a neighboring elder might, perhaps, have authority enough to rebuke and chide him." And, in that case, the argument from the other hypothesis will lose its force.

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tion, 2 Cor. x. 8. and xiii. 10. For he could do nothing against the truth, but for the truth: 2 Cor. xiii. 8. And that he actually delivered Hymenæus and Alexander over to Satan, that they might learn not to blaspheme; 1 Tim. i. 20. Whoever seriously considers these things, will not wonder that St. John, who was one of the leading apostles of the circumcision, and the beloved disciple of our blessed Lord, should have had a like apostolic power. And there is nothing unnatural, in interpreting that threatening to Diotrephes, concerning the exercise of that power. If so; that will be a strong proof of the third epistles being wrote by St. John, the apostle; and not by the elder, or any other person, of that name. And no body doubts but that the second and third epistles were wrote by one and the same person.

5. Another proof, of these being the gennine epistles of St. John, arises from his stiling himself [The elder,] and not mentioning his own name.

It was not his usual manner to mention his own name; as appears from his gospel and from his first epistle. And the same manner is observed in these two epistles. — He had no occasion directly to assert his apostolic character, in writing to private christians, who most readily acknowleged it. But, if he had had occasion; calling himself [The elder,] might have put them in mind what fort of an elder he was.

For a large and particular account of the meaning of the word, Elder; see on 1 Tim. v. 17. and the Essay, annexed to 2 Tim. p. 82, &c. From whence it will appear that St. John did not for stile himself, because of his extreme old age, or because he was the Bishop, or in some office, in the church at Ephefus: much lesse. because it was an higher title, than that of An Apollie. But, as there were three forts of elders, in the primitive church, viz. the eye-witnesses, who had seen Christ in the flesh; the first-fruits, or first converts, in any town, or country; and the fucceffors of the firstfruits, who were some of the next oldest christians: - And all these were in high estimation, because of their long standing in the christian church; - St. John claimed the honor of being of the highest rank, or first fort of elders. St. Paul mentioned it, to the honor of Epaneius, that he was the first-fruits of Achaia, Rom. xvi. 5. and of two of his kinfmen, that they were in Christ before bim, ver. 7. and he exhorted the Corinthians to submit themselves to the house of Stepbanas; because they were the first-fruits of Achaia, o: the first family, converted there; as Epanetus was the

The History of St. John's writing

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first person, 1 Cor. xvi. 15, 16. It is mentioned as an honorable character of Mnason, that he was an old disciple, Acts xxi. 16. A Billiop was not to be taken from among the novices, or persons lately converted to christianity, 1 Tim. iii. 6. nor an apostle, from any other than from among the eye-witneffes, Acts i. 21, 22. St. Paul mentions his own late conversion, as a great diminution of his character: intimating that he was like one borne out of due time. And, upon that account, and because of his perfecuting the christians, he stiles himself the least of the apostles; and scarce worthy to be called an apollle, 1 Cor. xv. 8, 9. Whereas St. John was one of the eye-witnesses, an elder of the highest rank, and one of the oldest christians then in the world. He had seen Christ in the slesh, often and most familiarly conversed with him; he had seen him crucified; and had, likewife, feen him, once and again, after his refurrection; had freely converfed with him, handled his body with his own hands, and had full and fatisfactory evidence of that grand fact; i. e. of Christ's resurrection. He had received the effusion of the spirit, on the memorable day of Pentecost; had preached the gospel in many cities and countries; worked many miracles, and continued a true and faithful disciple of Jesus, from the begining: --- With what force and emphasis, therefore, might he call himself [The elder? Diotrephes and the false prophets were up-starts to him. They preached novel doctrine. He preached what had been from the begining!

From hence arises a very remarkable argument, that these two epistles were writ by the same person, who wrote the first. For the introductions are alike, in sense, though not in words. The first epistle begins thus, That, which was from the begining; which we have seen with our own eyes; which we have intensely looked upon; and our very hands have handled of the word of life: —— That, which we have thus seen and heard, declare we unto you. —— The shorter epistles begin with the same thought, but expressed more concisely. For all that is summed up in that one word, [The elder.] Which is another very considerable proof and instance of the two smaller being writ by the same person, who wrote the larger epistle.

SECTION III.

IT is a matter of some difficulty to determine who the persons were, to whom St. John wrote these two epistles. The second is addressed sextery west, &cc. i. e. according to our common English translation, [To the elect lady and her children.] But who, or what, that elect lady was; or whether these words are rightly translated, or rightly interpreted, hath been much disputed among the learned.

Wolfius hath summed up the four opinions concerning this matter. I will fairly represent them; give them all the additional strength I am able; and then candidly give my opinion of each of them.

(1.) Some have understood that St. John, by the cless lady, meant the christian church at large, or some particular christian church; for instance, that at Jerusalem: and, by ber children, the particular members of the church. And that ber elect fister and her children, ver. 13. was another christian church and the members thereof; perhaps the christian church at Epbesus, where St. John is thought to have wrote his epistles.

Several both of the antients and moderns have been of this opinion. But the principal defender of it is Mr. Michael Mauduit, Priest of the oratory, in France. His arguments, as produced by Wolsius, are such as follow.

(1.) St. Peter has used the same stile, 1 Pet. v. 13. The church, which is at Babylon, elected together with you, faluteth you, i. e. The christian church, at Babylon, saluted the christian churches in Ajia Minor; being cleefed together with those in Asia Minor. Agreeably to that stile, St. John sais, (2 John, ver. 13.) The children of your elect fifter falute you: or the members of the church, where St. John then was, faluted the members of the church, to which he wrote, - Again; the Jewish church is called the clettion, Rom, xi. 5; 7. and had been, properly speaking, from the begining, 2 John, ver. 5. (2.) It was an usual prosopopæia, among the Hebrews, to represent towns, or countries, as women. Thus, Ezek. xxiii. 1, &c., Samaria and Jerusalem are represented as fifters. Again; H. liv. 1. and Gal. iv. 22, &c. The christian church and her members are represented, in an allegory, by Sarab, the free-woman, and her children; and the Jewish church and her members are compared to Hagar, the bond-woman, and her children. In like manner, the *GETTO2 184

corrupt church is compared to a lewd woman, Hof. i. 2, &c. Rev. xvii. 1, &c. And St. John, in the Revelation, fent letters to the Bishops of the seven churches of Asia, whom he calls Angels. And yet, neverthelesse, he speaks of things, which belong to the whole church. And, in his epiftle to the angel of Thyatira, he branded a certain fect with the name of Jezabel. (3.) The apostle uses the plural number, which could not agree to one lady. -Ye have heard; - ye walk; - take heed to yourselves, that ye listen not, &c. (4) The apostle might, without any indecorum, write to a whole church, as he does, ver. 5. And now, I befeech you, - that we love one another: but he could not so decently have wrote in that manner to one particular lady. (5.) It is not probable that the lady Electa should have a fister of the same name; as this lady is represented to have, ver. 13. For it is not convenient that two fifters of the same family should have the same name. (6.) As there is not a falutation from her fifter, but from the children; those children may most conveniently be understood of some members of the church of Ephefus, who were with the apostle, when he wrote this epistle. (7.) The apostle sais, 3 John, ver. 9. that be had wrote unto the church: which he did not, unlesse we understand it of this second epistle; or suppose that that epistle is intirely lost. (8.) It is conjectured that St. John sent the second and third epistle to Caius, by the same messenger; the one, for himself; the other to be delivered by him, unto the church: because Diotrephes, the Bishop (of whom he complains, 3 John, ver. 9. as fiercely oppoling him) would have been very likely to have prevented that epiftle's being imparted unto the church; if it had been delivered first into his hands.

II. The most common opinion seems to be, that the elect lady, was a woman of some distinction in the world, as well as eminent for virtue and piety in the christian church. And that St. John hath not mentioned either his own name, or her name; which (some think) was, for fear the letter should fall into bad hands; and expose them both to the rage of their enemies and persecutors.

III. Some have thought that *Electa* was the proper name of the lady, here writ to. So some of the *fathers* understood it. So some translators have rendered the word. And some Greek Testaments have the word in larger letters, to distinguish it as a proper name. Accordingly, we find *Electus* to have been the proper name of a

man,

man, Herodian. L. I. c. 16. James Capell thought that their father's name was Electus: and that that was the reason why both the daughters were called Electa. And many instances may be found of men and women being called by a word, that would have a very different meaning, if translated, or otherwise used: For instance, Felix, Theophilus, Sanctus, Christian, Prudence, Temperance, Patience, Charity, &cc. And so it seems to have been originally with all other proper names whatever.

IV. Others have taken the word word, translated [Lady.] for a proper name, viz. Cyria. The very learned Heumannus and others have held and defended this opinion. Heidegger suffected that Cyria, in Greek, may be the same with Martha, in Syriac: which, if translated, would signifie lady, or mistresse. And Heumannus has proved that Cyria in Greek, and Domina in Latin, were sometimes proper names among the antients. So Cyrus, Cyrillus, Dominus, &c. were the names of men. And Cyria might be called an elect person, as well as Rusus, Rom. xvi. 13.

SECTION IV.

E T us now examine each of these four opinions, with the arguments offered in support of them.

As to the arguments for interpreting these words of some christian church, (1.) St. Peter might speak, as he does, 1 Pet. v. 13. And yet not mean the same with St. Jahn, in his second epitile. But St. Peter's words differ from those of St. Fobn: for he has not the word Cyria, which we translate [lady;] neither does it appear that any apostle ever called a christian church, by that title. And again; he has the Greek word overheard elected together with you; which is not the word here used by St. John. There are, therefore, some very material differences between the two places. (2.) In prophetic language, Samaria and Jerufalem might be represented as two women, and as fifters: and fo might other bodies, or communities of men, be represented, as one person. But the stile of a familiar epistle is very different from the prophetic stile. And, therefore, fuch phraseology ought to have been produced out of some of the epistles. (3.) St. John, in writing the second epistle, used the plural number with great propriety; as he wrote the letter to the lady

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lady and her children. (4.) In writing to that lady and her children, who remained true and fleddy christians, he might, with the greatest decency and propriety, exhort to mutual love; that love, which Christ had injoined, as the badge of being his true disciples, John xiii. 34, 35. and xv. 12, 13, 14. especially when the falle apostles, not only corrupted the faith; but railed angry quarrels, and fierce and uncharitable contentions, among professed christians. Thus St. John has taken care to explane himself; leting them know that he loved them in the truth, ver. 1. i. e. as they were true christians. And that because he himself retained the truth, as they did, ver. 2. so likewise ver. 4. and, ver. 5. the love, to which he exhorted, was according to the commandment of Christ, which they had had from the begining. And, every where, throughout the whole epiftle, there is the utmost decorum observed. (5.) The objection, taken from the two fifters being of the same name, will quite vanish; if it appear, upon examination, that they had not the same name. (6.) There is no necessity for interpreting these words, [The children of your elect sister salute you, of the members of a christian church. They may as well be interpreted literally, and be understood to signifie, that her fifter and the children were christians, also; and that the children sent their salutations. Very likely the children were present; and their mother, upon some occasion, absent. And therefore there are no falutations from the mother, but from the children only. As to the seventh and eighth arguments, see on 3 John, ver. 9. Upon the whole, the third epistle was writ to a fingle person; and there is no absurdity in supposing that the elect lady, to whom the second was wrote, was one person, and not a christian church. But what seems clearly to prove, that it : was one person, is, the apostle's injunction, 2 John, ver. 10. " If any man come unto you, and bring not this doctrine, receive " him not into your bouse, &c." For it is much more probable that that house belonged to one family, than to a whole church.

As to the IId opinion, It may be objected, that there is no instance like it, in all the scripture; viz. that in an epistle, the perion addressed, should be called a lady, or an elect lady. If she had, indeed, been a lady, there is nothing in the christian religion to have hindered St. John from giving her her proper title. For we are commanded to render bonor to whom bonor is due. Accordingly, St. Luke addressed both his gospel and the acts of the apostles,

To

To the most excellent Theophilus. And St. Paul gave Agrippa, the title of King, Acts xxvi. 2.— But I find no instance in the Acts, or epistles, parallel to this, according to the common interpretation. For, in the instances produced, we have the name of the person addressed, as well as the title, or quality.— And, as to St. John's not mentioning her name, for fear of exposing her to persecution: it may be easily answered that he mentioned the name of Caius, as not apprehending any danger in so doing. The apostle would take care, by what hands he sent his epistles: and the christian lady, and her children would, likewise, be cautious, into whose hands that epistle came; especially if they suspected any danger thereby.

As to the IIId opinion, - it is acknowleded that Electa might have been a proper name. And it is not a sufficient argument to overthrow that opinion, to fay, that then her fifter must have been of the same name. [See ver. 13.] For, in the samily of Herod. the Great, there were feveral brothers of the name of Herod. And the fifter of the Virgin Mary was also called Mary, John xix, 25. Two fifters were called Tullia, Liv. L. I. c. 46. And other instances may be found in untient authors. For the convenience of. more eafily distinguishing two of the same family, who had the same name, they called them Major and Minor; or gave them some: cognomina, or additional names; or mentioned fome circumstance: peculiar to one of them, as occasion served. And so might these twochristian ladies have had something to distinguish them by, for any thing that appears to the contrary. But, when St. John wrote to the one, and fent falutations to her from the children of the other, there might be no occasion for any other distinction, in that letter. - However, I own that it was not very common to call two brothers, or fifters, by the same name; if they both continued alive.

As to the order of the words; or writing with, or without, the article; there does not feem to me to be any great force in fuch arguments. For I find both common and proper names used, either with, or without, the article. And epithets sometimes before, and sometimes after, the name, to which they are joined.

My principal objection against this third opinion, is, that the-word [elect] is so commonly used, in the New Testament, to denote a christian; that I should not take it for a proper name, unlesse there was an absolute necessity for it. For the writers of the New Testament have never so used it, in any other place whatever.

As to the IVth opinion, — I confesse, I see no material objection against it. The author of The Synopsis scripturæ, ascribed to Athanasius, seems to say, The elder wrote to Cyria, and her children. And it seems to me very material, that I find the authors of the Syriac and Arabic versions did so understand the word. For, though Schaaf has translated the word [Lady;] yet the English Polyglott has informed us, that both the Syriac and Arabic have preserved the Greek word, Cyria, ver. 1; 5. without translating it. From whence I gather, that they took it for a proper name. And, as the apostle mentions the name of Caius, in the third epistle, I see not why we may not as well suppose him to have mentioned the lady's name, in the second.

I have all along called her a lady, in compliance with the common interpretation and phrase. And I suppose she was a person of some distinction in the world, as well as in the christian church. For her generolity and influence seems to have been considerable. But, whether she was what we now call a lady, or person of qua-

lity, feems very dubious.

That an elect person generally means the same with a christian; see The letter on pradestination, 3d edition, p. 147. I suppose Cyria and her sister are so stilled; to distinguish them, to their honor, from the salse prophets and their disciples, who had forseited that character, by their apostasy. For, when some christians are distinguished from others, by the title [elect,] it seems to denote a choice, or excellent christian. See Rom. xvi. 13. Some, at least, of Cyria's children, and perhaps all her sister's children, persevered in the truth and purity of the gospel; — as well as the two sisters themselves. As such, they deserved great regard. — St. John designed to visit them shortly; but, to prevent their being drawn aside before he saw them, he thought it proper to write this short epistle.

Where Cyria lived, or to what place this letter was fent, is altogether uncertain. It feems to have been not far from Ephefus, as

the apostle designed to go thither shortly,

SECTION V.

HE third epiftle is addressed to Caius, the beloved. It was a Roman name; and as common a prænomen, perhaps, as any in the language. In the Greek, it is writ Gaius. The Romans more usually writ Caius: C and G being letters of nearly the same sound; and, as such, often put for one another. Thus clades is reckoned to have been derived from gladius. Thus what the Greeks wrote Kallis, Kurrols, Krish, xiron, the Latins wrote Gobios, Gnossos, Gnidos, cygnus. On the other hand, for reprint and reprint, we usually write Cortyne and Cortynius.—And Servius, on the first book of Virgil's Georgics, observes, that there are three nouns among the Latins, writ with a C, and pronounced with a G; viz. Cneius, Caius, Amurca, for Gneius, Gaius, Amurga. The Greeks, therefore, in writing Gaius, followed the pronunciation, rather than the letters *. But, as Caius was a Latin name, I rather choose to follow their way of writing it.

There was a christian of that name at Corinth, who had been baptized by the apostle Paul himself, 1 Cor. i. 14. St. Paul wrote the epifile to the Romans, at Corinth; and, very probably, fent falutations from that same Caius, Rom. xvi. 23. And gave him a most honorable character, calling him bis own hoft, and the bost of the whole church. There is one Caius, a christian, mentioned, Alls xix. 29. whom the mob, raised by Demetrius and his craftsmen, hurried into the theatre, at Ephesus. And, Acts xx. 4. St. Luke mensions Caius of Derbe, as a christian, and one of St. Paul's company, at that time. I had once thought that, in all the places of the New Testament, where Caius is mentioned, it was to be understood of one and the same person. I now apprehend, though that was possible, yet it is not so likely. For though the Caius, mentioned, AEIs xix. 29. and xx. 4. was perhaps the fame person. Yet Caius was a very common name. And, as there were, even among the twelve apostles, more than one person of the same name: so, among the other disciples of our Lord, there might be more than one of the name of Caius. And he, that is mentioned in the Acts of the apostles, seems to have been a different person from the Cains, mentioned in this epiffle.

The

^{*} Vid. Anton. Nebrif. in Critic, Sacr. Id. PHI. p. 1184.

The Fews had a place near their fynagogues, where strangers and travelers +, and perhaps some of their poor also, used to be entertained, at the charge of the congregation. The first christians are thought to have imitated that laudable custom of the Jews. Acts ii. 44, &c. and vi. 1, &c. and xv. 4. 1 Tim. v. 10. Heb. xiii. 2. Jude, ver. 12. and other places. Dr. Lightfoot [Vol. I. p. 315; 339.] thought Caius might be the chief officer, or principal overseer, imployed by the christian church, at Corintb, to inspect those entertainments, Rom, xvi. 23. Though I reckon that a great deal of the expence, as well as trouble, proceded from Caius's own zeal and generofity. - St. John gives to the Caius, to whom he wrote, the character of being very generous to the christian brethren, and to strangers, who traveled about to preach the gospel, 3 John, ver. 5, &c. That is so like the character of Caius of Corinth, that Dr. Lightfoot took it to be one and the same person. The author, or (shall I say) interpolator, of the apostolic constitutions, [L. VII. c. 46.] hath afferted that Caius was Bishop of Pergamus. Dr. Wall sais, There is no beed to be given to such later traditions; as there is no body named, whom they do not make a Biskop. If one could, in the least, depend upon that tradition, Pergamus's being not far from Ephelus would strengthen the credibility. For, as St. John proposed to visit Caius shortly, it is highly probable that he was not far off.

The character also of the angel of the church of Pergamus, and of that church itself, Rev. ii. 12, &c. seems to sute very well, and agrees to Caius and to the christians there. — On the other hand, the conjecture of Dr. Lightfeet, Bede, and others, that it was Caius of Corinth, is greatly favored by a yet more remarkable similitude in the character. Nor is it a sufficient objection to overthrow that, to allege that St. John, 3 Ep. ver. 4. represents him, as one of his children. For children does not always signific converts. [See on 1 John ii. 1.] And therefore Caius might be St. Paul's convert, and one of St. John's sons, or children; if he continued Christ's faithful disciple, and obedient to the doctrine of St. John, rather than to that of the salse prophets, his opposers. Neither would there arise any sufficient objection from the age of that Caius of Corinth. For the episte to the Romans was wrote, only about ten years

[†] In the Index to Mr. Chifhull's Travels, under the word Kanes, there is the following note: " Public buildings, for the reception of travelers, feem to have been very antient in the east; and alluded to, Jerem. ix. 2. where, by the Septuagint, they are called sadjust,"

years before this epistle of St. John. — If St. John wrote to Caius at Corinth, it would not be difficult to send the letter acrosse the Ægean sea. For the communication must have been frequent: as Corinth and Ephesus were two large maritime cities, and at no very great distance. I should gather, from 3 John, ver. 7. that Caius was a Jewish christian; inasmuch as the apostle recommends to him, in such a kind and affectionate manner, those who went out and preached among the Gentiles, taking nothing of them. But, if he was a Jewish christian, it is probable, from his Roman name, that he had obtained the freedom of that city. — From 1 John ii. 2. it appears that the first epistle was wrote to Jewish christians. [See the note there.] From these things, and from St. John's being an apostle of the circumcision, I incline to think that the crhistian lady, Cyria, to whom he wrote the second epistle, was also a Jewish christian.

What has been observed above, concerning Cyria, may be here again taken notice of, concerning Caius; viz. that he was a person of some distinction in the world; and of great note among the christians. And, as he was a generous man, received the preachers of the gospel into his house, and must have had considerable esteem and influence, there was more danger of the false prophets indeavoring to infinuate themselves into his savor; that they might pervert him: and, by his influence, be inabled to pervert others. St. John had a prospect of visiting Caius in person. But, for fear any bad impressions should, in the mean time, be made upon him; he wrote a short epistle to him, to prevent the essicacy of the attempts of the salse prophets and their party.

SECTION VI.

HE time of writing these two epistles cannot be determined with any absolute certainty. I should have been for placing them after the year 90. or when St. Fohn was near 100 years of age; if I had argued principally from his calling himself [The elder.] For then he might most emphatically have so stilled himself; as being, by much, the oldest christian then in the world. But I am well satisfied that the first epistle was writ before the destruction of Jerusalem; and when that desolation was swiftly approaching. And, as the state of things, referred to, in these smaller epistles, is so exactly like that, which occasioned the writing of the first epistle,

I incline to place the date of them, foon after that of the first

epistle.

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Very likely fome, who traveled about, preaching the gospel in different parts, came to Ephefus; and there informed St. John of the effect, which his first epistle had had; and of the state of the neighboring churches; particularly that Cyria and her family were attacked by the false prophets, but still persevered in the truth, loved the christians, and were generous to them: - that Caius, also, was attacked by them; but continued steddily to adhere to the truth, and to be generous to the indigent christians, and particularly to those who traveled to spread the true gospel: But that Distreples was so proud and insolent, and so sierce a judaizer, that he would neither regard St. John's first epistle, nor receive with kindnesse those that preached to the Gentiles; nor, finally, allow other christians to treat them kindly. From these hints, one would be led to think that Diotrepher was either a false prophet, himself, or a great savorer of them. - Upon receiving fuch informations, St. John did, very likely, write these two episses, and send them to the persons, to whom they are directed; that he might preserve them in the truth and purity of the gospel, in a time of so great an apostasy.

Dr. Mill (Prolegom, 1462.) mentions a MS. about 700 years old, which calls the epistle to Cyria, The second epistle to the Parthians. But that testimony comes too late to be of any authority. There is no fufficient evidence, that the first was The epistle of John to the Parthians. And the evidence that the second was so, is much

lesse, if any at all.

SYNOPSIS of the SECOND EPISTLE.

" In the letter to Cyria and her children, St. John expresses his

Writen from Ephejus, about the year of

" high regard for them; because of their true faith and christian " love: and wishes them all bloffings, as long as they perfevered. " He assures Cyria that it was great joy to him to find some of her Chris, 68. " children behaving so well. He takes notice that the doctrine he " preached was the original doctrine of christianity: and that the " love, which he recommended, was what Christ had injoined upon " all his disciples. He observes that many antichrists, or deceivers, " were abroad, in the world, who denied that Jesus, who came in " the flesh, was the Christ. He hoped that Cyria and her children " would not give ear to such seducers; much lesse was she to re-" ceive them into her house; or, in the least, countenance their

" attempts.

" attempts. He forbears inlarging; because he hoped to see them " fhortly. And concludes with fending falutations from her " fifter's children."

SYNOPSIS of the THIRD EPISTLE.

"In the letter to Caius, St. John commends him for adhering Writen to the truth: wishes him as good health, or disposition, of body, Epholas, " as was that of his mind: expresses his great joy to hear of his about the " steddinesse; and of his liberality to the christians, where he year of " lived, and to others, that were strangers; especially to those, Nero. 14.

" who traveled to preach the gospel gratis to the Gentiles.

" He severely blames Diotrephes for his pride and insolence; " and threatens to punish him, when he came among them. For he very well deserved it; as he opposed the apostie, refused to " receive those that preached to the Gentiles; and, with violence, " hindered other christians from receiving them, or showing them " any kindnesse. He commends Demetrius, as one deservedly ap-" proved among the christians,

" He would not write at large; but hoped to visit Caius shortly, " and tell him his mind more fully. He concludes with fending

" falutations from himself and others."



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PARAPHRASE

AND

NOTES

ON THE

Second EPISTLE of St. 70 HN.

2 J O H N, ver. 1, 2, 3.

INTRODUCTION.

ST. JOHN directs the epiftle to a particular lady, a person of An.Christic forme distinction among the christians at that time; and to fuch of her children, as were true christians; leting them know what a great regard he and other true christians had for them; as long as they continued steddily to adhere to pure, uncorrupted christianity; at a time, when there were such numbers of deceivers. And then he adds the usual, apostolical falutation; praying, that from God and the Lord Jesus Christ, they might receive all proper blessings.

TEXT.

An Christi JOHN, THE ELDER, who hath so 68.

Nero. 14. long been a christian, as to have seen, and conversed with, Christ in the sless; and known what was the true and pure gospel from the begining; — wisheth all happinesse unto Cyria, who is a choice christian; and likewise unto her children: whom I love, as they are true christians; and not I alone, but all those also, who, in this time of apostasy, have known and retained the truth; and are acquainted with you, or have heard of your constancy.

The elder unto the elect lady, y and her children, whom I love in the truth; and not I only, but also all they that have known the truth.

And

NOTES.

1. That St. John wrote this epistle; — in what sense he calls himself The Elder; that Cyria is a proper name; and in what sense she is stilled an elect person; — see the History prefixed to these two smaller epistles.

es and rexec are, indeed, of different genders; but many like instances may be

found elsewhere, see ver. 4. I John v. 21. and the note on Jude, ver. 7.

It has been objected against the paraphrase on James i. 1. " that it should not have been, James, &c. now writes, &c. For that is such an exordium of an epistle, as is not to be found either among the Greeks of Latins. In confirmation of which, we are referred to Ass xv. 23. and xxiii. 26. where it is said higher is

" to be supplied in the Greek ; or in Latin, falutem dicit."

I should have thought that the introduction of this episse had been in the first person; because of its being said [whom I love in the truth;] but that was not usual among the antients, in the begining of a letter. However, I think here must be an ellipsis; and that it must be supplied, as in the paraphrase. 'O wrest true a case we see that it must be supplied, as in the paraphrase. 'O wrest true a case with the second is ever used. Ver. 10. I have dury cases is elliptical; to be supplied thus, I have dury supplied out the supplied thus, I have dury supplied for ethics, I have some epithes to Timothy, the ellipsis seems to be maddle duries. At the beginning of the two epithes to Timothy, the ellipsis seems to be maddle duries.

From ver. 4. we learn that some of Cyria's children were true christians. If any of them had never imbraced the christian faith, or had been perverted by the falle prophets, St. John does not write to them. See on 1 John v. 13. — In truth may, in some places, signific fincerely. But whoever examines the meaning of the word, [truth,] in many texts of the New Testament, and observes how it is here used, ver. 1, 2, 3, 4 will be inclined to understand thereby the pure gospel; by way of

opposition to the corruptions introduced by the antichrists, or false prophets.

And

TEXT

PARAPHRASE.

2 For the truths fake, which dwelleth in us, and shall be with us for ever:

Grace be with you, mercy, and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love. And we have this affection for you, An. Christie because of the truth, which still remaineth in us; and which will, I am persuaded, remain with us, as long as 2 we live b.

May there be with you as well as with us, favor, mercy, peace, all proper bleffings, from God the father, the fountain of all good; and from the Lord Jefus Christ, the Messiah, or beloved ion of the father; the medium, through whom all bleffings are conveyed to us.

NOTES.

And not I only; but all they, also, who have known the truth.] All had not apostatized, though too many had. This was to induce them not to be led away with a numbers; and to prevent their giving up the truth, as despairing to make a stand against the seducers.

2. Because of the truth which remainsth in us.] In proportion to mens love of struth and righteousnesses, we should love and delight in them. True christians would, of course, love true christians. Similitude of tempers and manners unite the good, as well as the bid. And, if christians are what their religion requires them.

to be, they are the most amiable persons among mankind.

And shall be with us for-ever.] For-ever may here possibly signific [as long as they lived.] See on Philem. ver. 15. — Though all others should have apostatized; ver. St. John and his friends, in and about Ephesius, who had hitherto continued steddy, would (he was persuaded) never a oftatize. They had hitherto stood firm against all attacks, and determined to persevere. St. John did not promise for the church of Rome, that the truth should remain with her for-ever. Both he and St. Paul appear to me to have prophesied quite other things, concerning that church.

He had intimated that numbers persevered, ver. 1. With the same view, he here takes notice of sixir zeal and fixed resolution to persevere, whatever others did. This was another powerful and ingaging motive to Cyria and her children to retain the truth. Numbers and real have great influence in leading men aftray. But on this fide of teach their first have great influence in leading men aftray.

the fide of truth, their force must be greater.

3. "Esas there finall, or soil be :] for [may there be !] According to the Hebreyr

manner, the future tense is put for the optative mood.

For [us,] some MSS, and versions read [you.] If we were to follow that reading, the sense would be evident. But the common reading seems better supported; according to which, St. John prayed for himself and the true christians with him, as well as for Cyria and her children. These words [may there be with us,] are not in the Alex. MS. But that seems to have been an omission. For the other copies, in general, have them. As to this prayer, or falutation; see on 1 Thess. i. 1. 2 Thess. i. 2.

NOTES.

An Christi I Tim. i. 2. 2 Tim. i. 2. Tit. i. 4. 1 Pet. i. 2. - Jesus Christ feeme here to be used as a proper name; and the fin of the father, to denote his character, as Nero. 14 Meffah. Some would join the last words of this crie [in truth and leve.] with the immediately preceding words [the Land Jefus Chrift, the fon of the father :] and would thereby understand that Jesus Christ was the fon of the father in truth and love, or the true and well beloved fon of the father. Jejus Chriff was unquestionably so; but I prefer the other manner of connecting the words; i. c. with the jub fance of the whole verse; - as thinking St. John prayed that they might have all proper bleffings, as long as they continued in truth and love. That truth, which denoted the pure gospel; and that ardent love of christians, one to another, which Christ had injoined; the false prophets, by their corrupt doctrine and herce disputes and contentions, did very much trample upon, and deffroy. The apostle, therefore, did most earnessly inculcate them, once and again; that he might prevent the pernicious influence of such corrupt teachers. The first epistle abounds with such admonitions. And this second epittle thus far resembles that of St. Paul to Philemon, not only as writ to a private christian; but as almost every sentence and word has great force in it, to carry on the principal defign of the epiflic,

SECT. II.

VERSES 4, ---- 11.

CONTENTS.

ERE is a most pressing exhortation to constancy in the pure christian faith and love, and in obedience to the commandments of Christ; at a time, when many deceivers had appeared, and strove to subvert the christians. Cyria was not to receive such men into her house, nor give them any incouragement. For that would have involved her in the guilt of savoring their wicked attempts.

TEXT.

PARAPHRASE.

4 I rejoyced greatly, that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now, I befeech thee,

And now, I befreech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the begining, that we love one another.

I rejoice excedingly that I have An Christi found fome of your children walking in Nero. 14. the truth and purity of the gospel: as we have, by Jesus Christ, received a 4 commandment from God the father, that we should so walk.*

And now I intreat you, Cyria, (not 5 as writing a new commandment unto you; but the commandment, which we have had from the begining of christianity) that, as Christ hath loved us, so we christians should love one another b.

And

NOTES.

4. * Either all Cyria's children were not christians, or all were not true christians, or St. Yohn was not acquainted with all. Gratius thinks that some of her children had come to Ephelus upon businesse; and that there St. Yohn sound them walking in the truth; by conversing with them about the pure gospel, and about the corruptions of the salse prophets, who were then risen up in the church. If St. John had seen, or heard of, the had conduct of any other of her children, he chose not to touch upon-

so disagreeable a circumstance.

True christians, and especially saithful ministers, will greatly rejoice in the welfare of others; and particularly in their virtue and piety. This St. John intimates in all his three epistles. See on 1 John i. 4. 3 John, ver. 3, 4. If that pious lady had some wicked children, her lot was not peculiar. Her consolation was that she had some, who were truly good. — St. John commended those that were good; in order to excite them, in the most agreeable manner, to persevere. — By truth, is meant the gospel; see on ver. 1. — That the life of man is compared to traveling along a road; and practiling righteousnesse, walking in the way of truth; see on 2 Pet. ii. 2; 15. — As we have received commandment of the saider, John x. 18.

5. This was an exhoration, not to Gria alone, but to her children also. As to the decorum of it, see the history before these two couldes, p. 186. The Syrias and Arabic have placed the same words in a parenthesis, as we have done in the parenthesis.

raphrase, which renders the connection more obvious.

This again is one of the veries, in which we find the fentiments and stile of the

first epittle. See on 1 John ii. 7, 8. and iii. 10, 11; 16.

The reason, of inculcating this commandment, is intimoted, ver. 7: viz. because the sale prophets had appeared in great numbers, and they promoted contention and uncharitablenesse among christians, (more especially between Jewish and Gentile christians) as well as perverted the gospel of Christ.

TEXT

And this is the love, to which: I am

Nero. 14 exhorting you, that we may behave
according to Christ's distinguishing commandment. This is the distinguishing commandment of Christ, which I now again lay before you, that (as you have heard from the beginning of your being christians) you should walk in it.

I exhort you to walk in the truth, and keep the commandment which you have had from the begining; because many deceivers are gone out into the world; who, by their novel doctrine, pervert the truth, and render the old commandment of none effect. For they do not allow Jesus, who came in the slrsh, to be the Christ. And, if Christ had not a real body, and did not really suffer and die for us; then the force of his example and of his distinguishing commandment is lost; when he injoined

And this is love, that we 5 walk after his commandments. This in the commandment, That, as yo have beard from the begining, ye should walk in it.

For many deceivers are entred 7 into the world, who confess not that Jesus Christ is come in the

NOTES.

6. By the love, here recommended, some understand our love of God; which is to be manifested by keeping his commandments. According to that interpretation, this text would be parallel to John xiv. 15; 21; 23, 24. and xv. 10. I John ii. 5. and v. 3. Others take this to be the love, which God, by Christ, has injoined upon christians, one towards another. And to this last interpretation, the connection leads. This, therefore, will be parallel to John xiii. 34, 35. and xv. 12, 13. I John iii. 23. and iv. 21. [see on I John iii. 16.] Two MSS. the Ethiopic version, Occumenius, and some of the first printed copies, for [his commandments] read [his commandment.] If that reading be approved, it may confirm the last interpretation; and denote that one commandment, which Christ called his commandment, and a new commandment; viz. that, as he loved us, christians; so we also should love one another.

The exhortations to mutual love among christians; and the use of that phrase, [from the begining,] are so common in St. John's first epistle; that we need not refer to particular places. However, the parity between this and the first epistle appears, again, in these instances. — As to that phrase [that ye should walk in it.] See

on ver. 4.

TRXT.

PARAPHRASE.

field. This is a deceiver and an antichrift.

8 Look to your felves, that we lose not those things which we have wrought, but that we receive a full reward. injoined his disciples, As I have loved An Christi you, in like manner ought ye to love one 68. another, i.e. so as to be willing to lay Nero. 14. down your lives one for another.

He, who denies Jesus, who came in the flesh, to be the Christ, is the granddeceiver and the antichrist; of whom our Lord prophesied that he would come before the destruction of Jerusalem. And behold he is now actually come.

Do you and your children take heed 8 unto yourselves, lest you be perverted by these salse prophets; that we, the saithful apostles and prophets of Christ, may not lose our labor, in converting you to the christian saith, or hithertoestablishing you therein: but stedsastly persevere, that we may receive a full reward.

Every

NOTES.

7. 4 minibecaufe.] This leads us to look for a connection between this and the

preceding veries; as to which, see the paraphrase.

All the fentiments and phrases in this verse are sound in the first epistle; as will appear from the following references. — Many decrivers.] This confirms, what has been often intimated, viz. that the number of the salle prophets was, then, very considerable; and consequently there was greater sanger of being perverted by them. See the constition of the note on 1 John iv. a. — Are gone into the world.] The Alex. and other MSS, as well as some versions and sathers read [are gone out, into the world.] This is more agreeable to the stile of the former epistle, as well as represents the matter more exactly. For they went out, from among professed christians, and into the unbelieving world. See on 1 John ii. 19. — Who confesse not that Jesus, who came in the sless, is the Christ.] See on 1 John iv. 3.

This is the deceiver and the antichrist:] Or, These are the deceivers and the antichrists. See on 1 John ii. 18.—Beza and Glassus thought that [\$7\$ this] was put for [70070 fach a one:] as, Matt. xiii. 19. and essewhere. — As to the marks of antichrist; see on 1 John ii. 22.—This verse is one probable proof among many, that this was an epistle of St. John, the apostle; and that it was writen near the same

time, and upon the fame occasion, with the first epistle.

8. f apis must be supplied before eauxis. — Take beell to yearselves.] This wasour Savior's admonition, Matt. xxiv. 4. Mark xiii. 9. when he delivered the famous

TEXT.

An Christi Every one, that transgresses the bounds

63. of the pure christian doctrine, mentioned, ver. 7. and continueth not in
that doctrine, doeth not retain a proper
regard for God, who hath planely manifested that doctrine to be true. He,
who continueth in that pure doctrine of
Christ, retaineth a proper regard both to
the father and to the son *.

Whosever transgresseth, and a abideth not in the doctrine of Christ, hath not God: he, that abideth in the doctrine of Christ, he hath both the Father and the Son.

If

NOTES.

famous prophelie, concerning the destruction of Jerusalem, and concerning the Antichrists, or falle prophets, who would appear a little before that desolation. See on

1 John ii. 18.

Several MSS, and vertions read all this verse in the 2d person plural. [Take beed to yourselves; that ye lose not the things, which you have wrought.] That reading arose, very probably, from the first words of the verse being in the second person. | See Dr. Mill's proligon. 960.] There are two things which induce me to think the common reading genuine. (1.) It is more agreeable to St. John's usual stile and manner. See on 1 John i. 4. and ii. 28. (2.) If Cyria and her children had apostatized; instead of receiving a full reward, they would have had no reward at all, Ezek. xviii. 24. Now apply the words to St. John, who had perhaps converted them to the christian faith; and who had, since their conversion, watched over them with a paternal affection and vigilance; and the sense is very evident, viz. "That, though they should apostatize; and, with respect to them, he should lose " his labor; yet he expected some reward from God. But, if, by his care and "vigilance, they persevered and became eminent christians and faithful unto death, then he expected a full reward." This text affords some observations, which I choose not to omit. (1.) The good works of holy men, will, at last, be graciously rewarded of God, Heb. vi. 10. and x. 34, 35. (2.) Good men may, therefore, and ought to, have respect unto the recompence of reward, Heb. xi. 13, 14; 26. and xii. 2, 3. (3.) It is possible for those to apostatize, who have once walked in the truth, and kept the commandments of Christ, 1 Cor. ix. 27. Heb. x. 38. (4.) Faithful ministers, therefore, will caution good christians, once and again, to take heed unto themselves. (5.) When those, whom they have converted, or hitherto watched over, apoliatize, ministers lose their labor, with respect to them. (6.) Though the people, committed to their care, should apostatize; yet faithful ministers may expect, from God, a most gracious and transcendent reward, If. xlix. 5. Heb. xiii. 17. (7.) There are degrees of rewards, in the future state, proportioned to mens present zeal and diligence in piety and virtue. (8.) When ministers so watch over the people, committed to their care, as to preferve them from apostaly, they shall then obtain a full reward; or rise to more transcendent glory and felicity, Dan. xii. 2,

9. 8 Instances of expressing the same thought both negatively and positively abound in the first epistic of St. John. See on 1 John i. 5. And not only the sentiments,

TEXT

PARAPHRASE.

(0) If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. If any man, pretending to be a pro- An Christ phet or preacher of the gospel, come 68. Nero. 14. do not receive him into your house; 10 neither say unto him, God speed h...

For

NOTES

but many of the words of this verse are contained in the first epistle. See on

1 John ii. 22, 23, 24.

10. See on ver. 1. Cyria was a person of some distinction in the world, as well as among the christians; liberal to the poor, and to strangers; especially to apostles, or others, who traveled about, to preach the gospel. Perhaps St. John had converted her to the christian faith; and, upon occasion, lodged at her house. It is evident, he had labored to confirm that family in their adherence to the pure gospel. And he intimates, ver. 12. that he designed shortly to visit her. — In the mean time, he advises her to beware whom she received into her house. For some pretended to teach the gospel; who, in reality, corrupted it: particularly those, who denied Jefus, who came in the sless, to be the Christ; and who promoted contention and uncharitable sessence in the steps, to be the Christ; and who promoted contention and uncharitable sessence among christians. By receiving such salie teachers into her house, and hospitably entertaining them there, she might have given them an opportunity of perverting her and her children; and perhaps others, also, by their means. And thereby she and her children would, in some degree, have become accessory to their crimes, Ps. 1, 18. I Tim. v. 22.

So far there feems to be no great difficulty in this text. But, with respect to the the other part of the aposse's advice in this place, there are two difficulties, which may deserve to be very particularly considered. "(1.) How came the apostle, whose temper is reckoned to have been most amiable, and whose exhortations to " love and charity were very frequent and earnest, to forbid Cyria and her children to falute the false teachers; or treat them with the common forms of civility and " good manners? Reason leads us to treat all mankind with common civility, and " to falute those who salute us: and much more, the meek, the humane and bene-" volent spirit of christianity. Accordingly, our Savior hath commanded his disci-" ples, Matt. v. 44, &c. I fay unto you, love your enemies; bleffe those that curse " you; do good to those that hate you; and pray for those who use you despitefully and " perfecute you: that you may approve yourselves the children of the benevolent deity; " or resemble him, as wife and good children resemble a wife and good father. For, " if you love those only, who love you, and solute those only who salute you; wherein do you excel the worst of men? Whereas the excelling other men in true goodnesse is " expected of you, that are my disciples. Be you, therefore, perfect; even as your " father, who is in heaven, is perfect."

Now, in answer to all this, let it be observed, that the false teachers openly and directly opposed the true apostles and faithful prophets of Christ, who had given the clearest and most abundant proofs of a divine mission. And that the civilities, which Cyria and her family were to resule them, were such only, as would have countananced them in their wicked attempts. The apostle did not intend to incou-

D d 2

11

PARAPHRASE

TEXT

For he, that faith unto him, God An Christi 68. Nero. 14 Speed, or showeth him any countenance,

For he that biddeth him God 11

NOTES.

rage christians in pride, ill-manners, stiffnesse, or moroscnesse; but purely to prevent their being seduced; or, in any degree, aiding and assisting the sale prophets to feduce others.

Vitringa (de vet. synag. p. 759.) hath rendered it probable that St. John here alluded to the private excommunication among the Jews; whereby any Jew shuned all familiar fociety with any other Jew, who behaved irregularly. In like manner, christians were to behave towards other professed christians, who acted unbecoming that character. [But of this, we shall say more, on 3 John, ver. 10.] Dr. Lightfast (in his works, Vol. 1. p. 339.) hath also very well observed that raises answers to the Hebrew word new, which fignifies God speed. And, from passages taken out of the Talmud, he hath shown that the Robbins forbade the Jews, when they faw a man ploughing on the 7th year, the year of Jubilee, to lay unto fuch a man, God fored; inalmuch as he was evidently breaking the Jewish law. - Now that not only confirms our translation; but illustrates this advice of St. John's, in the text. . Dr. Whithy adds, " That the Jews were forbid to come within four cubits of an " heretic, or of a person excommunicated; and much more to admit them into " their houses."

When Cyria and her family faw professed christians evidently perverting the gospel, and breaking the law, of Christ; with what propriety might an apostle exhort them not to show such persons any countenance; for sear of partaking, in some degree, of their evil deeds?

And Polycarp, his disciple, has informed us that St. John's own behavior was agreeable to this, " John, the disciple of the Lord, going (fais he) into the bath, at " Ephelus, to wash himself; and seeing Cerinthus there; leaped out of the bath, " without washing himself, saying, that he was afraid the bath should fall down, " when Cerinthus, the enemy of the truth, was there. - And, when Polycarp him-" felf, upon a certain time, met Marcian, who faid unto him, Be acquainted with " us: he answered, I know thee to be the first-borne of Satan. So much were the es apostles and their disciples asraid of conversing with any who had corrupted the " truth." [Vid. Iren. L. III. c. 3. Eufeb. Hift. Ecclef. L. IV. c. 14.]

(2.) Another difficulty may arise from that behavior of the apostle's, and this injunction in the text; viz. " Ought we not to treat all fuch as are branded with the name of beretics, schismatics, or false teachers, in the same manner; 46 i. c. refuse to have any communication with them, or show them any civility?"

To this, the church of Rome would readily answer, Yes, by all means. roundly affert, " that all, who are not of her communion, are beretics and febif-" matics: and their teachers, false teachers, every one of them, without exception." Thus the majority have often condemned the better part; and have not fcrupled to pronounce the minority hereties and febifmatics. And, in confequence thereof, have not only refused them common civilities; but have exercised upon them many and grievous cruelties. Whereas a few may be in the right, when thousands err. They,

who

TEXT

PARAPHRASE

speed, is partaker of his evil is so far a partaker with him in his An Christi deeds. wicked deeds 1. 68. Nero. 14.

NOTES.

who keep closest to the scriptures, may be pointed out to the people, under the odious names of beretics and schiffnatics; and ras such, avoided, like some pestilential contagion. While they, who depart from the pure destrine of the gospel, and would impose unscriptural terms of communion, may possibly plume themselves with the title of the pure spoule of Christ; the rus, catholis, and epossible church; out of whose communion, there is no salvation. In consequence of which, they, who reject her doctrines and separate from her communion, are declared to be enemies and apostates; and, as such, to have forseited all regard from true christians.—What is the standard of the christian doctrine. So on a John it 24. Who are beretics and schismatics, see The reasonableness of the christian religion, &c. p. 256, &c. And it is our duty carefully to examine, before we call, or treat, any persons, as such.

Objection. * St. John did not advise Grig 20d her children to examine.; but pointed out the men; and injoined them to have nothing to do with them."

Answer. If we could have the direction of an apolitic, we need not examine any further. But, as we have no guides, who have clearly proved that they have such a divine mission; and all are not false teachers, who have been called so; it becomes us carofully to examine, lest we stop our ears against truth, hinder the spread of it, resule a proper regard to the teachers of it, and establish ourselves in ignorance and error, and criminal prejudices. Christians differ in explaning some texts of seripture: but the most ignorant are commonly the most serve and uncharitable. And the modest and candid have not only the most excellent temper, but are the most likely to have truth on their side. Whatever opinions lead to vice, and support men therein, are certainly to be rejected. But let us not be too hasty in censuring others, fixing upon them names that are odious, or resusing common civility to any; especially to those who make conscience of living according to the rules of the gospel. Vid. Clerici Hist. Eccles. p. 506.

11. See on the preceding verse, - Some of the old copies of the vulgate; Velefius, who translated some various readings of the vulgate into Greek; and one Greek MS. have the following addition, at the end of this verse. [Bebold, I bave told you thefe things beforeband, that you may not be ashamed in the day of the Lord.] Dr. Mill [prolegom. 504] has intimated that perhaps this is the genuine reading : and takes notice, that it is no other than what the same apostle has said, I John ii. 28, and iii. 21. and iv. 17. and that it was an usual thing with St. Yohn to repote the same fentence, once and again. - But I rather incline (with the fame Dr. Mill, in his note on this place) to think it an addition, taken perhaps from 1 John iv. 17. For it is not fufficiently supported by the antient MSS, versions, or fathers: neither is there any occasion for such an addition. For, when St. John assured them that, by giving countenance to those false prophets, they would be partakers with them in their evil deeds, it planely implied " that they would be punished with them, at " the last day. Whereas, if they kept themselves pure, they would have no reason " to be affiained in that day." This was, perhaps, expressed in a marginal note; and some future transcriber took it into the text.

SECT.

SECT. III.

Verses 12, 13.

CONTENTS.

IN these two verses is contained the epilogue of this epistle. The apostle breaks off, as it were, abruptly; hoping to visit them shortly, and then talk over many things which he had to say. He concludes with sending salutations from her sisters children.

PARAPHRASE.

TEXT.

An Christi As I have many things to say, I will Nero. 14. not commit them to writing; but hope to come unto you, and speak face to sace, that our joy may be complete. The

Having many things to write 12 unto you, I would not write with paper and ink; but I trust to come unto you, and speak face to face, that our joy may be full.

NOTES.

12. Though the apossile has not here writ down several things, which he had in his mind; yet he and the other apossles have committed to writing all things necessary to salvation. See John xx. 30, 31. They did not leave such momentous points to be conveyed down, from age to age, by oral tradition. That is too salvacious a way of conveyance: and cannot now help us out, in any one point, where

the writings of the antients fail us,

Perhaps Gyria and her children might have several difficulties to propose to the apossile, which he could answer more directly and largely in conversation. Or there might be several particulars, with respect to the names, characters, behavior and doctrine of the salie teachers, which St. John might not think proper to commit to writing; and yet might think proper to communicate by word of mouth. When be had said enough, in this letter, to guard against the present danger, he deserd saying more, till he had an opportunity to vitit and converse with them. As to the phrase [speaking mouth to mouth, or face to face,] see Num. xii. 8. 3 John, ver. 14. 1 Cor. xiii. 12.

Several MSS, and versions read [that your joy may be complete.] It was an honor for a particular person, or samily, to receive a letter from an apostie, and what would

TEXT.

PARAPHRASE.

13 The children of thy elect fifter greet thee. Amen.

The children of your fifter, who is An.Christian most excellent christian, salute you.

Nero. 14.

13

NOTES.

would give them pleasure: but a visit from him, and his thereby establishing them in the faith, would increase their joy and render it complete. Compare John xvii. 13. — But I rather incline to the common reading, as more agreeable to the stille of St. John. He had intimated, ver. 4. " that he rejoiced greatly to find some of Gyria's children walking in the truth." He wrote this letter, to induce them to persevere. If this epistle had some good essect upon them, that would increase his joy. But, when he had leisure to visit them; and, by his presence and conversation, had sully established them in the truth and purity of the gospel, then his joy would be complete. See on ver. 4. and 1 John i. 4. with which compare 3 John, ver. 3, 4. Rom. i. 11, 12. and xv. 23. I Thess. ii. 17. and iii. 6; 10. 2 Tim. i. 4.

13. Brother and fifter very commonly, in the New Testament, mean sellow-christians: but, in that sense, the word [fifter] would have been too general and indeterminate, in this place. And, therefore, I understand that this was really Cyria's sister by blood; or that they were descended from the same parents.

Why falutations were not fent from the mother, but from the children only.—
That Electa is not here a proper name:— and that Cyria and her fifter's being stiled elect, denotes that they were choice, or excellent christians: see the history before these two spisses.

Amen.] See on 2 Pet. iii, laft.



A

PARAPHRASE

AND

NOTES

ON THE

Third EPISTLE of St. 70HN.

S E C T. I. Ver. 1, 2.

INTRODUCTION.

CONTENTS

N these two verses, we have a brief intimation of the author of this epistic, and of the person writ to; and an affectionate salutation, or kind wishes for his welfare.

TEXT.

PARAPHRASE.

The elder, unto the wellbeloved Gaius, whom I love in the truth. John the elder, who hath fo long An.Chillibeen a christian as to have seen and Nero, 14. Conversed with Christ in the stesh, and Nero, 14. known what was the true and pure I gospel from the beginning, witheth all E e hap-

TEXT.

An. Christi happinesse unto Caius, the beloved;

Nero. 14. whom I love, as you are a true christian.

Beloved, In all things, I heartily with that you may prosper in the world, and likewise that you may have confirmed health of body; even as your soul, your inward man, prospereth in knowlege and in all goodnesse b. Beloved, I wish, above all 2 things, that thou mayest prosper and be in health, even as thy foul prospereth.

NOTES.

I. *Who and what is meant by [The elder,] and who Gaius was; see the history before these two smaller epittles, p. 181; 189, &c.—That xaipen kuxilat is to be supplied: and what is the meaning of that phrase [whom I love in the truth;] see

on 2 John, ver. I.

2. I Ispi warrow above all things:] so our common translation. But it can hardly he supposed that an apostle would wish for the health and outward prosperity of any man, about all things. To take away this difficulty, some have proposed that the words should be translated, [above all persons, or above all men.] And so, indeed, they are used, Hom. Il. a. 417. B. 831. and elsewhere. But that is the poetical fense of the words. And we cannot reasonably suppose that St. John would either use a strained complement; of which there appear no traces in any other part of his writings: or that he would wish the health and temporal prosperity of Gaius, alove that of all other men. Perhaps some other of the apostles, besides St. John, were still And there were (most probably) prophets, evangelists and other persons, whose health and temporal welfare were, at least, to be equally wished for. Though I allow Caius to have been a very useful and valuable man. - Induced by these arguments, I would translate the words [in, or as to, all things;] as the Syriac, Arabic, Ethiopic, Vulgate, Arias Montanus, Grotius and others have rendered them. So St. John has used the words, I John ii. 27. Fr moon in Furfat, see Ecclus, xli. 1. and the conclusion of the epittle to Hero the deacon, alcrived to Ignatius; with Pricæus in loc.

Evolvaba, fignifies to walk in a right path, or to go prospersusly on ane's way, 2 Chron. xxiv. 20. Tobit x. 14. Rom. i. 10. Compare what is faid on 2 Pet. ii. 2; 15. From thence it is applied to prosperity in general, Ps. i. 3. I Cor. xvi. 2. Perhaps Caius was of a fickly conflitution; which might induce St. John, more particularly, to wish him health. But, if that was not the case; as Caius was a man of great knowlege in christianity; great steedinesse, in adhering to the truth and purity of the gospel, when such numbers apossatized; and of unseigned piety and extensive charity; such an ornament and support to the christian cause and interest in the world; it argued a wise, humane, and truly christian spirit in the apossle, to wish that Caius might have consisted health, and prosper in all his temporal concerns, even as his soul prospered in such amiable and beneficial virtues.

SECT. II.

VERSE 3, ---- 13.

CONTENTS.

In this section, St. John expresses his joy, that Caius persevered stedsastly in the truth and purity of the gospel, in a time of such general apostasy. He applicades him, for his liberality to the christians; and especially unto such as traveled about to preach the gospel to the Gentiles, and earnestly recommends such to his future regards. He condemns the pride and uncharitablenesse of Diotrephes, and threatens to punish him for his insolence. He praises the behavior of Demetrius, whose character was really excellent.

TEXT.

walkest in the truth.

3 For I rejoiced greatly when the brethren came and tellified of the truth that is in thee, even as thou

PARAPHRASE.

I wish you (I say) confirmed health, An.Christi and that you may prosper in all your temporal affairs, even as your soul prospereth in knowlege and true goodnesse.

For I was exceding glad, when the christian brethren came hither from you, and testified to your fincerity, that you still continue to walk in the way of the truth and purity of the gospel; notwithstanding salse teachers so much abound, and pervert many.

I have

NOTES.

3. 2 See on 1 John i. 4. and 2 John, ver. 4. If the apostle designed a connection between this and the preceding verse, I suppose it was what is expressed in the paraphrase. But [32] for] is not in sour MSS, mentioned by Dr. Mill; nor in the vulgate, or Ethiopic.

TEXT.

An Christi I have no greater joy than this, 68.

Nero. 14.

I look upon as my dear children, are, in a time of fuch apostasy, still walking in the way of truth b.

I have no greater joy, than to 4 hear that my children walk in truth.

My

NOTES.

The brethren, here spoken of, were perhaps, some of them, members of the same church with Caius: others might be christians, who were traveling about, to preach the gospel to the Gentiles. Though, I apprehend, that he here principally refers to the former: see on ver. 6, 7. They might be called brethren, to distinguish them from the apostles and elders; [so Asis xv. 23.] as being christians of an inferior rank. Or, by way of opposition to the false teachers, who had wisfully perverted the gospel of Christ; and did not deserve to be acknowleged as christian breshren. I have observed, on 2 John, ver. 1. that [truth] sometimes signifies sincerity, sometimes the true gospel. In this verse, it seems to be first used in the one sense, and then in the, other. The brethren bore testimony to Caius's sincerity, papropriates as the diagram they bore testimony to his love.) — that he walked in the true gospel. By this interpretation, there will be no tautology; which (as it seems) there would otherwise be.

St. John had seen some of the children of Gyria walking in the truth. He had heard of Caius's walking in the truth. He rejoiced in both. — It has been observed, concerning St. Paus's epistles to the Ephchans and Catoshians, "that they may justly," be called train epistles, conceived and brought forth about the same time: that they do so perfectly correspond, that one cannot be mistaken in thinking them very sit to give light to one another. While the form, matter, and very expression of the former were fresh upon the apostle's mind, he seems to have sate down, and wrote the latter." Now all this may be applied to the second and third epistles of St. John. For, as far as the circumstances were alike, the same thoughts occur, and are expressed almost in the same words. So that, in studying one of them, a person ought constantly to have his eye upon what is said in the other.

4. See on 1 John i. 4. and 2 John, ver. 4. — For there fix MSS, the Spriac, Arabic, and Ethiopic versions, and likewise Euthalius, read there is which reading Pricaus prefered, as agreeing with xapas, understood. See John xv. 13. But Dr. Mill ascribed that reading to one, who was willing to correct the apostle's language. — As the common reading seems best supported, we must (with Beza) understand teras scil. xapas. — Some would supply it before saa, which is expressed, Luke xvii. 2. Others would interpret sea when; as John xv. 8; 13. and xvi. 2; 32.

My children.] There is no occasion to understand, hereby, that they were all St. John's own converts. See on 1 John ii. 1. He had stiled himself The elder. There was, therefore, 2 beauty and propriety, in his calling all those, his children, who were under his apostolic care, or paternal inspection. And he rejoiced, like a tender sather, over a wife son. The apostle seems to have all-ded to Prov. x. i. with which compare Prov. xiii, 1. and xvii. 25. and xix. 13.

Mr.

TEXT.

PARAPHRASE.

Beloved, thou doeft faithfully whatfoever thou doeft to the brethren, and to strangers.

6 Which have born witness of thy charity, before the church: whom if thou bring forward on their journey, after a godly fort, My dearly beloved Caius, you be-An.Christic have as becometh a faithful christian, in your kindnesse and liberality towards the christian brethren, who live near you; and towards the christians, also, that are strangers; who travel about, to preach the gospel, and happen to come into your parts.

Who have borne the most honorable 6 testimony to your love and generosity, publicly, before the church, here, at Epbesus. And, if you, in a manner worthy of that good and gracious God, whom you serve, furnish them with provisions; and so help them forward

OIL

NOTES.

Mr. Baxter's note on this verse, is, True ministers rejoice more for the welfare of mens souls, than in preferments, wealth, or worldly bonor.

5. " The Papiffs, in their vertions of the scriptures into the modern tongues, " have contrived, by various falfifications, to make them speak the language of their " Miffair and Breviaries, in order to fanctifie their novel rites, by the authority of " the apostles; and make the people believe, that they had been practised from the "times even [of the first planting] of the gospel. Thus, to countenance [their] " practice of beatifying, or making faints, in the church, they have translated " Tames v. 11. Behold, we beatify those, who have suffered with constancy. Whereas " it should have been tendered, Bebold, we account those bleffed, &c. Heb. xi. 30. " It is faid, that the wolls of feriche, fell down, after they had been compassed about, " feven days. But, in favor of their processions, their versions render the words, " The walls of Jericho fell down, after a procession of feven days around it. And, " to give the better color to their trade of pilgrimages, according to their vertion-, " St. Paul require it, as the qualification of a widow, [to be supported by a Artistian " church] that she have ledged PILGRIMS, I Tim. v. 10. And here it. John " praises Cains, for having dealt faithfully with pilgrims." See a treatile, intitled, Popers an enemy to feripture; where the learned and ingenious author, Mr. Serces, has given a large collection of these fallifications, made to support their several transs and innovations. - See also The preface to Dr. Middleton's letter from Rome, p. 66, 67.

TEXT

An Chaiston their journey to the places beyond Nero, 14. you, you will do very well 4.

For, for the lake of spreading the 7 name, or religion, of Jelus, they went out from among the christians, to preach the gospel to the Gentiles; and took nothing

thou thalt do well : Because that for his names 7 fake they went forth, taking nothing

NOTES.

6. 4 We find, ver. 3. that the brethren, or some of the members of that particular church, to which Caius belonged, had testified, that he firmly adhered to the truth and purity of the gespel, notwithstanding such numbers apostatized. Of that, his neighbors were the best judges and most proper witnesses; and they seem to have tellified that to St. John, more privately. - That Cains was a generous and affectionate friend, not only to the indigent christians of that church, to which he belonged; but unto such as traveled about, to spread the gospel among the Gentiles: that he entertained them hospitably in his own house, while they tarried there; and, when they departed, furnished them with provisions for their journey : --- Their things the strangers seem to have testified, before the church, at Epbefus. For, as they thoud most in need, they had, very probably, had the largest experience of his liberality; and therefore they were the most proper witnesses of that,

Протеняю lignifics, sometimes, respectfully to accompany a friend some part of bis journey : ice Acts xx. 38. and xxi. 5. in other places, it fignifies, to furnish him rwith provisions, to help him to procede comfortably on his journey : see Tit. iii. 13. with which compare, Alls xv. 3. Rom. xv. 24. 1 Cor. xvi. 6; 11. i. 16. In this last sense, it seems to be used in this text, ---- As to the phrase, [worthy of God,] see Col. i. 10. I Theff. ii. 12. with which compare Matt. x. 40.

For [you will do well,] Grotius proposed that we should read [you have done well :] But there is no antient MS. version, or father, to support that reading. --- The Syriac and Ethiopic versions, and three MSS. mentioned by Dr. Mill, read [you do well:] which reading Cafaubon prefered. According to either of the before-mentioned readings, St. John might be understood as commending Cains for what he had done already. And, indeed, their having borne testimony to his love, before the church at Ephefus, would incline one to that interpretation; and induce one to think that St. John was commending Caius for his past liberality. ---- But, as the common reading is best supported, I apprehend that he both commended him for what was past, and excited him to procede in doing good.

"The christians, who were strangers; and were traveling about, from place to 66 place, to preach the gospel to the Gentiles, had already been at Caius's house, and 66 hospitably entertained there. They were now going to passe that way again, to 666 some more distant places. St. John sent this letter by one of them, and earnestly se recommended it to Cains, to furnish them with provisions, to help them on their " journey more comfortably." And I make no doubt but Caius complied with his

request,

TEXT.

PARAPHRASE.

thing of the Gentiles,

nothing of those Gentiles, whom they An.Christiconverted, as a reward of their labors c. Nero. 14-

NOTES.

7. In two of Stephens's MSS. in the vulgate, and in some printed copies, it is [bis name.] But in the Alex. and most of the antient MSS. the word [bis] is not expressed. Perhaps the transcribers thought it wanting, and therefore supplied it.——However, it must be understood: and some would refer it to Ged, mentioned in the conclusion of the preceding verse, others to Jesus Christ; whose name is expressed in this manner, Asis v. 41. Rom. i. 5. with which compare Asis xv. 20. and xxi. 13. See also James ii. 7.— That, by the name of Christ, is often meant the

christian religion; see on 1 John ii. 12.

Several learned men have contended for the following interpretation, viz. That they went out from among the Gentiles, taking nothing: i. e. for the fake of Christ, or for their profession of the christian religion, they were banished from their native country, taking none of their possessions, but leaving all behind them. To support this interpretation, recourse has been had to a trajection of the words: and it has likewise been argued, (t.) That if they sometimes signifies to be driven out, by force.

(2.) That, by the Gentiles, we are to understand the unbelieving G nilles; and why should it be expected that such, as went out to preach the gospel, should receive any thing of them? (3.) That the preposition dad will do, when joined with it was to denote, that they went out, from among the Gentiles: but that it ought to have been maps, to join with hap some argued, and to denote that they received nothing of the Gentiles.

In answer to these arguments, I would observe, (1.) Though iteration signifies to be expelled, or forcibly cast out; yet it more commonly ingusties to go ent voluntarily: and, therefore, that word alone will not prove that they went entity force, or were bunished from their native country. (2.) We have no occasion, by strong here, to understand the unbelieving Gentiles: because the word is often used concerning converted Gentiles, or such as were become christians. See Rem. i. 13. and many other places. (3.) It is acknowledged that ward is a very proper word to be joined with hauseless) and is most commonly so used: but and is also proper; and is so used, Exerc i. 7. Matt. xvii. 25, 26. 1 Ger. xi. 23. 1 Islandi. 27.

I therefore prefer the following interpretation; siz. "That the fe perhaps weers, if from among the other christians, to spread the name, or religion, of Chriss, among the Gentiles; and would take nothing of their Gentile converts, to bear the expences of their journey, though they had a just claim to it, as a reward for their faithful labors," I Car. ix. 4, --- 14. This interpretation is approved be several learned men. And, as it was a frequent thing with St Pani, and other, to preach the gotpel, gratic, to the Gentiles, 1 Cor. ix. 12; 15; 13. 2 Chr. xi. 7, --- 12. and xii. 14, --- 18. 1 Thess. ii. q. And the natural order of the words here leads to this interpretation; I can see no reason for inverting it; having recourse to forced constructions; and rejecting so plane and obvious an interpretation; --- especially, when it is edded, that, by this last interpretation, we preserve a clear connection with the following verse:

Some

TEXT.

An.Chiffi We Jewish christians, therefore, who

68. have it in our power, should, in return for their generous labors, readily

8 receive such persons, and kindly entertain them: that we may, in some sort,
be sellow-laborers with them, in spreading and promoting the true and pure
gospel of Christ s.

We therefore ought to receive 8 fuch, that we might be fellowhelpers to the truth.

I had

NOTES.

Some have thought that Paul and Barnahas were the persons, here speken of. But we have no intimations what was become of Barnahas. And St. Paul was, now, in close custody at Rome; or rather (as I think) beheaded there. --- However, some persons possessed of the like generous spirit with St. Paul, and perhaps some of his converts and sellow-laborers, went out generously to preach the gospel gratis to the Gentiles.

As to St. John, an apostle of the circumcision, mentioning their preaching to the

Gentiles, with so much approbation, see on the next verse.

8. Some sew copies read, [we sught therefore υπολαμείσεν to assist such, &c.] but the common reading is best supported, and is very emphatical. For, though απολαμείσεν signifies simply [to receive,] Luke xvi. 25. Gal. iv. 5. yet it more frequently signifies [to receive again, or by way of return:] see Luke vi. 34. and xv. 27. and xviii. 30. and xxiii. 41. Rom i. 27. Col. iii. 23, 24. 2 John, ver. 8.

St. John was one of the apostles of the circumcision; and there is no account, in scripture, of his preaching to the Gentiles. But, from the last verse and this compared, it planely appears that he approved of other persons preaching to the Gentiles. He had, long before this, joined with Peter and James, in giving, to Paul and Barnabas, the right-hand of sellowship; that they should go and preach unto the Gentiles, as the twelve apostles did unto the Jews, Gal. ii. 9. He now incourages Jewish christians to love and support such as preached to the Gentiles: and, in the following verses, severely blames Distreptes for his uncharitablenesse and surious zeal against such. All the apostles were agreed, upon this head: though the narrow-minded, judaizing christians could not be reconciled to the Gentile converts.

Caius was, most probably, a Jewish christian. The connection, in that view, is clear; and the apostle's argument very forcible: "Those generous-spirited christians have gone out, preaching to the Gentiles. And, though the laborer is worthy of his hire, and they had a just claim to be supported by them; yet they have given up their right, and bravely resuled taking any thing of their Gentile converts; for fear of hindering the spread of the gospel. But it is not sit that such men should want support and incouragement. We Jewish christians, therefore, in return for their zeal and generosity, ought kindly to receive and chear-sully entertain such persons. That, though we do not go out, and preach the gospel to the Gentiles, ourselves; we may, in some kind or degree, he sellow-staborers with them in spreading the true, uncorrupted gospel in the world."

They, who do not preach the gospel, themselves, may nevertheless promote the spread of it, by incouraging such as saithfully preach it, Rom. xvi. 18. Phil. ii.

TEXT.

PARAPHRASE.

9 I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. I had writen unto the church; but An Christi Diotrephes, who affecteth to rule abso-68. Intely and at his pleasure over them, refuseth to receive my directions, or to acknowlege my apostolic authority. And therefore I write unto you, Caius; and not unto the whole church, of which you are a member 5.

Where-

NOTES.

29, 30. Gal. vi. 6. Heb. xiii. 2. 1 Pet. iv. 9. And to whatever good action we contribute any thing, we are so far fellow-laborers with them that do it; and may humbly hope, so far, to partake of their reward, Matt. x. 41, 42. and xxy. 40. Gal. vi. 9.

9. 8 I had wrote unto the church.] Caius might have objected, "Why do you write unto me, a private christian? Why do not you write unto Discreptes, the pastor; or to the whole congregation? That would have been more respectful to them; and they would have been more able to have selieved such christians, as you had recommended." To such an objection, the apostle answers, in this verse.

Some would, from hence, gather that St. John wrote an epiftle, which is now loft. But the primitive christians were not so carelesse about preserving the apostolic writings. There is not the least hint, among the antients, that there ever was such an epistle. And the apostle's words, in this place, are fairly capable of another interpretation. — That the second spissle of St. John is not here refered to; see the bissory, prefixed to these two smaller epissles, p. 186; 192. — Some have thought that the apostle referred to his first epissle: which had, very probably, been fent to that, as well as many other churches. And, as Distreptes was, most probably, a false teacher, or a tavorer of them; it is likely he would reject that epissle; and indeavor to prevent the christians from paying any regard to it. Moreover, it may be observed, though many have taken it for granted, that the letter, here spoken of, was to recommend those brethsen, who had preached the gospel gratis to the Gentiles: yet St. John himself does not say so. And, if he knew that Distreptes would not permit his first episse to be read to the church: it was reason sufficient for his not writing again to him, or to that church.

Dr. Whith takes notice "that the Hebrews often use the prater-perfect for the prater-phyersest tenie; and that Vossus observes of the Arryl, that it is so called; because it is used sometimes for the perfect, sometimes for the prater-phyersect tense. And then syex a may be tendered, I had writen. So the Arrist is used, Matt. xiv. 3. John iv. 44. and v. 13. and xviii. 24." And as seems to be understood, though not expressed, Rom. ix. 3.

Dr. Mill has informed as that five or by MSS, as well as the Syriac, vulgate, and Copice vertions, read, bytala as "I would have writen unto the church, but, &c." Of this reading Le-Cierc approved. See his fleelef. Hill. p. 506. And, if this he

ç1:

TEXT.

An Christi Wherefore, when I come, I will 63. Nero, 14. bring to his remembrance his deeds, which he doeth; and animadvert upon 10 him in another fort of manner. with malicious speeches he intoknedy speaks against us. And moreover, not content with these things, he himself neither receiveth the christian brethren, who travel about to preach the gospel to the Gentiles; as it is his duty to do: nor doeth he suffer other christians of your church to receive and entertain them, though they are willing to do it. And, if any do fo, contrary to his plea-

Wherefore, if I come, I will to remember his deeds, which he doeth; prating against us with malicious words: and, not content therewith, neither doeth he him-

NOTES.

the true reading, there will be no occasion to suppose that an epistle, wrote by St. John, to a christian church, is now lost. The apostle's meaning will evidently be this, ** I would have wrote to the church; but I was afraid Distreptes would have the suppressed the letter, or prevented its being read or regarded among them.

Distrephes has been taken for a Gentile christian, who would not receive the Jewish christians. And it must be owned, it was a common name among the Gentiles. But it is also well known that Alexander, Andrew, Paul, Philip, Stephen, Encas, and many other Gentile names, were very common among the Jews. And therefore the name of Distrephes will prove nothing. Besides; the Gentile christians seldom, or never, resused communion with the Jewish christians: but the judaizing christians very commonly resused to join with the Gentile converts. And several of the judaizers resisted men indued with the apostolic authority: of which we find no inflances among the Gentile christians. I therefore take Distrephes to have been a zealous, bigoted, judaizing christian; who was out of all parience with such as preached the gospel to the Gentiles: and would neither use them kindly himself, when they passed that way; nor suffer any of his church, if he could help it, to treat them with kindnesse, and incourage them in that attempt.

Who loveth to have the praeminence.] This spirit did our Lord check in his disciples, Matt. xx. 25, &c. and they, in others, 2 Cor. i. 24. I Pet. v. 3. A spirit of ambition, and love of power; and the not submitting to the power and authority of the apostles, and their writings, has been the hane of the christian church, in all ages. This was part of the mystery of iniquity, working in the apostles days; which afterwards increased, until the man of sin exalted himself above all that is called a God, upon earth, mounted his throne, and manifested himself to be in reality a God, or one of the mighty potentates in the earth. [See the Differtation on the man of sin, 3d edition, p. 30.]

VAr

TEXT.

PARAPHRASE.

felf receive the brethren, and forbideth them that would, and cafteth them out of the church.

II Beloved, follow not that which is evil, but that which is good. He, that doeth good, is of God:

fure, he casts them out of the church, An. Christias unfit for the society of christians, and Nero, 14. unworthy of the christian name and privileges h.

My dearly beloved Caius, do not I imitate what is evil, in the example of Diotrephes, or of any other man; but imitate that which is good. And, as a motive thereto, remember, he, that doeth

NOTES.

For Distrephes, the pastor of one particular church, to refuse the directions of an apostle, was such insolence, as deserved a severe animal version. And, indeed, the apostles were not wont to mention the names of offenders; till they were grown almost desperate and incorrigible.

10. h That Ear often signifies [when,] see on 1 John iii. 2. --- That this was a threatening to punish Distreples; or (as it were) shaking over him the apostolic rod; see the history before these two epistles, p. 180, &c. and compare the threatening with that of St. Paul's, 2 Cor. xiii. 2.

ολυαρών, αντί τε, λοιδορών, κα ελογών. Commenius. -- Not consent with thefe things;] see 2 Maccab. v. 15. -- He neither receiveth them himself, nor suffereth these that are willing, Matt. xxiii. 13. -- That Distrephes's opposing the author of this epistle, is no argument against its being writ by an apostle; see the history before these two epistles, p. 179.

Distrepher's turning out of the church fuch, as displeased him, renders it highly probable that he was Bilhop, or patter, of that church, --- What turning them out of the church implied, may deferve to be confidered. There was among the Jews, a private and a public excommunication. By the private excommunication, was underflood, that one Jew would have no more familiar fociety with another Jew, than he would have with an heathen, or publicane, Lukevi. 22. and xv. 2. Alisx. 28. --- The public excommunication was, when the whole fynagogue, in like manner, thuned any particular Jew, and would have no familiar focatty with him; would not, any of them, cat with him, at a common meal; much leffe join with him. in religious worthip: fee John ix. 22; 34, 35, and xii. 42, and xvi. 2. -- The christian church is thought to have taken several of its customs from the Jewsta fautgogue, or customs. The private excommunication froms to be spoken of, Max. aviii, 17. 1 Tim. vi. 5. 2 Tim. iii. 5. 2 John, ver. 10. As the public is refered to, Rom. xvi. 17. 1 Cor. v. 2; 7; 11; 13. 2 Cor. ii. b. Tit. iii. 10. Vid. Vitring, de vet. synog. p. 752, Sc. Grat. in Mut. xviii. 15. & Luc. vi. 22 .-I scarce need to add, that Distreptes excommunicated cariffians and say; though the christians did, in many other cales, excommunicate fome of their own membersvery realonably, and with the appropation or the apolities,

T E X T

An.Christi eth good, is the child of God. He,

Nero. 14.

understood any thing of his benevolent
nature and diffusive goodnesse i.

12 Demetrius has an excellent character from all that know him, and he truly deserves it. We also bear testimony to the excellence of his character. And you know that our testimony is true, and may be depended upon k.

but he, that doeth evil, hath not feen God.

Demetrius hath a good report of 12 all men, and of the truth itself: yea, and we also bear record, and ye know that our record is true.

NOTES.

11. 1 Do not imitate that which is evil, but that which is good, I st. viii. 11. Matt. vi. 8. see on 1 Pet. iii. 11. In both parts of this text, the same thought is expressed both negatively and positively; which was St. John's frequent manner, and a confirmation of this being one of his epissies.

He, that doeth good, is of God.] Matt. v. 44, &c. fce on 1 John ii. 3; 29. and iii. 9. and iv. 7. and v. 19. He, that doeth evil, hath not feen God.] fce on

1 John ii. 3, 4. and iii. 6; 10. and iv. 8.

As I take Distrephes to have been pastor of that church, where Caius lived; and a zealous, conceited, judaizing christian; I think it not unlikely that he should make boasting pretentions to greater knowlege of God, and of the gospel, than St. John had. And, lest such glorying should recommend his bad example, and make him passe for a person of high reputation, St. John cautions Caius against sollowing his example; and recommends to him rather the example of such plane, honest christians, as kindly received those who traveled about, to preach the gospel to the Gentiles. It is very likely they boasted not of their knowlege; but they behaved well. And that was a much better proof of their understanding the nature of God and of the gospel of Christ, than any pretensions to uncommon knowlege, without a sutable temper and conduct.

12. * See on ver. 3, and 6. — It is not material, whether we read [They knoweff] with some antient MSS, or [ye know;] according to the common reading. If [oid ale ye know] be the true reading, the apostle might design to appeal, not to the

fingle testimony of Caius, but jointly with others.

You know that our record is true.] This is like St. John's slile, John xix. 35. and xxi. 24. with which compare John v. 31. Tit. i. 13. 1 John v. 6.—Good men are, in scripture, often and justly praised, Gen. vii. 1. and xviii. 19. Joh i. 8. Matt. viii. 10. Luke i. 6. John i. 47. Alls vi. 3. and x. 2; 22. and xi. 24. and xvi. 2. and xxii. 12. and in many other places. And the giving such characters, did not procede from selfishnesse, flattery, or respect of persons; but from the real truth of the case. When the scriptures condemn persons, it is not from malice, or personal resentment; but because of their very great wickednesse. And they applaud no man, but for his virtue and piety.

Demetrius has been taken for a member of that church, to which Caius belonged. And it has been thought that St. John mentioned his good example, by way of con-

NOTES.

trast to that of Diotrephes, ver. 9, 10. I should rather have thought that, if the An.Christi apostle had designed to set Demetrius's example in opposition to that of Diotrephes, 68 it should have immediately followed; and have come in before the exhortation, Nero. 14. ver. 11. But I have another and more weighty reason against it, viz. that Coius could not have wanted such a solemn attestation to the character of Demetrius, if he had been a member of the same church. In that case, one would rather have expected that Caius should have attested Demetrius's character unto St. John. For such reasons, I am inclined to take Demetrius for the bearer of this letter, and one of the most eminent and zealous of the persons, who had then gone out, into those parts, preaching the gospel gratis to the Gentiles. This would, probably, exasperate Diotrephes the more against him; and render it proper for the apostle to be more particular and earnest in recommending Demetrius to Gaius's peculiar protection and regard.

SECT. III.

VERSES 13, 14, 15.

CONTENTS.

S. T. John had more things to say, but did not choose to write them; because he hoped to visit Caius very soon. He sent salutations from friends at Ephesus, and to friends where Caius lived.

TEXT.

An.Christi
68.

Nero. 14. about; but I will not commit them
to ink and paper.

However, I hope shortly to see you; and then we will talk them over face to

face *.

All happinesse attend you b! Our friends salute you. I desire you would present my salutations to the friends with you, and that one by one, particularly and by name.

I had many things to write, 13 but I will not with ink and pen write unto thee:

But I trust I shall shortly see 14 thee, and we shall speak face to

face

Peace be to thee. Our friends 15 falute thee. Greet the friends by name.

NOTES.

13, 14. 2 See on 2 John, ver. 12.

15. b See on 1 Pet. i. 2. But St. John had perhaps a more particular reference to our Savior's words, [Peace be unto you,] recorded by himself, John xx. 19; 26.

By [the friends] here, I would understand not merely professed christians; but those, who had not been perverted by the salie teachers, in that time, when they had drawn away such numbers. See on 1 Pet. v. 14.

The friends falute you.] Rom. xvi. 21; 23. 1 Cor. xvi. 19, 20. 2 Cor. xvii. 13. Col. iv. 10; 12. 2 Tim. iv. 21. Tit. iii. 15. 1 Pet. v. 13. Such mutual

falutations tended to preferve unity, love, and concord among true christians.

St. John's faluting the faithful christians, by name, showed his peternal and affec-

tionate regard for them; and tended to keep them stedfast in the truth and purity of the gospel. Compare 1 Cer. xvi. 21, Se.

St. JAMES.

PAGE 2. l. 1. r. [furname] & paism. P. 5. l. ult. d. [fourteen] P. 7. l. 11. notes, for [15.] r. [25.] P. 33. ver. 11. notes feems to mean here that burning, blassing east-wind, which in hot climates accompanies the rising sun, and burns up the graffe, and herbs, and flowers:—as that is the usual fignification of the word in the LXX.—as travelers inform us of the scorching and destructive nature of that wind: and (above all) as St. James here speaks of the sun's rising oir to navoran with the scorching east-world. See Janab iv. 8. For this observation, I am indebted to Mr. Michael's note on the place. P. 53. in the margin near the top, for [15] r. [3] In the notes, 1. 8. 1. [reconstruct.] P. 54. in the margin, under Chap. II. put [4] P. 112. Notes, 1. 3. after [jome] add [printed explicit, as well as] P. 119. Notes, after [they] add [have inticed somen to levelnesse, and target vice to the innecent.]

I PETER.

P. 2. 1. 7. r. [therefore] & palim.

P. 46. Notes, 1. 28. after [conw.] add [but, when he was made like unto us, he taught us thefe things by himself.] P. 66. Notes, 1. 22. for [de officis.] r. [Tusculan. Q. L. IV. c. 15. n. 34.] P. 71. Paraphrase, 1. 7. after [also,] add (as well as the fewish converts)

P. 76. I. uit. and p. 77. I. s. of the Paraphrase; for [-unto those, I mean who] r. [They, I say,] And see Mr. Taylor's key to the apostolic swritings, p. 28. first edit. P. 155. at the bottom, add [In this 17th werse, there seems to be an allusion to

Ezek. ix. 6. with which compare Jer. xxv. 29.]

II PETER.

P. 31. Paraphrase; sor [fall in the battle, or misse of the divine savor.] r. stumble, like the blind man, mentioned ver 9.] and let the notes be altered accordingly. P. 95. notes, l. 9. after [noise] add [In this place, it more particularly denotes the crackling noise of a wide-spreading sire.]

P. 6. l. 4. r. [hardly] p. 7. l. 29. r. [repriminal] p. 8. l. 3. r. [kingdom] p. 9. l. 7. from the bottom, r. [but] p. 10. l. 6. from the bottom, r. [and] p. 56. notes, for [is] r. [it] p. 68. notes, l. 10. for [lf] r. [lt] p. 128. at the bottom of the paraphrase, for [lf] r. [You] p. 149. l. 10. aster [Stephens] d. comma. p. 155. l. ult. atter [verse] put a comma. p. 197. l. 13. paraphrase, after [us] add [Man there, I say, be all proper blessings granted us, as long as we continue in truth and love!] p. 212. on the side of the paraphrase, put [4]

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